

**Breaking the silence, addressing the confusion and challenging  
denial**

**surrounding HIV and AIDS by engaging tradition:**

**a study of the mnemonic oral style**

**with special reference to Marcel Jousse**

by

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Co-Supervisor: Professor Edgard Sienaert

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## **DECLARATION**

I, Christina Nosabata Ngaloshe,  
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

**Minah Mamvambi Mkosi**, my grandmother, my *gogo*,

who told me daily when I was a child

*“Phosa isonka sakho ngasentla uyosifumana ngezantsi”.*

*(Intshumayeli, 11:1)*

“Cast thy bread upon the waters: for thou shalt find it after many days.”

*(Ecclesiastes, 11:1)*

and told others repeatedly

*“Uyohlala endlini ekhanyisa ugesi”*

“She shall live in a house with electricity.”

**Constance Nomabhaso Matshata** (Mkosi), my mother.

“Thank you for bringing me into this world, and your well-wishes.

I knew you would be there for me. I salute you.”

**Oscarina Nomawethu Mkosi**, my aunt,

who, year by year, planned and managed my education,

thereby playing a major role in my self-actualisation and self-reliance.

**All the Mr and Ms and Mrs Lushaba’s in the world** who say

“I teach my children to my satisfaction,

so that I can stand before the ATM and collect my salary every month

with a clean conscience.”

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- 15 All learners at Mthusi High School, in particular, Zikephi, Mxolisi, the Gospel Group, and the *Isicathamiya* group. Their contribution to my research is highly appreciated.

## ABSTRACT

In this study I demonstrate the extent to which I have achieved my original goals to 'break the silence, address confusion and challenge denial around HIV and AIDS'. As the study progressed I could not ignore the stigma and discrimination associated with HIV and AIDS infection, and the impact of poverty and (mis)education in the time of HIV and AIDS. I also found myself confronted with the use of the traditional mnemonic oral-style of performance in the form of 'new wine in old bottles' where the learners at Mthusi High School used the 'old bottles' of gospel songs, *isicathamiya* and *izibongo* to compose and relay the 'new wine' of their experience and understandings around HIV and AIDS. I could see that the use of the mnemonic oral-style was a natural and powerful way for the learners' understandings of HIV and AIDS to be shared amongst themselves, within the community, and with a larger public so breaking the silence around HIV and AIDS, and so addressing the confusion, challenging denial, stigma and discrimination around HIV and AIDS. The use of the mnemonic oral style in this way suggested to me that it could also be used effectively in education, and led to my suggesting the use of the traditional mnemonic oral-style relating to HIV and AIDS education in the Grades 10-12 Life Orientation Curriculum.

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Appendix F : DVD – in pouch attached to back cover

1. I have submitted two DVD's together with this thesis, marked "The Gospel Singers" and the "Masters of Geste".
2. Please watch the DVD's before and during the reading of this chapter.
3. I have analysed the performances marked in bold with an asterisk \*.

In the "The Gospel Singers" DVD, there are two performances only.

4. **\*"Helele Mama" performed by the Gospel Group led by Babhekile Dlezi**
5. **\*"Izintandane" performed by the Gospel Group led by Xolani Jileka**

In the "Master of Geste" DVD, filmed on 16<sup>th</sup> September 2003, the sequence is as follows :

1. Mthusi High School and Community welcome the film crew.
2. Two gospel songs.
3. **Izibongo :**
  - 8.1.1 **\*the first izibongo, "Naye unelungelo", composed by Lydia Khawula, is performed by Mxolisi Khawula.**
  - 8.1.2 **\*The second izibongo, "Ingculaza", composed by Zikephi Cele, is performed by Zikephi Cele**
  - 8.1.3 **Isicathamiya: Isicathamiya group entertaining visitors**
  - 8.1.4 **\*the second isicathamiya text, "Ithuba", is performed by the Isicathamiya boys led by Canwell Mqadi...**
  - 8.1.5 **\*the third isicathamiya text, "Hulumeni", is performed by the Isicathamiya boys led by Canwell Mqadi**
- 9 **Isibhaca Boys who perform to entertain the visitors.**

## **Prologue : Bahle's story**

I tell Bahle's story here in full because it provides an account of the impact of HIV and AIDS on the life of an innocent victim. All the names in this account have been changed except mine.

### **Indaba ihamba kanje :-**

UBahle wayengekho esikoleni isikhathi eside. Waphuthelwa nayisivivinyo esibalulekile sikaNdasa. Emuva kokungabikho isikhathi eside wafika noGogo Nhlapho, ugogo wakhe. Ngamabona ebaleni lesikole ngabe sengithumela ukuthi akabizwe aze ehovisi lami.

**Christina:** Sawubona Bahle. Wamuhle kangaka, uvela kuphi ntombazana?

**Bahle:** Sawubona thisha. Ngiyabonga ngokungincoma.

**Christina:** Ubukuphi sonke lesikhathi? Besingakuboni nje la esikoleni? Sekubhalwe ngisho nokubhalwa izivivinyo.

**Bahle:** Bengisekhaya

**Christina:** Ngiyazi kodwa ngifuna ukwazi isizathu esikwenze wangezi esikoleni waze waphuthelwa isikhathi esibalulekile ekufundeni kwakho?

Akaphendulanga, kulokho inyembezi zagcwala izinkophe

**Christina:** Uyaphila?

Akaphendulanga, wasuke wanqekuzisa ikhanda Ngasibona isimo sakhe. Ngasukuma kuleyo ndawo ngaqonda ekhabetheni. Ngabuya ne aphula kanye ne wolintshi ngamnikeza. Wanyakazisa umlomo lingaphumi izwi.

**Christina:** Uma usufisa ukukhuluma uyazi lapho uzongithola khona. Kulungile, ungahamba.

Usuku lokuqala lwengxoxo noBahle aluzange lube yimpumelelo ngenxa yesimo ayekusona. Kwabonakala ukuthi angike ngimnike ithuba ukuze akhokhe umoya. Kanjalo

ngabatshela othisha abamfundisayo ukuthi bangambuzi lutho uma bembona ekilasini. Sonke isimo sakhe siyokwaziswangaso uma sekutholakele kumzali wakhe.

Emva kwesonto ngamcela uBahle ukuthi azothatha amaphepha ekilasi labo lapho babebhale umsebenzi wabo. Kwakusemuva kokuthi kwakukade kujatshuliwe ngoba kunomcimbi wokuvala omunye wothisha.

**Christina:** Bahle uma ucabanga uthole kangakanani kulomsebenzi?

**Bahle:** Awuthi ke ngicabange. Mh! Ngenze konke okusemandleni ami. Ngifanele ngithole u 60%.

**Christina:** Awuphameleanga (ehleka)

**Bahle:** Ngizokwamukela umphumela noma ngabe unjani

**Christina:** Thatha nanti iphepha lakho.

**Bahle:** Walithatha iphepha ngokukhulu ukuzethemba, 90 %! (wagxumagxuma). Wenze kahle Bahle (ezincoma). Eish! sangedlula lesiya sivinyo.

**Bahle:** Wathula umzuzwana. Wabuza Umbuzo. Thisha uyangethembisa ukuthi kuzovunywa ukuthi ngibhale uma ngikunika incazelo yami mayelana nesikhathi ngingekho esikoleni?

**Christina:** Ngiyakuthembisa

**Bahle:** Ngibona indlela ongilandelela ngayo nokuthi ngiyakwethemba ukuthi uzongikhulumela nothishanhlolo ngithole ithuba lokubhala. Kodwa engizokuxoxela khona kuphelela lapha.

**Christina:** Kulungile

Ngosuku olulandelayo kwafika uGogo Nhlapho esikoleni. Wangilandisa kanjena:

**Ugogo uyalanda:**

Bahle, ungene esibhedlela saseBambisana kodwa bangitshela ukuthi bazomdlulisela esibhedlela saseSayidi (Port Shepstone) esiseduzane nasekhaya. Ngakho ngizokwazi ukuyombona. Bangitshela ukuthi kufanele abe ngaphansi kwesolika dokotela isikhathi esijana lapho ezothola khona ukwelashwa okufanele. Angilitholanga ithuba lokwazisa isikole ngokuqhubekayo empilweni yakhe ngoba nami bengingaphathekile kahle. Uthisha wakhi wathumela efuna ukwazi ngesimo sempilo yakhe. Impendulo nencazelo kabanzi ngesimo sempilo yakhe angikwazanga ukubacacisela ngoba ngaleso sikhathi

nami ngangingaphilanga. Usister Faru uthembisile ukuthi uma esebuyele esikoleni uzokumcelela incwadi elanda ngempilo yakhe ngesikhathi engaphumeleli ukuya esikoleni. Ngakhohlwa ukucela leyoncwadi. Abasemtholamopilo bangitshela ngesimo sempilo yakhe. Incazelo engiyitholile ikhombisa ukuthi lokukufa uzalwe nakho. Umama wakhe wayenegciwane lesandulela ngculaza. Akekho owayazi emndenini kwaze kwaba ilapho impilo yakhe ishintsha khona. Osukwini lokuqala ngifika naye esibhedlela bangithethisa onesi nodokotela becabanga ukuthi ngingumama wakhe. Bangitshela ukuthi lomntwana ngimncisha ithuba lokuphila isikhathi eside. Uma bebhaka amarekhodi kwatholakala ukuthi ngesikhathi ezalwa umama wakhe watholwa enaleligciwane elagcina ngokumbulala. Ngokungazi bengisoloko ngimthengela imithi yokuthiba ukugula ngicabanga ukuthi ukufa nje okujwayelekile ngethemba lokuthi uzoya ngokuba ngcono. Bangitshela odokotela okufanele ngikwenze ukuze abengcono.

**Bahle:** Uzongishiya lapha gogo? Mina ngifuna ukuya esikoleni, kubhalwa izivivinyo zokuqala kanti imiphumela yebanga leshumi nanye ibalulekile ukuze ngibe ngothola indawo ezikoleni zemfundo ngonyaka ozayo. Angikwazi ukungabhali.

**Gogo Nhlapho:** Ngiyasibona isifiso sakho kodwa impilo yakho idinga ukuthi welashwe ulele khona la. Esikoleni uzoya uma usunobungcono empilweni. Ngiyakwethembisa unyaka usephansi. Udokotela ungazisile ukuthi udinga inyanga eyodwa ulapha esibhedlela. USister Faru uthembisile ukuthi uzokusiza uthole incwadi uma usubuyela eSayidi eshoyo ukuthi ubugula.

**Bahle:** Gogo Usazongishiya lapha? Mina ngifuna ukugoduka besengiya esikoleni.

**Gogo Nhlapho:** Bekezela ngane yami bazokubuyisela eSayidi ngokushesha.

**Sister Faru:** Bahle, uNkulunkulu uyakuthanda yingako nje sisakwazi ukukhuluma nawe. Uzokwazi ukuqhubeka nemfundo yakho ngaphandle kokucwaswa ngabanye abantwana. Ngicela ukuthi sibambisane mina, nawe kanye nogogo empilweni yakho. Abahaqwe yilesi sifo baningi kanti bayaphila. Ngako nawe uzophila njengabantu bonke. Kufuneka uvume ukuthi impilo yakho iguqukile. Kufanele uzinakekele udle ukudla okunezakha mzimba. Ukuhaqwa yiko bhubhane akusho ukuthi wena uqalekisiwe noma umndenini wakho uqalekisiwe. Kufanele uzinakekele uzethembe ulwisane negciwane. Uzokwazi ukuqhubeka nempilo. Imishanguzo ozoyinikezwa udokotela izofuna ukubambisana phakathi kwakho nogogo, uyidle ngokwemiyalo yakhe. Usungabuza ke ndodakazi.

**Bahle:** Ukuphi ubaba wami? Kungani leligciwane likhethe mina phakathi kwabantwana bakama? Abantwana bazongihleka futhi bangicwase. Besiye sixoxe ngaleligciwane nabangani bami njengoba othitsha bebeye basixwayise ngalo. Thina njengabangane

besiye sithi uma omunye wethu engatholakala enaleligciwane akasezokuba ngumngane wethu.

**Gogo Nhlapho:** Ubaba wakho angikwazanga ukuxhumana naye sazane. Impilo kama wakho ayizange ibe yinhle emva kokuthola wena. Bengiphansi phezulu naye. Ngaleso sikhathi umama wakho ubebangwa nezibi kwase kuzwakala ukuthi ubaba wakho udlulile emhlabeni. Ngesikhathi kudlula umama wakho emhlabeni, eyakho impilo yaba yimbi kakhulu imiyaka emithathu. Emuva kwalokho ubengcono. Kulonyaka uma uqala kwabuya ngamandla futhi ukugula. Abazange bangazise imbangela yalokho. Kuloku kwabiza ukuthi ulaliswe waze waphuthelwa ukubhala izivivinyo zakho. Xola ngame yami yonke into iyadlula.

**Bahle:** Ngizothini ukulahlekelwa ngabangane? Bona abantwana besikole bazothini? Hayi kusho ukuthi ngiyayeka ukufunda. Ngizohlala nogogo owazi impilo yami.

**Sister Faru:** Yingako ngithe angikhulume nawe ukuze ume isibindi ubhekane nesimo okusona. Uma wena uzamukela ukuthi uyagula, uzokwazi ukumelana nalo lonke uhlobo lokucwaswa ngabanye abantwana. Kokunye abanye abantwana bazozwelana nawe ngoba awuzenzanga. Ngizothi uNkulunkulu uyakuthanda ngakho ke yenza konke okusemandleni akho ukumelana nalabo abakucwasayo.

**Bahle:** Angithandi abantu bazi ngempilo yami. Angifuni bangidabukele. Abanye bazongibiza ngamagama, angeke ngikwazi ukumelana nalokho. Uma kuke kwezwakala ukuthi ngigula kanjena ngiyozihlalela ekhaya niyobe niyangigcina ukungibona ngalolosuku

**Gogo Nhlapho:** Angeke ngazise muntu ngokugula kwakho ngiyakwethembisa.

**Bahle:** Uma uke watshela othisha ukuthi nginegciwane angisobuye ngiye esikoleni. Uyongixolela ugogo angisobuye ngibhekane nothisha.

**Sister Faru:** Ngane yami ukugula kwakho akusona isithiyo kwikusasa lakho nasemfundweni yakho. Isinqumo sakho sizosihlonipha. Angifisi ukukubona ungafundi. Isibhedlela sizobhala incwadi ngendlela ofisa ngayo ukuze ubuyele esikoleni.

### **Ingxoxo phakathi kuka Christina no Bahle ilandela kanjena:-**

Emuva kokuba ngibe nengxoxo noGogo Nhlapho, ngase ngizimisele ngokuzwa ngoBahle manje ukuthi kwenzakalani. Emuya kwesikhathi wathola umdlandla wokungixoxela.

**Indaba Bahle:** Ngakhuliswa ugogo nomkhulu. Umama wami angimazi ukuthi washona kuphi. Isikhathi esiningi bengihlala ngokungaphili waze ugogo wangiyisa emtholampilo noma kudokotela kodwa ngingenalo ulwazi lokuthi ngiguliswa yini. Ngezinye izikathi bengigula ngendlela yokuthi ngephule esikoleni. Impela bekuthi ngesinye isikhathi sibe side isikhathi ngingekho esikoleni. Ngize ngafinyelela kulesigaba semfundo ngingazi ukuthi ngiguliswa yini. Akekho umuntu ongitshele ngempilo yami; kuphela ngikhathazwa yindlela abenza ngayo uma kufanele bangithinte. Onesi bavame ukungitshele ukuthi ngizolulama ngokushesha uma imithi ngiyidla ngendlela. Ngize ngafinyelela kuleli kilasi impilo yami icikizisa. NgoZibandlela ka 2005 ngagula ngaze ngalaliswa esibhedlela. Kwakukubi kakhulu ngoba ngaze ngaphuthelwa ukubhala izivivinyo zokuqala. Kwakungangijabulisi ukuthi onesi basebenzise amagilavu uma besebenza mina kodwa kwabanye bengawasebenzisi.

Ngelinye ilanga ngazidela ngababuza ukuthi kungani befaka lezizivikeli, ingabe abangithandi. Esikhathini esinge ngakanani wangena ugogo ezongibheka. Sithe sisaxoxa nogogo wangena uSister Faru, wavala umnyango ukuze inkulumo yethu ingazwiwa abanye abantu. Ingalolo suku lapho ngathola ulwazi ngempilo yami .Ngathola ukuthi ngahaqwa igciwane esibeledweni sikamama ongasekho emhlabeni, ingako ngaba sezandleni zikagogo nomkhulu. uSister yena waqhubeka nokuxoxa ngempilo yami njengo nesi oqondene nempilo yami. Okwakhe kwakukubona ukuthi imigomo ebekiwe iyalandeleka. Unesi uhlala eduze lapho sihlala khona. Ugogo ubexhumana naye njalo uma kukhona akubonayo okungamgculisi ngempilo yami. Ngangihlala ngidlulisa ithutshana ngivakashele emtholampilo.

**Sister Faru :** Lokho kwakwenzelwa ukubona ukuthi imithi leyo ihambelana kahle yini negazi lami. Usister Faru washo nokuthi ngoba sengikhulile (16 weminyaka) ngidinga ukuba ngitshelwe ngokuqhubekayo empilweni yami. Okokuqala ngidinga ukwamukela imiphumela yokuhlolwa kwami, ngizamukele mina uqobo isimo engikuso. Uma ngikwazi ukuzamukela ngizokwazi ukunakekela impilo yami. Bangingi abahaqwe yileligciwane ngingabala abameli, amaphoyisa othisha nabanye. Ngoba bayazinakekela impilo iyaqhubeka. Ngako nakuwe kufanele kwenzeke kanjalo. Akusona isiqalekiso lesi. Uma uzinakekele uzokwazi ukuphila isikhathi eside. Ukhululekile ukuthi uxoxe noma ubuze noma yini ongayizwa kahle. Udinga ukuthi ubavikele abanye kulesi sifo. Labo



ababhekene nabaguliswa ilesi sifo badinga ukuzivikela. Lelesisifo sithathelana ngegazi noma ucansi olungaphephile. Kuyenzeka omunye umuntu asikwe noma umbese esandleni. Lowo muntu uma ehlangana negazi lomuntu ogulayo amathuba maningi okuzithola esulelekile yisandulelengculaza. Njengalokhu wazi ngempilo yakho udinga ukugwema ukuthi uqhubeke nokusuleleka futhi. Ukuze uphephe sebenzisa izivikeli (gloves). Ugweme ucansi olungaphephile. Unenhlanhla yokuba ube nomuntu okunakekelayo. Usukhule ngokwanele ukuba uzivikele wena uqobo. Udinga ukuthi ufunde kabanzi ngalesisifo lapho uyofunda ngabantu abaphumela obala ngesimo sempilo yabo. Iyodwa indlela yokuqiniseka ukuthi awunalo igciwane, ukuhlolola isandulelengculaza. Bangingi abangahlolile ngisho nontanga yakho, unenhlanhla.

**Bahle:** Ngimcelile ugogo ukuba angitholele incwadi leyo ukuze ngikunikeze yona. Ngiyacela futhi ukuthi uyigcine iyimfihlo into ebhalwe kuyona. Angithandi umuntu wonke osesikoleni azi ngempilo yami. Yebo kwamukelekile ukuthi ngiphile nalo igciwane kodwa lokho ngifisa kwaziwe yimina, uwena notishanhloko.

**Christina:** Ngizwile. Uyiqhawe Bahle, yingako uzokwazi ukumelana nalo igciwane. Ngicela uzivikele kanye nogogo. Yamukela ukusetshenziswa kwezivikeli uma umuntu ezophatha igazi noma okuphuma kwizitho zangasese. Imfihlo yakho ilondekile kimi, ungabi nevalo. Ngizoya kobonisana nothishanhloko ngokungenziwa ukuze uthole amamaki esivivinyo sokuqala. Incwadi leyo izoba ubufakazi obuqinile ukuthi ubungeke ukwazi ukufunda. Umsebenzi owenzile khona ubonisa ukuzimisela kwakho ukuya phambili. Ngiyethemba isikole sizozwelana nawe.

### **Bahle's story**

In 2005, sixteen year old Bahle had been absent from school on and off for a long time. Then she missed the vital March examinations. After a particularly long period of absence, Bahle arrived at school one day with her grandmother, Gogo Nhlapo. I saw Bahle in the school yard and I sent for her to come to my office.

**Christina :** Good morning, Bahle. You look very smart. Where were you, girl?

**Bahle :** Good morning, madam. Thank you for the compliment.

**Christina :** Where were you all this time? We did not see you at school? The school was engaged in first term examinations.

**Bahle :** I was at home.

**Christina** : I know, but I would like to find out the cause of your absence at such a crucial moment in your education.

Bahle did not reply. Instead her eyes were full of tears.

**Christina** : Are you well?

Bahle did not answer but nodded her head to show that she was well. But I could see her distress. I stood up and went to the cupboard. I gave her an apple and an orange. Bahle moved her lips without uttering a word, to say thank you.

**Christina** : You know where to find me when you are ready to talk. It is okay, you may leave.

On the first day, our conversation was not very successful because of her illness. It was clear that I should give her time to prepare herself to talk. I also appealed to her teachers not to question her whereabouts. I told them that we would all be informed in due course.

A week later I asked Bahle to fetch the class workbooks after I had marked their classwork. It was a day following a school function where the school hosted a farewell party for one of the teachers. Her mood was good.

**Christina** : Bahle, guess what you have scored in this work?

**Bahle** : Let me think. Mh! I have given my best in this work. I believe I scored 60%.

**Christina** : (*Laughing*) You have failed.

**Bahle** : Not in this one. I shall accept my results. Will you please show me my paper?

**Christina** : Take your paper.

**Bahle** : (Bahle took the paper with great confidence) 90%! (she jumped around) You have done well, Bahle! (she congratulated herself). *Eish!* I missed the examination. (Bahle kept quiet for a while. She then posed a question.) Madam, do you promise me, if I give a full explanation of my absence from school with evidence you will convince the headmaster to allow me to sit for the examination I missed?

**Christina** : I will.

**Bahle** : The way you do a follow up on me - I can see made me trust you. I hope you are going to intervene in my case and make the headmaster understand and allow me a second chance. I would like that. What we talk about ends here.

**Christina** : It is okay.

It so happened that the following day Gogo Nhlapo came to school. This is what she told me about Bahle.

Three months ago, Bahle was admitted at Bambisana Hospital but they told me that they would transfer her to Port Shepstone hospital which is nearer to the family's home, and I would be able to visit her there. They told me that she needed to be under the supervision of doctors for quite some time and receive extensive care so as to recover soon. I could not inform the school about her condition because I was also ill. The teacher inquired about what was happening with regard to Bahle's absenteeism. I could not reply nor explain the reason for her absence as I was also seriously ill. Sister Faru promised that she would give me a letter for you from the authorities which would explain Bahle's whereabouts over the last three months. I forgot to ask for such a letter. The nurses at the clinic told me about her health. They told me that Bahle had been ill since she was born. Her mother was HIV positive. Nobody knew that until Bahle's health changed and she became seriously ill.

The nurses and doctors talked strongly to me believing that I was her mother. They said that I was depriving her the right to live longer. When they referred to their records, they found that her mother was infected with HIV and AIDS which ended up killing her. Through lack of knowledge, I bought all kinds of medicine. I was told to buy hoping that this was common illness which could be cured. Doctors told me what to do for her to recover.

When I took her to the hospital to be admitted, Bahle was upset. Sister Faru and I tried to reassure her.

**Bahle** : Are you going to leave me here, granny? I want to go to school. We are writing the first term examination. These examination results are very important for applying to higher institutions next year. I cannot be absent from these examination.

**Gogo Nhlapo :** Be patient, my granddaughter, they will soon send you to Port Shepstone. I understand your concern but your health requires that you have to be admitted in hospital. You will attend school when you have recovered. I promise you, it is still early in the year. The doctor has told me that you need a month in hospital in order to get better. Sister Faru promised to help you to get a letter stating the condition of your health after you have been transferred from here to Port Shepstone.

**Bahle:** Are you still going to leave me here, Granny? I want to go home and attend school.

**Gogo Nhlapo :** Be patient, my grand-daughter, they will transfer you to Port Shepstone soon.

**Sister Faru :** Bahle, God loves you which is why we are still speaking to you. You will be able to continue with your education without being discriminated against by other children. I would like us to work together, you and granny, to ensure you become healthy again. There are many people out there who are infected but are healthy. You will also be healthy like others. Yours is to accept that your life has changed. You have to eat healthy food that contains vitamins. Being infected does not mean that you are cursed or your family is cursed. Be confident and fight against the disease, and your life will be prolonged. The medicines the doctor will give you require you to follow the instruction given by him when you take it. This will require you to work hand-in-hand with your granny. You may ask me whatever questions you want.

**Bahle :** Where is my father? Why did this virus infect me among all my mother's children? Children at school will laugh and discriminate against me. When we talked about the virus with my friends as the educators explain it to us, it appeared that should one of us be infected, they would never be our friend again.

**Gogo Nhlapo :** I was unable to meet with your father because of your mother's health which became much worse after giving birth to you. I was up and down with her. While your mother was seriously ill, I learnt that your father had passed away. When your mother passed away, you were also seriously ill for three years. Thereafter you recovered. At the beginning of this year you became seriously ill again and you landed here in hospital. You could not sit for the first term examination. Be calm, my child. You will survive this illness.

**Bahle :** What must I do so that I may not lose my friends? What will other students say when they hear about my status? Oh no! I must leave school and stay with my grandmother who understands my situation.

**Sister Faru** : That is why I decided to talk to you so as to empower you to face the challenges you will come across at school. You will be able to fight any form of discrimination. Maybe some of the children will sympathise with you. God loves you, Bahle, so do your best to stand against all those who would show hatred. Life must go on.

**Bahle** : I do not want people to know that I have the virus. I don't want people to feel pity for me. Some will call me names, something I will not be able to endure. If this information could leak to the people I know very well, then I would not attend school or that would be the last day you saw me.

**Gogo Nhlapo** : I promise you, I will not tell anybody about your health.

**Bahle** : Are you going to tell the teachers that I am HIV positive? I will never go to school again? I am sorry, granny, I will never face those teachers again.

**Sister Faru** : My child your illness is not a threat to your future and your education. We shall respect your decision. I don't want to see you out of school. The hospital will write a letter to the school asking them to accept you in class again stating reasons for this absenteeism.

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The conversation ended there with all parties having agreed that the information about Bahle's illness would remain confidential and that on Monday Bahle would be accompanied by Gogo Nhlapo to the school.

After I had heard Gogo Nhlapo's story, I needed to hear Bahle telling her story herself. In time, she found the confidence to tell me.

**Bahle** : I was brought up by my grandfather and grandmother. I knew nothing about my mother. I was often sick and my grandmother took me to the clinic or doctor. All along I was not aware of the cause of my sickness. Sometimes I became so ill that I could not go to school. And I took too long to recover and in that way I missed classes. Up to this standard I did not know the cause of my illness and no one told me what was going on. I was only annoyed by the way the nurses acted when they had to attend to me, check me and inject me. Nurses would only tell me that I would recover soon if I took my medication in the right way. I grew up very weak and my health condition did not improve

up to this grade. In December 2005, I became so ill that I landed up in hospital and as a result I missed the first term at school.

I was not happy when I saw nurses using gloves when they attended to me whereas they did not do that to others. One day I confronted them as to why they used protective gloves. Is it because they hate me? Within a short while Gogo Nhlapo came to see me. While we were talking, sister Faru entered. She closed the door so that no one could overhear what we were talking about. It was on that day that I learnt about my health. I learnt that I was infected in my late mother's womb and that is why I ended up in my grandfather's and grandmother's hands.

Sister Faru continued to tell me about my health as she was the one who was in charge of me. It was her duty to see that everything was done according to the instructions of the doctor. Sister Faru resides near my grandmothers' house. My grandmother relied on her with regard to my health. She would contact her if she was not satisfied with my health.

I visited the clinic now and then to have a check-up. This was done to check if I was reacting badly to the medication. Sister Faru told me that now that I am grown up I need to be informed about what was going on regarding my state of health.

First, I have to accept the results of my health inspection. I must accept the condition I find myself in. If I can accept myself I shall be able to look after my health. Many people are infected with HIV and AIDS. Among them we can name a few who are magistrates, teachers, nurses, police etc. and because they look after their health well, their life goes on. Sister Faru told me that even I must do likewise. HIV and AIDS is not a curse. She said I will prolong my life if I look after my life. She said I was free to ask whatever question I had with regard to what we had talked about. She said I also have to protect others against this disease. People who look after the victims need to protect themselves. It is through blood or unprotected sex that a person contracts the disease. At times a person can get cut with a knife. If the bloods mix, there are great chances of being infected.

Sister Faru said that now that I know about my health, I must avoid further infection. I have to use gloves if I have a cut, and, if possible, have safe sex. She said I was lucky to have someone who cares for me, and that I was old enough to look after myself. She said I need to learn more about this disease, and that I will get information about people who speak out about their status. The only way to know about your status is through testing. Many young children of my age do not know their status because they have not tested.

I have asked Gogo to get the letter with regard to my illness for me so that I can give it to you. May I ask you to keep the reason of my illness as confidential as possible. I would not like everyone at school to know about my health. It must remain between me, you and the principal.

**Christina :** I understand. You are a hero, Bahle! You will be able to face any challenges brought about by HIV and AIDS. But please protect yourself from further infection and accept the use of gloves by people who have to touch your blood or private parts. These are used to protect the person who nurses a patient from contracting the disease. Your secret is safe with me. You need not panic. I shall meet with the headmaster to discuss your position with regard to being given a chance to write first term examination so as to have those marks to apply next year. The letter is very important as a proof of your condition that led to absence from the term examination. I have witnessed good progress in this classwork. I hope the school will sympathise with you.

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Our conversation ended there for that day.

I talked to the principal and we agreed to give Bahle a chance to write because she was in grade 11, and these were merely tests but not full scale examinations. The headmaster approached the subject teacher and asked them to let her write the tests and explained the cause as being hospitalized due to ill health with T.B. Teachers understood. Bahle came back to class regularly. She would report to

me when she was not feeling well or was supposed to fetch medication. She passed grade 12 in the following year.

Bahle's experience of HIV and AIDS encourages me to increase my efforts to do all I can do to break the silence, challenge denial, address confusion, stigma and discrimination around HIV and AIDS.



# Chapter One

## Introduction

I am a *Bhaca* woman. I have lived all of my sixty years in deep rural communities, and worked as a teacher in rural schools for the last forty years. My journey has been informed throughout by poverty and (mis)education, and since 2003, more and more by the HIV and AIDS pandemic.

In my thesis, I have recorded aspects of my (hi)story and the (hi)stories of the people I have shared my life's journey with. In these (hi)stories I provide evidence of the

generative, dynamic lived experience, where rural people themselves are capable of understanding and articulating challenges as well as possible solutions for their own issues in search of authentic knowledge (Moletsane, 2011:24).

As I engaged with groups like religious leaders who interact with community members, health-workers who on daily basis are involved with different people in the community, and the youth club who are trying to address youth problems by engaging them in the youth programmes, I learnt that people have some relevant knowledge and understanding they need to face their challenges, so they should be engaged in the problem-solving processes. Such information is in their bodies (Jousse, 1990, 2000) and is drawn from memory (Jousse, 2001) of the knowledge imparted by their parents. This knowledge is about the world in which they have lived, and is passed from generation to generation in various forms of oral tradition.

As I identify in my thesis, the communities within which I have lived and worked all my life were, and are, all typical of what Moletsane records to some degree or another.

... rurality is often associated space, isolation, poverty, disease, neglect, backwardness, marginalization, depopulation, conservatism, racism, resettlement, corruption, chaos, exclusion, and in contemporary times, death. (Moletsane, 2011:11-12)

and I agree with Moletsane when she says that

rural communities in South Africa, and rural schools in particular, are still plagued by seemingly insurmountable challenges, with no change in sight for those who need it most, especially those who live, work and learn in rural, informal and other marginalised communities (Moletsane, 2011:9).

But I also strongly agree with Moletsane when she says

Thus, a major thesis in this presentation is that, these challenges notwithstanding, as a lived experience, rurality is dynamic, generative, and variable, and homogenising rural communities and schools misses valuable opportunities for social change (Moletsane, 2011:13).

In my thesis, I have deliberately used the (hi)stories of people in rural schools and rural communities to

focus on the dynamic interactions of the people who live, learn and work in these communities, [and] on the ways they engage with and make their lives in their environments (Moletsane, 2011:13).

and this in spite of the

isolation and distance of the rural space leads to an intensely challenging lived experience for those who live, work and learn in these communities (Moletsane, 2008:11)

I find all the above relate closely to my study which reports on the “lived experiences” (Moletsane, 2011:13) of HIV and AIDS, poverty, (mis)education and the use of the mnemonic oral-style among people living in rural communities and teaching and learning in rural schools.

## 1.1 What do I aim to achieve in my study?

In this study I aim to exemplify the “generative, dynamic and variable” (Moletsane, 2011:13) nature of rural communities, with particular reference to HIV and AIDS, and the impact of poverty and (mis)education, and the use of the mnemonic oral-style to break the silence, address confusion and challenge denial, stigma and discrimination around HIV and AIDS.

In the study I aim to fill an information gap about what learners in a deep rural environment know about HIV and AIDS. I aim to fill this gap by sourcing and resourcing information from learners through their performed texts. I aim to show how learners not only share their knowledge about HIV and AIDS, but also relive their haunting experiences, and relieve their emotional burdens. I aim to show how this sharing serves as a warning voice to the many so as to change their beliefs and behaviours, and to convey hope, care and love for HIV and AIDS victims.

I also aim to demonstrate that learners can be a potent weapon to confront the challenges presented by the spread of HIV and AIDS. I aim to show how the operation of the rhythm-pedagogic mnemonic oral-style (Jousse, 1990, 2000) can be used as a learning and teaching tool because it emerged spontaneously among the learners and is being effective in addressing the silence, confusion and denial surrounding HIV and AIDS in a deep rural community. I also aim to show how my study has united the community to engage in the struggle against AIDS and revival of humanity – *ubuntu*, and respect - *ukuhlonipha*.

I aim to incorporate Jousse’s theories of memory and learning (1990, 2000, 2004) which will bring insight in the mnemonic role of the oral-style text. I aim to show how knowledges generated in the ways I have described can be useful in Life Orientation curriculum for grades 10-12.

In the case of the incidence of HIV and AIDS at Mthusi High School and in the Mthusi Community<sup>1</sup>, the extent of the success of my research will be judged by extent to which the HIV and AIDS 'silence has been broken, the confusion has been addressed, and the denial, stigma and discrimination have been challenged'.

## **1.2 Where did my study begin?**

Before I became involved in this study in 2003, I was one of those people who was unaware of the nature, origin and transmission of HIV and AIDS, and what it meant to be infected and affected by HIV and AIDS. I used to hear about 'three words' but it had no meaning for me until one day my friend Mrs Nhlapo told me what was being concealed behind these words. She told me why people were not communicating openly in the public about this illness. Then I understand what people were talking about, but this did not help me to identify those infected, or the symptoms. When I started this study, even I was uncomfortable saying the words 'HIV and AIDS': I really struggled when I had to ask my learners what they knew about HIV and AIDS

My very first introduction to AIDS in 2003 was in a *BONA* magazine dated 1995 which 'just happened' to be lying around in my house. The article in the *BONA* dealt with the topic of World AIDS Day (December 1) and HIV and AIDS at length, and provided me with my first understanding of what I then started studying seriously.

I quickly realized why people were not talking openly about it.

When I approached the learners I found that they were happy to talk and they welcomed my questions. Some learners were even grateful to have a chance to confront an audience with their experiences of the disease. In effect, I became their co-learner about the disease. The more I got involved with these learners

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<sup>1</sup> Refer to pages 67-75.

and brought them to perform for the various audiences including audiences at institutions of higher learning, the more it boosted their confidence. It encouraged them to continue composing texts.

Bahle's story, and so many others, taught me quickly that the people in the rural community in which I was working were people who appeared to fill the perception of deficit and disease in rural communities (Moletsane, 2011), but who were actually resourceful, courageous, intelligent and generating their own solutions to the problems which they were facing. This encouraged me to listen to the community members' and learners' (hi)stories, and the learners' compositions, and energized me to do my best to 'break the silence, challenge denial, and address the confusion, stigma and discrimination around HIV and AIDS'.

### **1.3 What is the context of my study?**

I conducted this study at Mthusi High School at eShobeni location near Paddock. eShobeni location falls under Hibiscus Coast Municipality in Port Shepstone. The majority of learners attending this school come from poverty-stricken families who have no jobs and are dependent on government pensions. Some learners have the added responsibility of running homes in the absence of parents, and poverty makes the girls more vulnerable to 'sugar daddies' to get money, thus they become exposed to the disease. There is a high rate of pregnancy among young girls which shows that they have not taken heed of safe sex practices and are prone to HIV and AIDS infection because it is in most cases contracted through practicing unsafe sex. Some children are forced to leave school and find jobs to sustain life in their families in the absence of the breadwinners. (see Chapter 7)

### **1.4 What is the rationale and purpose of my study?**

In the context of the HIV and AIDS pandemic, from an insider perspective (Stoller, 1996), I have observed the impact of the disease in a deep rural

community and school, the impact of poverty and (mis)education in such a place, and the impact of the mnemonic oral-style of performance in the struggle to break the silence, address confusion and challenge denial, stigma and discrimination around HIV and AIDS.

My involvement in this research project is grounded in my personal experience of poverty, and my passion for education, and the ways that HIV and AIDS has impacted in the social and educational environments in which I have lived and worked.

### **1.5 What are my personal reasons for undertaking this study?**

I am a single parent and mother of a son who falls in the range statistically most at risk of infection by HIV and AIDS. I am also an educator at a rural high school, concerned about the health and future of my learners. I undertook this study so that my knowledge may help and empower my learners and others about the unknown, confusing and contradictory perceptions around HIV and AIDS.

I also chose this topic because I observed the pain associated with HIV and AIDS that plagues my colleagues, my learners and the community around me. I was also motivated by the concern I had for all learners but particularly those orphaned and those from single parent families whose future was uncertain.

### **1.6 What are my social reasons for undertaking this study?**

I believe that the society within which we live needs to be encouraged to be informed about HIV and AIDS. Despite many expensive campaigns to slow and stop the pandemic, the infection numbers continue to rise, which means that the campaigns are not achieving their aim. People remain unconvinced about how HIV is transmitted and that it has no cure. In this study, I have recorded the “lived experiences” (Moletsane, 2011:13) of HIV and AIDS infection and affect of ordinary people living in a deep rural community. The “lived experiences” (Moletsane, 2011:13) are expressed in stories, dialogues and performed

mnemonic oral-style texts. The study will highlight this traditional mode of information dissemination which has the capacity to unite and inform communities. Performed mnemonic oral-style texts are powerful transmitters and teachers, which I hope will empower learners who will in turn inform their communities about HIV and AIDS. I hope that the young people involved in this project will be role models for others so that there will soon be an 'AIDS-free generation'.

### **1.7 What are the academic reasons for undertaking this study?**

What I am interested in showing is that it is possible and valid to do research from the perspective of the knowledge of insiders, and avoid positioning

researchers (often outsiders to the community) as always the more knowledgeable, the more skilled, the more resourced and the more powerful benefactors, and the researched as deficient beneficiaries of 'development' or 'empowerment' efforts, and as such, always the objects of our research gaze (Moletsane, 2010:6).

In this study, I have contributed to the existing research by filling in the gap in the HIV and AIDS awareness campaigns that have taken place. I have done this by encouraging the learners to use spontaneous performed mnemonic oral-style texts to face the challenges of HIV and AIDS. I have accounted for my initial encounter with the group, the research questions I employed in the research, the mode of data collection I used and the ways in which I recorded and analysed my data as evidence.

While a great deal has been written and recorded in the academy, the use of the mnemonic oral-style in the fight against HIV and AIDS has not been documented. In this study, the mnemonic oral-style is educative in particular to a society which has been exposed to it since their birth. I record how the learners have and are putting "new wine in old bottles" (Sienaert, Bell and Lewis, 1991) to convey their "lived experiences" (Moletsane, 2011:13) of HIV and AIDS. I have documented

the use of performed texts in the fight against HIV and AIDS, the operation of the mnemonic oral-style, (viz. rhythmopedagogic), and its mnemonic structure.

### **1.8 What is the scope of my study?**

In this study I use a range of self-study approaches to collect (hi)stories and songs. I include the historical background of the community involved in the study. I focus on the way the pandemic is viewed, and the effect of campaigns to bring about stability and empowerment of learners when faced with HIV and AIDS. I focus the study on raising awareness using performed texts, and sharing (hi)stories about the “lived experiences” (Moletsane, 2011:13) of people in the community and school infected and affected by HIV and AIDS. I look at the barriers that prevent people from accessing help and medication: these barriers include silence, stigma, discrimination and denial. I also look at the impact of poverty and HIV and AIDS on all children, but particularly orphaned children. I also share the (hi)stories of people being denied their full potential because of poverty, and a lack of education, or poor education in deep rural schools. I include suggestions for the inclusion of HIV and AIDS, and career guidance related matters in Grades 10-12 Life Orientation curricula.

### **1.9 What are the limitations of my study?**

In a multidisciplinary study of this kind, I have chosen to focus on the interrelatedness of various contributing factors to “Breaking the silence, addressing the confusion and challenging denial surrounding HIV and AIDS by engaging tradition: a study of the mnemonic oral style with special reference to Marcel Jousse”. The contributing factors include HIV and AIDS, poverty, (mis)education, and the impact of personal (hi)stories of “lived experiences” (Moletsane, 2011:13) and performed mnemonic oral-style texts aimed at the pandemic. This study is deliberately not an indepth study of any one of these interrelated factors. The study is limited to my experience of learning and teaching in deep rural schools, and to my experience of HIV and AIDS in one rural school and community. The information I record does not account for other



areas. In my study I analyse six examples only of the mnemonic oral-style, in three genres only.

### **1.10 What is the role of the Oral Tradition and the mnemonic oral-style (Jousse, 1990, 2000) in my study?**

I examined the spontaneous use by learners of the oral tradition in the form of performed mnemonic oral-style texts as a medium to “break the silence, address confusion and challenge denial, stigma and discrimination”, about HIV and AIDS, and through which they relived and relieved their haunting experiences around HIV and AIDS publicly, and to some extent, anonymously and unanimously.

According to Tisani (1994:169)

Oral tradition enhances a sense of togetherness that is sanctified by the mystery of a distant past and it helps to create communal identity through unity of experience in the past. It can further ensure and entrenches a sense of identity in people even in the face of disaster ...

... like the loss of loved ones. We need to reach unanimous solutions in the struggle against HIV and AIDS.

I believe that a gathering of the community for whatever purpose tends to unite them, for in that gathering they join hands in singing traditional songs which serve to remind them who they are and where they come from. These traditional songs lay a foundation for what they seek to achieve as a group. To them, traditional performed texts are life-giving. As a traditional song is sung, members of the community automatically join in as soon as they recognise the tune, for it is in their veins. What has been impressed by the “lived experience” (Moletsane, 2011:13) leaves its impression behind even if it is expressed in communication. Marcel Jousse (1886-1971), himself of paysan origin – “Jousse was born in 1886 in the Sarthe region, South West of Paris – a region, then, rural, oral, and poor” (Sienaert, 2006:5) - records his first impression of such an oral traditional gathering like this.

When I was about five or six years old and had become accustomed to the rocking melodies of my mother, she took me to my first evening gathering. These gatherings of peasants, all more or less non-literate people, took place on a farm near Beaumont-sur-Sarthe. (...) As the evening progressed, and as the paysans got more and more into the swing of things, they would get up and strike up a song. I could feel that the rhythms imbricated in me by my mother's songs, responded to the deep 'rhythmisation' of all these paysans. This was not so much song as a kind of chanting singsong. They all had large repertoires (Jousse, 2000:16).

I find it interesting that even when such communities become literate and educated, many still use the traditioning performed texts to share their (hi)stories, as is demonstrated in the spontaneous use of mnemonic oral-style texts by the learners whose compositions and performances are documented in this thesis.

### **1.11 How do I use language and literature in my study?**

Batchelor (2006:227) reminds us that

There is a risk that if students are invited to use an anonymous language, their understandings and voices are hidden or lost by the very means that should communicate them (...) Jakobson's work showing that a speech system is defined less by what it permits us to say than by what it compels us to say. From this perspective, power is inscribed in language.

To try to retain authentic language power relations, I have recorded conversations, dialogues and performed texts in the language in which they were originally expressed – sometimes Xhosa, and sometimes Zulu - and provide an English version, rather than a translation, for a wider readership.

Because of the nature of this study, I have adopted Bruce's approach to the review of literature.

It is usual for students to have to write a literature review as part of their thesis. This is normally a chapter appearing early in the thesis, but in some styles of thesis, may appear throughout the work (Bruce, 1994:144).

### **1.12 How did I obtain informed consent?**

I was granted permission to conduct this study by *Induna Masua* on 10 February, 2006, after we had met with Mthusi Community Leaders at the Mthusi High School and discussed my project. Please see appendix C.

### **1.13 How have I structured the chapters, and made connections between them?**

Every chapter has an introduction and a conclusion. The introductions will link to what has gone before. The conclusions will indicate what will follow.

### **1.14 What have I contributed to the body of scholarly knowledge through my study?**

I believe that I have made the following contributions.

- I have explored and recorded the “lived experiences” (Moletsane, 2011:13) around HIV and AIDS, poverty and (mis)education of deep rural communities and schools with special reference to the Mthusi community and Mthusi High School since 1993. I have explored and recorded the original compositions and performances of mnemonic oral-style amongst learners of the Mthusi High School, in which the learners of Mthusi High School have put “new wine in old bottles” (Sienaert, Bell and Lewis, 1991) using traditional and classical performance formats and structures to voice their concerns about matters of health, social and educational concern. I have employed “reflective nostalgia” (Moletsane, 2011) in contributing to the Grades 10-12 Life Orientation Curricula.
- As I focused my attention on HIV and AIDS, I discovered that to address the pandemic I needed to attend to poverty and (mis)education as they were also adding to the problem.

- Through my efforts, the silence around HIV and AIDS appears to have been broken, and denial, confusion, stigma and discrimination appear to have been reduced in the Mthusi High School and community.
- I have demonstrated the usefulness of 'educational research' in a deep rural community. "The term 'educational research' should be reserved for research that is educational for the researcher and research participants" (McNiff, 2008b:3). I believe that my research is educational because both my research participants and I have become educated in the process of my study.
- I have developed the use of the 'public conversation' where a one-to-one or one-to-few conversation is held in the presence of a gathering of people not only as a way of collecting data and evidence but also as a way of educating the gathered audience. In my study, I have used 'public conversations' not only to inform people about HIV and AIDS but also to show people that it is acceptable to talk openly about HIV and AIDS.
- As I was attending to my research, stories told by learners made me examine what I could do to relieve them of the burden which is placed upon them by poverty and the pandemic in respect of post-school studies. While many learners had the potential to succeed in higher education, they had no idea of how to access these opportunities. Few parents would or could shoulder that responsibility, so I explored ways in which the Mthusi Learners could register at higher education institutions and be funded. I share these strategies in my thesis.

### **1.15 What is the structure of my thesis?**

- In chapter one, I introduce the thesis.
- In chapter two, I share my values.
- In chapter three, I record my research questions, and account for the approaches and methods that I have used in my study.
- In chapter four, I introduce the context of the study.

- In chapter five, I share my experience, and the experiences of others, of poverty, and account for what I have done to address my concerns about poverty, and provide evidence of the influence of my actions.
- In chapter six, I share my experience, and the experiences of others, of (mis)education, and account for what I have done to address my concerns about (mis)education, and provide evidence of the influence of my actions.
- In chapter seven, I share my experience, and the experiences of others, of HIV and AIDS, and account for what I have done to “break the silence, address confusion, and challenge denial, stigma and discrimination” around HIV and AIDS, and provide evidence of the influence of my actions.
- In chapter eight, I share and analyse the performers’ use of “new wine in old bottles” (Sienaert, Bell and Lewis, 1991) in the form of the mnemonic oral-style compositions to “break the silence, address confusion, and challenge denial, stigma and discrimination” around HIV and AIDS.
- In chapter nine, I share my suggestions for inclusions about HIV and AIDS, the use of the mnemonic oral-style as rhythmopedagogy, and career guidance in the Life Orientation curricula for grades 10-12.
- In chapter ten, I conclude my thesis.
- The bibliography follows the conclusion.
- As appendices to the thesis, I have included a glossary, maps of the geographical space covered in this thesis, the informed consent document from *Induna Masua*, and DVDs of the performances of the oral-style texts analysed in the thesis, and a number of other performances which I do not analyse in the thesis.

## Chapter Two

### **My values, beliefs, and talents as gifts to others**

The values that have emerged as I have worked on this paper are explanatory principles that I use in explaining why I do what I do.  
(Huxtable, 2009:216)

This enables us to explore and improve educational relationships, space and opportunities  
that support the recognition of talents that are employed  
in the creation, offering and accepting valued and valuable gifts,  
their development and enhancement.  
(Whitehead and Huxtable, 2009:3)

### **Introduction**

In this chapter I will record my values, beliefs and talents which I use as gifts to others, as these underpin the actions I take to address my concerns.

### **What are my values, beliefs and talents as gifts to others?**

My values are my “living standards of judgement” (Whitehead, 2008:103). I state my values and beliefs here, and use my thesis to demonstrate the extent to which I have managed to live by what I value and belief using my talents as gifts to others (Whitehead and Huxtable, 2009:3).

I believe that no one exists in isolation. I am what I am because of others - *umuntu ngumuntu ngabantu*. The word *ubuntu* - humanity - is common in African conversation, but I believe that true *ubuntu* lies in our actions towards each other.

I, Christina, believe that it is not a mistake that I am here doing what I am doing. I believe that God has a purpose in all that has happened in my life from my childhood to the present. I believe that what I have achieved in life is not by my effort alone but that there are many people who have contributed to the realization of my dreams. This has led me to believe in others that they too have the capacity to achieve their dreams and that God has a purpose in all that

occurs in their lives. I believe that my task is to encourage others to face the challenges life confronts them with, believing that God has a plan in place. I believe that we all have talents that remain untapped which can change our behaviour.

I believe I have a role to play in unfolding the talents of learners in different ways so that their dreams are accomplished. I also believe that I don't always fully understand the role I am playing in nurturing young growing learners. In all my educational roles, my conscience lies at the centre of my reflection of my everyday practice to assess whether I am doing justice or not. I believe that I have mission to instill in my learners the belief that they should shoulder their responsibilities so that they become responsible citizens who put other people first and share with them what life has taught them.

I believe that I have a role to play in encouraging other educators to improve their qualifications just as I was encouraged by others. I in turn encouraged them to study so as to improve their qualifications, to meet the challenges in the current education system. I believe in being committed to the growth of people.

I believe, like Justine Simard, that

through promoting personal growth, meaning, purpose, passion, vision, success and happiness, one can inspire others to achieve meaningful goals and thrive in the process.

I believe that my project has raised the hopes of the learners at Mthusi High School, and encouraged them to improve the living conditions of people in the community, even though they themselves have so little. I believe that my project has enabled them to voice out their concerns, to tell their stories about what the pandemic was and is confronting them with. I noticed how humbly accepting they were for whatever help came their way to assist them and other needy people.

I believe my project reminded the participants and the community to encourage *ubuntu*, *ukuhlonipha*, tolerance and belonging, because I believe that this is all that counts at a time like this. I was inspired by a group of women who willingly volunteered themselves to ensure that HIV and AIDS victims neglected by their families were taken care of, thus educating the families to understand that even HIV and AIDS infected people are humans too. Though they were from a poverty stricken community, their love for victims of HIV and AIDS amazed me. I extended my assistance even to the non-participants for they were also affected by the pandemic. *Ubuntu* prevailed where people willingly offered help to those infected instead of just being onlookers in this time of tragedy.

I believe that the pandemic has brought people together in the struggle against it, and in search of methods that could help to bring down infection.

I believe that being compassionate is part of *ubuntu* particularly towards needy people for no-one knows his/her destiny.

*Ubuntu* teaches me to be helpful and connect people who are distant from each other. I become a negotiator, always available where necessary. During this time, where we are plagued by HIV and AIDS, I believe I need to make myself available and willing to help those who find themselves not welcome in society. This has taught me tolerance, compassion and to be available always to give hope to those in despair and pain that there is a better life for them.

*Ukuhlonipha* – respect – has taught me to acknowledge everyone as humans and accord them the respect they deserve irrespective of their status or age. I believe in being considerate and acknowledge people in all walks of life as fellow humans.



I value the contributions of many of my teachers and colleagues who demonstrated their *ubuntu* in their taking care of me, even though I was a newcomer in their community – a stranger - and encouraging me to study even though I had no understanding of its value at the time.

I value people in the school and community and their contribution in making my research a reality. I value their compliance to my requests and I was humbled by the respect they showed to me.

I value the oral tradition of knowledge as a source of valuable knowledge and wisdom. I believe that oral traditional knowledge has contributed to what we are, and that oral traditions unite us and give us the dignity we deserve to be respected as humans.

I value the sacrifice made by educators to help the learners achieve good results. I value openness, punctuality, going the extra mile at work, and being concerned about what I am doing. I value seeing someone throwing himself or herself - body and soul - into ensuring that learners receive the education they deserve.

I value the truth for it brings a clean conscience.

I value an apology. I believe that an apology must be not only verbal but also be seen in action as proof that this person is really sorry for what happened. I value forgiveness even though it takes a lot of courage to do so.

I have a talent for negotiation and I use this as a gift to others. I have a talent for communication and sharing solutions with others. I have a talent for spotting chaos and organising a solution. I have a talent of identifying those who are in need and help them in whatever way that I can.

I value the contribution of my aunt to my education for without her I would not have been a teacher. To me this is a lifetime gift because it served as a stepping stone to higher levels of education.

I believe that education can change lives of others as it has changed mine.

I value my grandmother's teachings, for they made me what I am. She prepared me for the world and I have found it interesting that I am able to fit anywhere I engage with people. I am able to withstand raging storms, and come out safely on the other side. I apply wherever necessary the advice my grandmother instilled in me so as to face any situation I come across. My grandmother taught me "*Phosa isonka sakho ngasentla uyosifumana ngezantsi*" - "Cast thy bread upon the waters: for thou shalt find it after many days", and told people living in my childhood community "*Uyokhanyisa ugesi kwakhe*"- "She will live in a house with electricity."

I believed my grandmother's teaching, so I 'cast my bread upon the water', and I indeed 'found it' and been blessed in many ways. And I do indeed 'live in a house with electricity'.

## **Conclusion**

In the chapter following, I record the research methodologies and methods I have used in my research, and demonstrate the role played by my values, beliefs and talents which I can use as gifts for others.

## Chapter Three

### Research Questions, Approaches, Methods

In this regard,  
what would it take for us to engage a research and development agenda  
that considers rural settings not only as spaces and contexts for studies,  
but as dynamic, generative lived experiences,  
where rural people themselves  
are capable of understanding and articulating challenges  
as well as possible solutions for their own issues  
*in search of authentic knowledge?*  
What research methodologies would we use  
and what pedagogical strategies would we use to engage our students?  
Here I think of participatory methodologies, self-study of practice;  
narrative inquiry and others,  
with their built-in research as social change.  
(Moletsane, 2011:24)

#### Introduction

In this chapter, I record the research methodologies, research methods and research questions which I have used in my study.

#### 3.1 What are my research questions?

I found that apart from my initial research question, further research questions emerged as the study developed, and moved in different directions. I started with examining HIV and AIDS. I then discovered that the learners were using oral-style texts. I then discovered that it was impossible to talk about HIV and AIDS, and not address poverty and (mis)education. I then discovered that I needed to pay attention to my values, beliefs and talents as gifts to others.

My initial research question was “How can I break the silence, challenge denial, address confusion, stigma and discrimination around HIV and AIDS in the Mthusi High School and the Mthusi community?” I found Jack Whitehead’s and Jean McNiff’s “framework” (McNiff, 2008) most useful to identify research questions which directed me to the initial research question. For poverty, (mis)education and HIV and AIDS, I clustered the “framework” questions, and asked “What

concerns me? Why am I concerned? What evidence do I have for my concern?" Then I asked "What have I done?" and "What evidence do I have of my social and educational influence?" Other variations include "What has been my personal educational journey?" "What evidence do I have of the educational influence of others on me?" "How has this impacted on me as an educator?"

In respect of poverty, my colleagues and I asked "How can we help the learners to as much education possible to make a decent living and change the Mthusi Community?" In respect of HIV and AIDS, I asked "What have I done to break the silence, challenge denial, address confusion, stigma and discrimination around HIV and AIDS in the Mthusi High School and the Mthusi community?"

When working with the oral-style texts, I asked "How do we know that what is recited, danced, performed is reliable?"

When talking about values and beliefs, I asked "How can I contribute to enhancing understanding of the importance of the values of *ubuntu*, *ukuhlonipha* and compassion to the devastated victims in such a way that I, all my learners and the whole community put them into practice, and so that they are seen in our daily living?"

These emerging research questions accompanied emerging research approaches and methods.

### **3.2 What research approaches have I used?**

#### **3.2.1 Self-study**

I have chosen to use a self-study approach (Bullough, 1989; Bullough & Pinnegar, 2001; Hamilton & Pinnegar, 1998; Loughran, 2005; LaBoskey, 2004; Pithouse, Mitchell & Weber, 2009; Hamilton, 2004), in this thesis, because self-study is a "broad church"<sup>2</sup> (Mitchell, August, 2009) which accommodates a

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<sup>2</sup> In August 2009, Claudia Mitchell opened the self-study symposium at DUT, and described self-study as a "broad church".

number of research approaches, and because it allows me to account for my “lived experiences” and the “lived experiences” of others (Moletsane, 2011:13).

Being able to account for our “lived experiences” (Moletsane, 2011:13) is important to me, because I live what I preach to the learners so that I can serve as an example. I lead the way for my students thus contributing to the development of their potential to direct their energy towards helping the community to fight HIV and AIDS. As a researcher I am a living example of my practice and my life story up to the present era. I am committed to my practice and perform my work well in the eyes of my people. I narrate my life (hi)story with examples to my learners to show them that I have been on the same road as they find themselves. With determination and by working very hard, I have overcome the obstacles in my way. I am confident that if my learners as well as the community can put all their efforts into raising awareness using performed texts, and by leading by example, we shall overcome the silence, confusion, denial, stigma and discrimination around HIV and AIDS.

In my study I rely to a large extent on (hi)stories in various forms: personal (hi)stories, dialogues, and performed texts. The narration of a (hi)story stems from the oral tradition being used to convey the community (hi)stories from generation to generation, before writing came into being and before it was used regularly. I grew up in a story-telling community where the (hi)stories were used to convey a message to me as a growing child. Our grandparents used to tell (hi)stories which informed us about how to conduct ourselves. We listened and practised what we learnt from them. Through stories, I was taught about the life ahead of me, had the values cherished by the community instilled in me, and was told of their expectations of me. So, it is natural for me to tell the (hi)story of my study through my and other people’s (hi)stories, so that those other people are participants in my research. Moletsane (2010:12) tells us that

participatory research methodologies and interventions promise to provide opportunities for engaging participants in research that acknowledges the assets located within the communities we often research.

This study is complex and multifaceted, therefore I have used a number of approaches to collect, interpret and analyse the evidence I have recorded here.

The approaches I have used in my self-study have included

- critical auto-ethnography (Ellis, 1997; Richardson, 2000; Stapleton & Taylor, 2003; Taylor & Settelmeier, 2003);
- living theories and action research (Huxtable, 2009; McNiff, 2008, Walton, 2010, Whitehead, 1999, 2004, 2008, 2009, 2011; Whitehead & Fitzgerald, 2007; Whitehead and Spiro, 2008);
- Narrative Inquiry (Atkinson, 2002; Lawrence, 2007; Clandinin & Huber, 2002; Clandinin & Connelly, 2000; Clandinin, Pushor & Orr, 2007; Bell, 1997a, 1997b, 2002; and Pavlish, 2007);
- oral tradition (Finnegan 1992) and mnemonic oral-style analysis (Conolly, 2000 Vol.1 & Vol. 3; Jousse, 1990, 2000, 2001; Gumedé, 2001).

These research approaches work together to bring to light who I am, where I come from, my stories, my living experiences of the work I do, and my cherished values. Three methodologies namely

narrative (a look at a 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) (Hamilton, Smith, Land, & Worthington, 2008:17)

fit in well with my research. I can see that these three methodologies reflect my personal experience when I look at the journey of my life up to the present. Pithouse, Mitchell, & Weber (2009:43) maintain that “self-study, narrative inquiry and auto-ethnography have much in common, often overlap, and in some cases subsume each other”.

I believe that the various self-study approaches that I have chosen are the most apt for my study. I needed to find research approaches which would inform the authenticity and integrity of the study from an insider perspective. In this regard, Whitehead reminds us that

What genuinely matters are the purposes of practice which the research seeks to serve, and the integrity with which the practitioner researcher makes methodological choices about ways of achieving those purposes (Whitehead, 2008:169).

While no research approach functions in isolation in my study, and many intersect in the collection, accounting and analysis of the evidence, I have chosen to discuss the suitability of the research methodologies, approaches and methods I have chosen separately in this chapter.

Hamilton & Pinnegar (1998:236) define self-study as

The study of one's self, one's actions, one's ideas, as well as the 'not self'. It is autobiographical, historical, cultural, and political... it draws on one's life, but it is more than that. Self-study also involves a thoughtful look at texts read, experiences had, people known and ideas considered.

My self-study is about my life (hi)story from birth, the experience of all the stages of my life, my experience of the lives of others, of the world in which I grew up, the (hi)story of my family, community and communities around me, the cultures that shaped my life – my own and other cultures I found myself involved in - and a lot of reading, in my journey of becoming who I am today.

Hamilton, Smith, & Worthington (2008:21) cite LaBoskey (2004:817-869) who outlines five elements of self-study as follows

it is self-initiated and focused; it is improvement aimed; it is interactive; it includes multiple, mainly qualitative, methods; and it defines validity as a process based on trustworthiness.

I have tried to fulfil these five elements in my study. I chose this study and the way of doing it. I have focused on “breaking the silence, addressing confusion, and challenging denial, stigma and discrimination” around HIV and AIDS in a single deep rural community, in the context of poverty and (mis)education. I use my study to improve my own practice and the lives of others. Many participants interact with me in my study. I have used many qualitative methods and approaches. I have used my own story, and the stories of others authentically – often in their own words - to demonstrate trustworthiness.

I use this self-study to tell my (hi)story to my learners and readers hoping that they will make correct choices and good decisions that will see them living up to their own expectations. I intend that my stories about myself serve as a mirror for my learners and others through which they can reflect on their own life experiences, and find similarities and differences in our stories. In the words of Bullough & Pinnegar (2001:15), I “balance the personal story with the broader context, to focus on the space between self and the practice engaged in”.

In self-study research,

the contextual aspects of the work and the theoretical components remain in the foreground as the researchers come to focus on knowledge generation (Hamilton, 2004:402).

The chief context in my study, the Mthusi High School and community, provided a space in which I and others were engaged in finding a common ground which would help us to tackle the problem of HIV and AIDS. I have made a safe space and platform for us all to share our knowledge and skills. I have involved learners and community members in generation of knowledge about their engagement with the HIV and AIDS victims and the community to help them to cope with the disease, the situation they find themselves in, and the barriers that confront them in their endeavours to educate themselves and others. As Pithouse, Mitchell & Weber (2009:55) say



much of the work in self-study that we have explored is about 'making public' and giving a public face to the issues, and in so doing ensuring that things that need to be seen and heard in a community really are.

In my self-study research, I "use methods that will provide the needed evidence and context for understanding their practice" (Hamilton & Pinnegar, 1998:240). In the early stages of my research, I wrote my autobiography in which I reflected on my life history, which is similar to that of the majority of my learners, and collected stories from learners and members of the community as evidence of their lived experiences of HIV and AIDS, poverty and (mis)education. So, as Loughran (2005:1:5-16) records

learning from self-study is not only of value to the individuals conducting the research, but is also meaningful, useful and trustworthy for those drawing on such findings for their own practice.

I have found this to be true of me. As I committed the memories of my youth to paper in my autobiography, I felt again the pain and anger when I recalled the treatment I received from people who were supposed to make me feel wanted and who were supposed to see to it that my future would be bright. These were people who were of the opinion that I was not worth anything because of my background, who believed that I would succeed in nothing in life. In my thesis, I have demonstrated that I have taken action to bring about change in my life, and in the lives of others. I want to see others – all those disadvantaged through no fault of their own – to learn from my story that their future can be bright if only they strive constantly for improvement.

Pithouse, Mitchell, & Weber (2009: 46) are of the view that

self-study is not one method per se; but a general approach that rests on a broad collection of methods that are used for similar purposes or from similar perspective.

Among those research approaches with a similar perspective and with a similar purpose which I have drawn upon, are living theories and action research.

### **3.2.2 Living theories and action research**

In my thesis, I have attempted to make my “embodied knowledge [as] a writer, educator manager and researcher (...) public, in a distinct academic approach that includes the exercise of creativity and narrative enquiry in the generation of a living educational theory” (Spiro<sup>3</sup>, 2008).

Whitehead (2009:104) views

a living theory as an explanation produced by an individual for their educational influence in their own learning, in the learning of others and in the learning of the social formation in which they live and work.

I explain my living theory in my story of how I have spent the greater part of my life educating and influencing learners to make the kinds of choices which would help them to achieve their dreams. I have accounted for my actions in helping the learners to see the need to learn. With the rise of HIV and AIDS, I directed my work to contribute to the existing body of knowledge about the disease by drawing on the knowledge of the effect of infection from those who had “lived experience” (Moletsane, 2011:13) of the disease. I learnt that the information available in the public campaigns was not reaching the intended people due to a number of barriers, like language, distance, and a lack of direct contact. The silence, the denial, the confusion, the stigma and discrimination made matters worse. So I involved the community in their own campaign which included facts around HIV and AIDS infection and management. The first step I took made me realise that there were already people in the community who were knowledgeable about HIV and AIDS: some youth, some health workers, and some clergy, but there were many more in each sector who needed to be influenced and educated. I realized that the relevant information about HIV and

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<sup>3</sup> <http://www.actionresearch.net/janespirorophd.shtml>

AIDS needed to be taken to the other people in the community by people whom they knew and lived with, and were involved in each others' lives. In my thesis, I describe and explain how I account for my own educational development, and this is my own "living theory" (Whitehead, 1999).

According to Walton (2010:6)

living theories starts with the values that matters to the researcher, who then engages in an inquiry into how those values might be lived more fully in practice.

My living theory practice is values driven. I have reflected on my present practice and I have evaluated my past learning to find out what my values are, and if what I am doing with my learners and others will benefit from them. I hope that the values I instill in them will be reflected in their future practice.

By using my living theory to direct my research, I was able to see how I live the values I cherish in my practice. This has helped me to remove the ceiling that existed between me and my future aspirations. I have reflected on my journey taking into account the positives I had experienced along the way and to hold on to them. I was concerned not to dwell on the things I could not personally solve, such as poverty, orphanhood, financial constraints and environmental issues - as a general phenomena - but I focused on what I could do, at the individual level. I found that I could support learners who wanted to share their "lived experiences" (Moletsane, 2011:13) of HIV and AIDS. I could encourage learners to be positive and hopeful about their futures. I could influence and support learners to seek higher education and I could find financial support for them from others. I could influence colleagues to improve their qualifications. This would enable others who value me as their leader to weigh their own experiences against what they have learnt from me and find a way to go through the hardships that confront them with hope and anticipation of a better future.

The discrimination against HIV and AIDS victims has been aggravated by lack of the values of *ubuntu* and *ukuhlonipha*, thus the victims have resorted to silence which has not helped them. This discrimination and abuse has been identified by some of the learners in their performed texts. I asked myself “How can I contribute to enhancing understanding of the importance of the values of *ubuntu*, *ukuhlonipha* and compassion to the devastated victims in such a way that I, all my learners and the whole community put them into practice, and so that they are seen in our daily living?” I realized the truth of

my awareness of the importance of improving practice is grounded in my passion to see the values of freedom, justice, compassion, respect for persons, love and democracy lived as fully as possible (Whitehead, 2009:107).

Unfortunately justice does not automatically prevail for the infected as they are discriminated against simply because they are infected. They are not accorded the respect they deserve: they are called names and live in fear for their lives. My concern was how to reach out to the victims to help them find their footing so that they could stand up for their health with the support of their immediate families. Every human being, including every victim of HIV and AIDS, has a right to respect, justice, freedom and compassion and to feel that they are part of the society within which s/he lives. These values need to be seen in our lives and in our practice and that of others so as to invite people who believe that they are rejected to be able to look for advice that would help them improve their lives.

In my research I have looked at the ways I can relieve them of as much of their pain as possible, and influence others to value them, so that humanity and respect - *ubuntu* and *ukuhlonipha* - flourish.

Through the performed texts recorded in this thesis, the learners have invited the victims to reflect on their lives and find a way to relive their own stories so as to access help and also help others to learn so that they are loved as brothers and sisters. Furthermore learners have communicated to the community the

importance of living fully the values of respect, justice, freedom, compassion, love and democracy, so that the victims gain their freedom and carry on with their normal lives.

I also saw that

[t]he values I use as the standards of judgment to which I hold myself accountable in relation to the work I do with these students are those of respect participation and mutual empowerment (Walton, 2010:8).

I strongly emphasised being sensitive to, and giving due respect to, anyone's state of health including victims of HIV and AIDS by valuing them as human beings, and as people who need other people in their lives. I talked to the learners about participating and being part of a campaign of raising awareness about HIV and AIDS that would draw the attention of the community we lived in. I encouraged them to see *ukuhlonipha* - respect - as the cornerstone of whatever kind of involvement they had with people, be they HIV and AIDS victims, or simply the people within their surroundings.

People love to know that they are accorded the respect they deserve and I believed that this would create better chances of participation in whatever I engaged them in because I would also have earned their respect.

The disease we are confronted with requires mutual empowerment of everyone, including learners and members of the community to face the challenges brought about by the disease. I believed that if learners owned the campaign and employed it within their community, it would receive attention from the community who would then realise the seriousness of the situation. I encouraged participation in projects that educated and empowered them to take charge of the situation with the express purpose of reducing the further spread of the disease. By composing and performing songs and using traditional mnemonic oral-style

orations that conveyed messages about HIV and AIDS, these learners developed a voice through which they have disseminated information around the disease.

[My] commitment to disseminate practitioner–researcher accounts (...) contribute[d] to the sharing of practice and the professional knowledge base of the other trainees, teachers and teacher educators” (Whitehead & Fitzgerald, 2007:10-11).

I have used Jack Whitehead’s and Jean McNiff’s “framework” in the same way that McNiff uses it in writing her two journal articles one of which is “Accounting to myself : how do I speak for myself, to myself, as I encourage others to do the same?” (McNiff, 2008) The use of the action research framework (McNiff 2008) means that my thesis is structured around the action research framework questions, which is a self-study convention which serves the self-study researcher well in that it ensures focus, and guides the reader. I have changed the framework slightly by replacing the questions, ‘What can I do?’ and ‘What will I do?’ with the research questions ‘What I have done?’, and clustering questions so that the story I have to tell is not broken up.

At first, I struggled a lot to familiarize myself with the use of “I” for this study because I was used to writing or telling a story by someone else or referring to someone else. But after some practice, I found that the use of the first person - “I”, “my”, “myself” - added authenticity to the story by showing how I was personally involved in the study.

I would say that my stress on the inclusion of “I” or “my” (...) has served to highlight the uniqueness of each individual’s living theory and his or her use and development of a living theory methodology (Whitehead, 2008: [http://ejolts.net/node/80\\_104](http://ejolts.net/node/80_104)).

I resonate with Whitehead because the use of “I” has helped me develop my own unique living theory and methodology. I feel that I own my research.

### 3.2.3 Critical Auto/ethnography<sup>4</sup>

“As a form of self- study, critical autobiography research involves a study of the researcher’s self in relation to others” (Taylor & Settelmeier, 2003: 3). My aim of using this approach is to reflect on my “lived experiences” (Moletsane, 2011:13) of the many poverty stricken communities in which I have lived and worked, and the ways in which many poverty stricken people, often without education, have contributed to the success of my life. I have repeatedly experienced the

generative, dynamic lived experience, where rural people themselves are capable of understanding and articulating challenges as well as possible solutions for their own issues (Moletsane, 2011:24).

Critical auto/ethnography involves

writing not simply as a process of reporting on a completed inquiry but, more importantly as a process that is constitutive of the act and art of inquiry: the researcher inquires as s/he writes (Richardson, 2000).

As I have written about this research journey, I have been amazed at how much I have done, how many people I have talked to, how many conferences I have attended, and where and with whom, and how many public spaces the learners have performed in. My writing showed this to me. My writing also gave me something to compare with others. This is highlighted by Ellis (1997:131) when she wrote,

my open text consciously permitted readers to move back and forth between being in my story and being in theirs, where they could fill in or compare their experience and provide their own sensitivities about what was going on....

My writing also revealed to me how much more varied my life has actually been than I thought. I realized how many communities and schools I have lived and

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<sup>4</sup> “I use the slash .....because the individual and its society – which is the seat of the social and cultural - mutually presupposes one another. They stand in a dialectal relationship” (Roth, 2005:3).

worked in. I realized that I have been exposed to many different world views and value systems. Stapleton & Taylor (2003:6) record this as

an autobiographical focus on exploring one's own lived experience as a member of a cultural group and adapting to challenges of moving across cultural borders into other discourse communities.

I engage with the participants and their stories working hard to get to the deeper understanding of the meaning and significance of their stories. I also tried to look at my personal experience in relation to these stories. I looked at our individual and shared histories and social rules and practices that are part of us.

I have a history of the loss of my mother which lies deep within me, and which, at times, is deeply painful. I often lack answers, and as I ponder my past, I can identify with the stories of the participants. I find my (hi)story of hardship and injustice repeating itself with injustice in the (hi)stories of my participants. All too often I have had to turn away from my own deeply disturbing emotional memories so that I can help my conversation participants to see some light in the dark tunnel of their lives. But the amazing outcome was that by reliving their stories in their narratives, they were somehow healed. It was as if telling of the (hi)stories helped them to offload the heavy burdens they had carried throughout their lives. Taylor (2003:5) records that

the autobiographical aspect fosters excavation of deeply sedimented cultural memories thereby enabling the researcher to identify and examine his/her personal experience of historically established policies and practices.

In my efforts to make a difference through my practice, I raised the awareness of my research participants about the ills in the behaviours of the people around them, and helped them find new ways of tackling the problem without harming others.



The HIV and AIDS pandemic has made people look for answers in their culture as the western medicines have been unable to cure the disease. The lack of a cure for HIV and AIDS in the allopathic medical regime has caused people to ask “What is there in our cultures which can provide us with a solution in this struggle against the disease?” It has been suggested that traditional mores such as *ukuhlolwa kwezi ntombi* (virginity testing), *ulwaluko lwamakhwenkwe*, (circumcision of boys), *nokukhuliswa kwamantombazana* (a ritual for girls which signifies that they are grown up) coupled with *ubuntu* (humanity) might encourage young people to delay the onset of sexual activity as part of their understanding of their culture.

### 3.2.4 Narrative Enquiry

Self-study through narrative inquiry is a way of critically examining pedagogical practice ... A unique feature of this self-study is the simultaneous use of narrative inquiry as a research method and a pedagogical tool. By juxtaposing my own learning experiences I have reconceptualised my approach ... (Smith, undated: 471).

One of the starting points for a narrative inquiry is the researcher’s own narrative of experience, the researcher’ autobiography ... helps us deal with questions about who we are (Clandinin& Connelly, 2004: 4).

At first, I found writing my autobiography difficult and irrelevant. I could not see at first how writing about my poverty-stricken childhood could help me in my study about HIV and AIDS. But as I wrote, and rewrote many times, about my childhood and education, I became aware of the passion that I have had all my life for singing, alleviating poverty and good education. I realized the truth that

Narrative inquiry involves working with people’s consciously told stories, recognizing that these rest on deeper stories of which people are unaware (Bell, 2002:209).

I realized that I could not study HIV and AIDS without paying attention to poverty and education.

In the end, my autobiography was as much about other people as it was about me. In my autobiography I wrote about my experiences in the journey of

becoming who I am, and how I faced the challenges I was confronted with in life and how I overcame them to be who I am today.

And then I found an extra use for my autobiography. I shared it with my learners because I wanted my learners to understand that being from a poor background does not mean that you are confined to all sorts of suffering that occur as a result of it. I also wanted learners to realise that they have the talent that they need to contribute to the well-being of their communities.

I found that it was vital for me to narrate my story from the age I started schooling and my whole life's journey up to the present moment. I narrated my story from age four before I started school at seven years of age. I told the story of my initial school entrance and my experience of Republic Day in 1961 and how the community reacted to it. I told them about growing up as an orphan, and being a servant, and being denied the right to make choices for myself, but how I was determined to be someone one day and be recognised for my efforts. I told them about my grandmother and aunt with whom I walked this journey of many different experiences.

There were some learners who needed to hear the whole story for their attitudes to change from hopelessness to hopefulness. They needed to see that I came from a similar background to theirs and still have emerged victorious.

By using self-study through narrative inquiry I have had a chance to examine my practice and I become a co-learner alongside my students on how to face the challenges brought about by HIV and AIDS, how to make the community participate in the awareness campaign so as to empower themselves and others.

Clandinin & Connelly (2000:4) identify that

Narrative inquiry as both phenomena under study and a method of study is an undertaking infused with complex relational responsibilities that reverberate

across the lives that become connected through inquiry and, as well as these lives continue to unfold into the future

“Relational responsibilities” (bid) were an important factor in my study. As a researcher I operated at a public school with my participants who were learners, and community leaders and members. I began my inquiry by finding out from learners what they knew about HIV and AIDS. I asked the learners to relive their stories using texts which they had composed and performed about HIV and AIDS.

I prefer to use conversations instead of interviews to gather data. I believe that conversations are more relaxed and personal, allow more insightful information to be shared, and “were conversations in which I was myself a participant contributing to the interlocution” (Batchelor, 2006:3).

I record the conversations from memory, and validate the conversations by asking my research participants to confirm their validity. I have used the real names of some participants, such as all participating learners, and my colleagues at Mthusi High School, viz. Mr Nxumalo, Mr Shange, Mr Ndovela, Mr Gumede, and Mr Cicwayo, but all other names are pseudo names.

I used both ‘private’ and ‘public’ conversations. I define ‘private’ conversations as one between me and the research participant(s). These ‘private’ conversations are usually confidential, such as the conversations with Bahle, and there are others in my thesis. I define ‘public’ conversations when I or someone else is having a conversation with the research participant(s) during a community gathering. I use ‘public’ conversations to educate the community about HIV and AIDS, and to show that it is acceptable to talk openly about HIV and AIDS, to prompt open group conversations, to allow people to contribute what they know to the discussion, and to be open-minded, accepting and being supportive of those who are infected and affected by the virus.

I also had 'public' conversations with community leaders to elicit information about the pandemic in the community. I invited them in a conversation to share what they knew. I listened to their stories. I talked about raising awareness of the disease within the community focusing on silence, confusion and denial as barriers in the fight against the disease.

In the case of community members, I engaged them in 'public' conversations wherein they were able to narrate their stories of what they had witnessed. I heard accounts of many unbearable situations on a daily basis. Many narrated the history of the community which was being destroyed by this disease. It seemed to divide people under the same roof due to lack of knowledge around what they were seeing and having to live with. I became the narrator who

elicited narratives by asking participants to describe memories and anecdotes about significant events and people in participants' past and present lives as well as stories about their ordinary days (Pavlish, 2007:28).

During these 'public' conversations, I asked the learners these questions: "How do you view your position in life?" "What do you wish to achieve in this campaign?" In all of this, I wanted to convey to my learners that what they want to be is already in them and that they can be whatever they want to be, and do whatever they want to do. I wanted them to feel important.

People take their personal stories very seriously and some are so unbearably painful that they bury them and try to forget about them. At times they are aware of the importance of their stories which contain their past experience of tackling problems that confront them. When telling these (hi)stories of their past encounters of hardship, which included being unable to provide for the needs of their families due to poverty and unemployment, at times made them emotional and brought our conversation to a temporary stop.

My research participants have shared with me how HIV and AIDS have caused unbearable events in their homes and neighbourhoods, such as babies being raped, parents and other adults sexually abusing young children, very high consumption of liquor and drugs - even by the youth - extreme domestic violence, and suicides. I hear these stories over and over again.

Understanding our lives and our world narratively, our attention is turned to how we engaged in living, telling, retelling and reliving our lives within particular social and cultural plotlines (Clandinin & Huber, 2002:169).

I also hear stories of neglect of the terminally ill. Even “Parents did not see themselves as responsible” (Lawrence 2007: 22).

It is true to say that HIV and AIDS has drawn much attention to the old oral traditional ways of conveying information within a social circle by telling stories. Storytelling plays an important role conveying particular messages at social gatherings to the intended audience. Old people led the telling of stories to the young and old members of a family. “Stories provide a window into people’s beliefs and experiences” (Bell, 2002:209).

Each story told to me by members of the school and the community revealed something about the lives people were living in the community.

I also turned to the community leaders to learn about their understanding and experience of the situation in the community. The church leader told me that he based his involvement with community members on the biblical injunction that “God is love”. Community health workers narrated their experiences which led them to volunteer in order to save lives and help to unite the sick with their families. The community traditional healer also narrated his experience with the victims and his concern about their behaviour which at times cost them their lives. As young people in the community, the youth club relived their stories and their concerns as young people in the community. They raised their concern

about the HIV and AIDS statistics in the country not being a true reflection of the situation as their area was not included in the count. They saw silence as a major barrier which led to a greater number of deaths than was necessary. They could see that this would continue until community members stood up and made this illness their responsibility.<sup>5</sup>

I highlighted to the youth the role they had, and will have, to play in their community to reduce the death rate. I told them that they had, and will have, to educate adults on how to protect themselves when handling a victim and what preventive measures are available for the victims. I stressed that they needed to empower themselves for the challenges that may confront them. I even asked them very difficult questions such as “If you are a victim, how can you protect your family members from contracting the disease from you?” I was impressed by their maturity, sense of responsibility and courage.

Having collected recorded texts about HIV and AIDS from the learners at Mthusi High School, I discussed with the learners what they were going to do with them. The gospel and *isicathamiya* groups told me that they had been performing these kinds of texts for some time. They told me that whenever the community gathered they were invited to perform for the community. I saw a chance of disseminating information about HIV and AIDS through these texts on school occasions such as ‘May Day’ for the school and community. What the learners told me, helped to

shape and inform [my] practices in that they [gave me] the researcher a direction in which to approach the problem and the application of the strategies that [would] not clash with the interest of the participants (Bell, 2002).

I could see that these young people were trying to make sense of their lives, by restructuring their songs in accordance with new events in the context of lifelong

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<sup>5</sup> All of these conversations are reported later in the thesis.

community narratives – they were “putting new wine in old bottles” (Sienaert, Bell and Lewis, 1991).

When I listened to the stories, I could hear that the stories were “going beyond the use of narrative as rhetoric structures” (Bell, 1997a, 1997b). I could hear the “analytic examination of the underlying insights and assumptions (...) which the narrator wants to illustrate” (Bell, 1997a, 1997b). This was important to me because the stories of AIDS victims are all different and very sensitive. The learners used a lot of metaphor and innuendo, and I as a researcher needed to look for the meaning of the story in such a way that my approach did not upset the originator of the story, or fail to tackle the problem narrated in the story.

Sixty years ago, I was born into a community where people shaped their lives by stories, so the story was a

portal through which a person enters the world, and by which their experience of the world is interpreted and made personally meaningful and brings educational process to life (Clandinin, Pushor, & Orr, 2007:22).

Story telling was the norm through which community history, the wisdom of particular individuals, warnings and culture was communicated to us. In this way we internalised our cultural values, beliefs and the (hi)story of our communities. It was a way of educating us about the world we were entering. Through stories we were taught *ubuntu*. Through stories we learned how to face the challenges that would confront us as we entered the unknown world of adulthood. Stories are one of the principal modes of the oral tradition of knowledge.

### **3.2.5 Oral tradition and mnemonic oral-style analysis**

I am largely a product of the oral tradition. Our elders drew from their memory what was impressed in them by their forebears, and in turn they expressed it to guide our way of life in society. Thus our knowledge about life was impressed into us through performance, and we internalised it without it being represented

on paper, and we termed it 'our culture'. This oral traditioning of knowledge continues to this day to some extent and in respect of some topics in the rural community I live and work in. One such topic is HIV and AIDS.

In my project I demonstrate ways in which the HIV and AIDS experiences of individuals and groups can inform orality<sup>6</sup> performance and can be used to break the silence around HIV and AIDS.

The recording of the mnemonic oral-style performed texts is a suitable medium to raise awareness about any social issue. Indigenous knowledge is by nature composed in performance, recorded in the memory and expressed in a number of mnemonic forms including songs, dance, chant and in a variety of material forms almost all of which are non scribal. Finnegan (1992) regards oral performance as legitimate mode of human communication and action, which enhances a sense of togetherness thus in cultural activities, people are attracted to witness the performance, and thus be convinced by it. Finnegan notes the links between the "performer–performance–audience, and positively values these links as organised, deeply felt and thoughtful expressions of personal and social identity" (Finnegan, 1992:5).

I look at these performed texts as transmitters of indigenous knowledge, and traditional and current practices pertaining to HIV and AIDS in the community. These performed texts convey both factual information about the infection, treatment, and the availability of support and help, and emotional responses

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<sup>6</sup> We identify 'orality-ness' as that biopsychological human capacity which enables the record and expression of human knowledge *without* scribal alphabetic writing, namely, *that which records in memory and expresses out of memory*. This complements literacy as that human capacity which records knowledge and expression *with* scribal alphabetic writing. (...) [Orality-ness] is a bio-psychological anthropological capacity that develops naturally as a consequence of normal and natural maturation, as opposed to the taught capacity of scribal alphabetic literacy. 'Orality-ness' should and can be positively identified independently and on its own terms. Compared to scribal alphabetic literate capacities 'orality' capacities have to date not been positively identified on their own terms. Rather, they are negatively identified as 'illiterate' or 'non-literate' (Conolly et al, 2009:99).



about the attitudes among community members towards those infected, both compassionate and caring, and discriminating and thoughtless. I have recorded a number of performed texts from learners as evidence of their journeys in search of a campaign suitable to persuade the community to stand up and fight the disease.

The gestual-visual/oral-aural mode is more immediate and spontaneous than the literate mode. Its immediacy arises in the first instance from the performer's relationship with him/herself and the performance, the space and time in which the performer performs and from the face-to-face interaction between performer and audience during the performance (Conolly, 2002:165).

I realized that these oral traditional modes of knowledge transmission – *izibongo*, *isicathamiya* and gospel songs – could perhaps fill the gap in the existing campaigns. I saw that these performances could be used to 'break the silence, address the confusion and challenge denial, stigma and discrimination' around HIV and AIDS. I saw also that the learners and community owned and accepted this 'HIV and AIDS campaign' because it was using the oral traditional mode of performance, with which they were familiar. I could see that everyone in the audience was paying close attention. They were listening.

I observed that when the learners performed their texts, the audience always interacted with them by ululating, or physically interacting with them as can be seen on the DVD, *Masters of Geste*<sup>7</sup>. There was a sense of belonging which was triggered by the performance and the audience quickly 'owned' the performance, because they did not go away empty handed. I believe that the performance reached out to others, playing a role in bringing stability even in the time of HIV and AIDS. I saw them imitating the performers and dancing with them, thus I knew that the information had found a place in them.

The way in which the oral tradition is being used in the Mthusi community demonstrates what Moletsane (2011) calls "reflective nostalgia", in which people

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<sup>7</sup> which is an appendix to this thesis

reflect on past knowledges and practices and adapt them for present use and application: “Oral tradition and innovation: New wine in old bottles” (Sienaert, Bell and Lewis, 1991).

The parable of new wine in old bottles is polysemic and applicable to many traditions and historical epochs. In oral studies it usually refers to the adaptive potential of oral performance. Some oral art forms adapt to changing social and political conditions – in some cases new pressures produce a new genre, in others the form remains unchanged, but the content comments and reflects upon changing circumstances (Frielick, 1991:419).

But at the same time ...

It is therefore perfectly natural to find identical traditional formulas being used by all the members of a given linguistic group and their descendants (Jousse, 200:110).

During apartheid, performed mnemonic oral-style texts served as a voice of the people in the struggle against oppression and injustice. During the HIV and AIDS pandemic, performed mnemonic oral-style texts serve as the voice of the people faced with illness, dying and death on a huge scale.

(Hi)stories are a large part of the oral tradition, and as such are not stories told in the literate sense, but in the orate sense.

A critical question (...) is that of reliability of the oral archive: we ask, “How do we know that what is recited, danced, performed is reliable?” Marcel Jousse, in over four decades of scientific observation and investigation of the operation of human memory in predominantly orate milieus from all over the world, identifies the mnemonic Oral-style (Jousse, 2000) as a “mode of anthropological expression that supports and (in)forms human memory” (Conolly, et al. 2009:107).

My focus on this aspect of my research project is on operation of the rhythmo-stylistic, rhythmo-catechistic, rhythmo-pedagogic<sup>8</sup> mnemonic oral-style as a didactic process, as a learning and teaching tool (Jousse, 2000). Composed mnemonic oral-style texts make one think, and so they are educational. I focus on the mnemonic oral-style precisely because it has emerged spontaneously among learners and has helped to address the silence, confusion, denial, stigma and discrimination surrounding HIV and AIDS in the rural, oral, poor (Sienaert, 2006) Mthusi community.

In a later chapter, I explain Jousse's theories of orality, and explain and demonstrate the methods he used to analyse mnemonic oral-style texts.

## **Conclusion**

In the following chapter I will introduce the context in which I conducted my study.

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<sup>8</sup> By the terms rhythmo-pedagogic, rhythmo-didactics and rhythmo-catechistic, Jousse meant, educating, teaching and teaching and learning through rhythm as it is applied in the composition and performance of an oral-style text.

## **Chapter Four**

### **The context of the study**

#### **Where and what is Mthusi High School and Community?**

“There is no text without context”  
Bronislaw Malinowski<sup>9</sup>

##### **Introduction**

In this chapter I contextualise the study at the school where I teach, Mthusi High School, describe the community in which the school is situated, and the incidence of HIV and AIDS in the community.

##### **Where and what is Mthusi High School and Community?**

Mthusi High School is situated in the deep rural area of Paddock in the Southern KwaZulu Natal about 90 minutes drive from Durban in an area of breathtaking scenery. Oribi Gorge Nature Reserve, a place of great natural beauty managed by Ezemvelo KwaZulu-Natal Parks Board as a tourist attraction is ten minutes drive away from Mthusi High School and the Mthusi community. The Mthusi community inhabits a high plateau with the Mtamvuna River as the eastern boundary and stretches down into the gorges and valleys on either side.

The Mthusi community is plagued by unemployment, poverty and the effects of the HIV and AIDS pandemic. In some families, grandparents look after the grandchildren whose parents have gone to seek employment in the cities, or are too ill, or have died. Some children take responsibility for their younger brothers and sisters as well as their grandparents and thus they drop out from school.

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<sup>9</sup> British anthropologist Bronislaw Kasper Malinowski (1884-1942) is remembered as the father of the functionalist school of anthropology as well as for his role in developing the methods and the primacy of anthropological fieldwork.  
<http://www.ndb.com/people/320/000099023/>

Mthusi High School's name is derived from the chieftainship of kwa-Xolo, Chief Mthusi. Mthusi High School is built at eShobeni location which forms part of the kwa-Xolo Tribal Authority. eShobeni is found along Harding main road past Paddock. Sugarcane farms form the boundary between Mthusi, eShobeni and Paddock, and Wilson's Cutting separates Mthusi from kwa-Cele, and this is where the Mthusi community does its shopping. eShobeni falls under the Izingolweni Magistrate's office where the members of the Mthusi community can apply for pension, identity documents and birth certificates.

Mr T.M Ndovela who grew up in the area, narrates the history of origin of EShobeni as follows:-

### **Zulu version**

Umlando wendawo yase Shobeni (ngokulandisa kuka T.M Ndovela Indawo yaseShobeni iyingxenywe yendawo yobukhosi bakwaXolo. Ubukhosi bakwaXolo bavela ngesikhathi kufika abelungu ababeholwa nguTheophilus Shepstone kwindawo yaseSayidi. Indawo leyo yagcinwa ibizwa ngaye (Port Shepstone). La babelungu bafika kubusa indoda ebizwa ngoKani nendodana yakhe uPhathwa. Bafika la babelungu babaxosha eSayidi. Basuka lapho eSayidi bazobeka ubukhosi babo kwindawo namuhla ebizwa ngokuthi kukwaXolo. Kwabakho umbango phakathi kobukhosi bakwaMadlala kanye nalobo bakwaXolo.Kwabe kubusa inkosi ebizwa ngoPhathwa. Le nkosi yahlukanisa uMadlala noXolo ngokuthi kwakhiwe ubukhosi bakwaNdwalane. Ubukhosi bakwaNdwalane bona bahlukanisa uXolo nembali yakhe uMadlala. Ubukhosi bakwaCele bavela ngokuthi uXolo alwe nenkosi yakwaMachi kwase kufakwaubukhosi bakwaCele ukuhlukanisa uMachi noXolo. Le kwaba yindlela yokuletha ukuthula phakathi kwalawa makhosi Indawo yaseShobeni iyindawo esecaleni kakhulu nesizinda sobukhosi bakwaXolo noma ikwangaphansi kwakhe.Yabizwa ngokuthi kuseShobeningoba isekugcineni kwendawo yakwaXolo. Le ndawo yabizwa ngokuthi kuseShobeni kususelwa emshobeni wenkomo ngoba wona umsila ungemuva kude nomzimba wayo. Yingakho le ndawo yabizwa ngegama elithi eShobeni. Le ndawo ayizange ibe nenduna yayo njengalokho kujwayelekele ezindaweni zamakhosi. Ishoba linezindawo ezilandelayo, uSunduza, uThelawayeka, eSiseleni, kanye nkwaMagqelemane. Le zindawo zaba phansi kwenduna u M. Ndovela.Zonke lezi zigojana zabizwa ngokuthi

nguMbecuka phansi kolawulo lwezibonda ezibizwa ngokuthi onozithetshana. Onozithetshana babelalela izikhalo zabantu kanye nezidingo zabo nokuletha uzinzo ezindaweni zenkosi zize zidlulise imibiko kwinduna. Induna ibiwalalela amacala alula iwaxazulule ize idlulise umbiko komkhulu. Amanye amacala ayedinga ukuthi adluliselwe komkhulu lapho isisombululo singatholakala khona. Induna ibiwadlulisa amacala anjalo komkhulu ukuze ithole usuku lwecala lapho abamangali, nabamangalelwa kuyodingeka ukuba baye enkundleni yamacala lapho beyothula amacala abo phambi kwenkosi. Ngenxa yokuhlukana kwabantu ngokwezombusazwe kwaqubuka izimpi ngokuhlukana kwezigodi lokho okwaholela ukuthi onozithetshana kwizigojana ezahlukenene balalele amacala ezigodi zabo. Ngaleso sikhathi unozithetshana waseShobeni kwaku umnumzana N.Mpofana. Kwalandela ukuthi iShoba linikezwe induna yalo. Induna yokuqala eShobeni kwaba umnumzana u Makhanya ongasekhoyo, owalandelwa umnumzana uGingqi, walandelwa umnumzana uNhlumayo (ibamba) kwalandela umnumzana Udlamini, owalandelwa umnumzana uMbotho (ibamba) lapho kwagcina kubekwe induna uMasua ophethe njengamanje.

The historical background of the origin of the name and place of eShobeni as narrated by Mr T.M Ndovela reads as follows:-

### **English version**

eShobeni area falls under the Xolo Tribal Authority. This chieftainship came into being during the arrival of the whites under the leadership of Theophilus Shepstone<sup>10</sup> at Sayidi, now known as Port Shepstone. During the arrival of the whites, the kwaXolo chief was Kani who led them with his son, Phathwa. Chief Kani and his people were driven out of this area by these whites. They fled to the place which is today called kwaXolo. There followed conflict between the kwaXolo tribe and the Madlala chieftainship. To control the situation, the Ndwalane chieftainship came into place separating the two quarrelling chiefs. The KwaCele chieftainship came into being during the fight between the kwaXolo tribe and the chief of KwaMachi. The KwaCele tribe settled between the two quarrelling tribes - Xolo and Machi - to bring about peace.

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<sup>10</sup> Shepstone returned to Natal in 1845, where he took up the post of Diplomatic Agent to the Native Tribes in Natal.  
<http://www.sahistory.org.za/people/theophilus-shepstone>

eShobeni is a remote area in the chieftainship of kwaXolo situated at the rear end of this tribe. The name eShobeni stems from the fact that, geographically, it is shaped like the tail of the ox, so eShobeni means the 'tail end of the ox'. This area, unlike other areas, had no headman (*induna*). A man called *unozithetshana* was put in place to take control of the area who in turn reported to a headman who was placed in charge of the areas prior the cases being taken to the chief.

In the 1980's the area was incorporated into three areas namely, eSiseleni, Sunduza and Magqelemane which together constituted the Mbecuka Tribal Area serviced by a headman – *Induna* Ndovela.who was the first *induna* or headman of the area. He lived in an area called Mbecuka. These three areas were placed under *onozitetshana* (*induna's* messengers) to run them in the absence of headmen and had to report all matters pertaining to the different areas to Mr Ndovela who tried minor cases. The eShobeni people had to travel a long distance through some of these areas to reach the headman who had to listen to the cases brought to him.He was in charge of all the social issues of these areas. The Chief took the decisions on all more serious matters pertaining to his tribe. The headmen were given the date and day of the case by the chief, and the headman in turn notified his people so that they appeared in front of the chief on the relevant day.

With the rise of political consciousness and the development of political organizations, political fragmentation took place and people were unable to move freely. Different points of view held by individuals resulted in clashes among the people of the same Tribal Authority. This political fragmentation resulted in each group having its own headman and it was this situation which gave rise to the appointment of Mr Makhanya as the headman of eShobeni. Mr Makhanya was succeeded by Mr Gingqi followed by Mr Nhlumayo (substitute) followed by Mr Dlamini, Mr Mbotho (also a substitute) and the present headman is Mr Masua.

It was during the time of Mr Makhanya as a headman that the idea of a local high school came to the fore. In fact, the farmers had already played a role in the education of the children of the people who worked on their farms by assisting in the erection of a primary school called Dunywa Primary School. When these learners had completed the primary education, they had to travel long distances to receive secondary education. Some left

without completing matriculation while for others the end of primary school marked the end of their school years. Only those who had relatives near the centres of education were able to send their children for further education. Consequently, few children matriculated.

During this time the community came together and discussed the possibility of having their own high school in the area. In 1972 the idea was put into practice by engaging farmers to give a hand in the process. Families were urged to contribute towards the erection of the building. Even though this was a huge challenge to an already impoverished community, the community was eager to contribute towards the building of the school, because it entailed the future of their learners. The site for the school was obtained. Mr Barrett, one of the farmers in the area, together with other farmers organized donations from the British Consul to assist in the building of the school.

The role played by Mr Barrett in the school was considerable. It was a good gesture to have him among us in 2007 when we had our matriculation farewell function. We salute him for his contribution for taking on the responsibility of providing a school for the children of the workers on their farMs

Historically these children used to follow their parents to work in the farms as this was and is the only available employment. In 2007, Mthusi felt that it would be a good idea for Mr Barrett to see for himself the effects of the contribution he had made in assisting in the erection of a school. He had already given up farming and had gone to stay at an old age home at Oslo Beach. We were blessed to have him among us for he was called to rest in March 2008. May his soul rest in peace.

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Mr Shabane, who was a member of the staff in 1992 in the first year of the existence of Mthusi School, told me that in 1992 the first building was erected while the first students - grade 8 - were temporarily accommodated at the existing Dunywa Primary School. When the school re-opened in July of the same year, these learners moved to the new buildings on the Mthusi High School site.



This marked the dawn of a new era in providing education for the community. But at that time the learners were without a principal because the first principal who was appointed had already left for Mbonwa Secondary School. Then Mr Phasela Xolo, born and bred at eShobeni, took charge of the school. He was fresh from university and he left Mthusi in August of the same year.

Then riots in the surrounding area led to the closure of Paddock Primary School. They say 'it is an ill wind that blows no good'. This ill wind was an advantage for the new Mthusi School, for the principal, the late Mr Cele and his staff of two new educators, were seconded to Mthusi. Mr Cele then saw to the running of the school up to the end of 1992. There was not much to be done but to complete the year. The farmers still supported the school and provided the school with *maas* (sour milk) on Fridays.

In 1993, a new principal, Mr Jerome T Gumede, was appointed. He had been an HOD teaching at Sister Joan's High School, under a white male principal. When Mr Gumede arrived at Mthusi there were two teachers, Mr Shabane and Miss Sikobi who later married to become Mrs Ngwenya. Then the provincial Department of Education employed Mr Mokoatle from Mansfield Primary school and me, Mrs Ngaloshe, from Izingolweni Combined Primary school. So there were five staff members at that stage.

I remember that the school could accommodate only two grade eight classes and one grade nine class. The priority then was to build more classrooms to attract more pupils to the school and so advance it to a high school which was the main goal of this community.

In 1994, the year of the first South African democratic elections, grade nine was added, and a new block with four classrooms, a library and laboratory room was also built by the Natal School Project. The community contributed money towards

this project for it required a deposit. The farmers continued to support the project by providing their tractors to carry water from their dams for building. We had to squeeze the learners into one classroom to accommodate the builders and their building material. While this did not accomplish all our goals, these buildings nevertheless raised the hopes of the community that they would see their children receiving the same education as those who were in areas with plentiful facilities. This was the beginning of a long journey that eventually culminated in the school becoming a high school.

For the first three years - from 1993-1995 - learners could only study in the school up to grade 10. Thereafter they had to apply to other schools in order to complete their grade 12. In those days, our theme was to help these learners from the disadvantaged community to be able to earn a living with the little education we could provide.

In 1996 our school was granted the go-ahead as a high school. We enrolled the first grade 11 class. We saw the return of our former students who left for other schools because they had completed grade 10 which was the last grade in our school. We were given a number of teachers to assist us in the process. We still did not have enough classrooms, so the building continued.

At that time I noted the average age of the learners, who all looked, and were, older than the average for the grade. This showed that schooling had started late for some of them. What I liked about these older learners was the commitment they displayed to their education.

In 1996, there were riots in the school led by grade 9 learners. Apparently, they did not want me and the principal at this school. We decided not to go to their classrooms until the problem was solved. The grade eleven students were deeply concerned about their learning but they had no way to convince the younger students that what they were complaining about was unfounded. The

governing body was involved in solving the problem. They appointed people who had the best interests at heart of the school to resolve the conflict.

In 1997, the Mthusi High School learners sat for their grade 12 examination for the first time. Being a new school, we were ready for anything : high schools in their first years of grade 12 examination usually under-performed with a 30-35% pass rate. We were surprised to get 82.2% pass rate! To us this was a huge mission accomplished. We were blessed with 100% passes in both 1998 and 1999 matriculation examinations. Since 1997, Mthusi High School has averaged 86.2%<sup>11</sup> pass rate in the grade 12 examinations. It was particularly important to have 99% passes during the transition period from OBE to NCS in 2006<sup>12</sup>.

No one person can claim to be the pioneer to the success of any school as many individuals both alive and dead contribute in one way or other. God has showered His blessings upon Mthusi High School. The community has been rewarded in their endeavours to see their young ones having a better future through education.

Because we have been so successful, we hoped and expected that the Department of Education would reward the school for its success. Unfortunately to date we have received only a mere 'Thank you'. There was once an announcement by the government that good and improved performance by schools would mean the supply of computers to such deserving schools. In 2006 we thought that having obtained 99 % we would see ourselves receiving a supply of 80 computers. Unfortunately we were not part of the plan. Despite all the disappointments the school is still striving for excellence for the sake of the learners because we believe that they are the primary change agents in this community.

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<sup>11</sup> 1997 - 82 %; 1998 – 100%; 1999 - 100%; 2000 - 95%; 2001 – 95 %; 2002 – 95.3 %; 2003 – 97 %; 2004 - 95 %; 2005 - 93 %; 2006 - 92 %; 2007 - 99%; 2008 - 78% ; 2009 - 88%; 2010 - 96%; 2011 – 81.7%

<sup>12</sup> Grade 12 can be passed at three levels: the highest level entitles the holder to apply for registration for a bachelor's degree, the middle level for a diploma, and the lowest level for a higher certificate.

## **Conclusion**

Mthusi High School and the Mthusi community are the principal context for my study, even though the study is also informed by my personal social and educational journeys.

In the following chapter, I examine the role and impact of poverty on my study.

## **Chapter Five**

### **Poverty**

#### **Introduction**

In this chapter, I examine how poverty has impacted on the living conditions, and on the spread of HIV and AIDS, in the area where I live.

#### **5.1 What matters to me? What is my concern? Why am I concerned?**

South Africa is said to have one of the best constitutions in the world today, with an excellent Bill of Rights. The Bill of Rights is the cornerstone of democracy in South Africa as it enshrines the rights of all people in our country and affirms democratic values of human dignity, equality and freedom (van Rensburg, 2005:6).

Human dignity as a fundamental constitutional value as well as a fundamental right contained in the Bill of Rights plays a very important role with regard to fundamental rights of the poor and the equal treatment of those who are historically disadvantaged (van Rensburg, 2005:6).

The constitution of South Africa provides for the fight against poverty stating that

everyone has the right to have access to [...] social security, including, if they are unable to support themselves and their dependents, appropriate social assistance (No. 108 of 1996 Statutes of the Constitution of the Republic of South Africa).

**But I am concerned because even with an excellent constitution, the poorest of the poor in our society are deprived of the resources to help them look after their families and participate in societal matters. Poverty makes them battle to simply stay alive.**

**What matters to me is seeing every human being having enough money to provide for her/his human needs. It really concerns me when people are so**

**poor that their opportunities are limited, and they cannot live productive and worthwhile lives. Townsend (1993:36) argues that**

**if they lack or are denied resources to obtain these conditions of life and so fulfil their membership of society they may be said to be poor (...) people are relatively deprived if they cannot obtain, at all or sufficiently, the conditions of life ....which allow them to play the roles, participate in the relationships and follow customary behaviour which is expected of them by virtue of their membership of society.**

Poverty is a predicament that has caused thousands of people not to live up to their potential due to unemployment, lack of education, inability to get decent jobs, a decent wage and the use of their creativity and skills to earn a better living. Poverty is still on a higher level among communities but they have not lost *ubuntu* and respect despite the hardships they are faced with. There is still extreme poverty in many regions of South Africa in spite of the change in the political dispensation. We still lack economic freedom in many communities. This is particularly true of rural areas. In some cases there has been no improvement at all, and in some instances, the living conditions have retrogressed. The impoverished communities battle to make a living and to improve the conditions under which they live. The political freedom we waited for through forty eight years of apartheid has not brought much change in the everyday conditions of life.

Jackson (1999:489) says that “social exclusion is invariably a cause of poverty and inequality although not necessarily a consequence of them”. Inequality deprives people the opportunity to play a role in society for poor people tend to feel inferior because they do not benefit from the rights prescribed for all citizens simply because they are poor. There is a tendency in our society to look down upon the poor as if there is nothing he/she can contribute to the development of the society because of his/her condition yet I believe that one ought to listen to the poor for they too have their story.

Social exclusion encompasses not only lack of access to goods and services, which underlie poverty and basic needs satisfaction, but also exclusion from security, justice, representation and citizenship (van Rensburg, 2005:6).

**What really matters to me is valuing of life above all for it is a living human that will make this world a better place for all.** I value *ubuntu* and *ukuhlonipha* for through them emerge a united, strong and a caring community bound by these core values.

I care very much about the youth who as a result of poverty are not properly brought up and educated and confront starvation due to lack of employment because of the lack of education. Poverty deprives many young children of the chance of showing their potential and skills and how talented they are due to lack of exposure in fields with such chances.

In 2003 the SADC Charter of Fundamental Social Rights came into operation with the express purpose of achieving development and economic growth, poverty alleviation, enhancing the quality of life of people of Southern Africa and to support the socially disadvantaged through regional integration (SADC, 26 August, 2003. [www.sadc.int/index/browse/page/171](http://www.sadc.int/index/browse/page/171)).

In the South African context for there is still a huge gap between the poor and the rich. **What matters to me, is to see this gap narrowing** and everyone in the country fulfilling his/her role in societal matters and enjoying the rights as prescribed in the constitution.

**What also matters to me are children who are abandoned by parents** because they cannot afford to provide for their needs but leave them with their over-aged parents.

Article 6 of the UN convention places state parties under the obligation to ensure the survival and development of children to the maximum extent possible, giving rise to numerous rights pertaining to poverty such as right to health care necessary for survival and to a standard of living that meets the needs for food, clothing shelter and education (Olivier & van Rensburg, 2005: 22).

I concur with Olivier and van Rensburg because the children from poor families too deserve to properly belong to society and be well brought up. I would also like children from the poverty stricken communities to be able to make a living for themselves using all opportunities available to them. I would like to see everyone leading a good life with all his/her needs fulfilled and being able to pursue the career of his/her choice.

Gow and Mutangadura (2000:59) are concerned about the impact of poverty on the society as it

involves increased food insecurity, decreased school access, increased work burden on children, diminishing community support and increased social isolation.

**I am concerned about poverty in rural areas.** Bell et al (2003: 63) viewed that

poverty and social dislocation also add to an orphan child's emotional distress. Factors such as loss of household incomes, the cost of treating HIV-related illness and funeral expenses frequently leave orphaned children destitute.

**What really concerns me is to see the social and domestic living conditions of these orphans** being improved so that they are able to support themselves. Orphans who strive to survive under these conditions are sometimes subjected to child labour, crime and prostitution so as to be able to get money and food to feed siblings at home. I am concerned that there are extended families who neglect orphans left by their parents under their guidance.

**I am concerned about learners who come to school on empty stomachs.** I usually identify such children through their tendency to become sick during the early hours of the school day. When I follow up, I have discovered the sickness is caused by hunger. I have given such children bread and tea. It frightens me to



see starving children because it may lead these young ones to find money through stealing, violence and prostitution.

**I am concerned about children who attend school wearing uniforms that are not in good condition.** In some cases I have intervened to learn about his/her background. As a result of our conversations I asked my colleagues and book suppliers for donations to buy uniforms for the children.

**I am concerned about dropouts at school due to poverty.** What matters to me is to see children who are forced by family circumstances to start working at an early age because they have no adult to look after them thus they are exploited by employers and are underpaid for their labour. I understand the conditions at home but I see education as the only way to eradicate poverty.

**It concerns me that there are people who do not prepare themselves for unforeseen circumstances.** It concerns me to see that more and more people lose jobs and have nothing to survive on. This has led boys of the school-going age to leave school and follow their fathers to the sugar cane farms so as to get money to buy food.

**It concerns me that we are not taught about how to conserve what we have.** We are extravagant and often waste the very little we have to survive on. It concerns me to see that it would take time to eradicate poverty in my community as there are many factors that make the situation worse, such as HIV and AIDS. I realise that in many instances it is women who shoulder the responsibility of the family with nothing to hang to but they take on the responsibility with both hands to ensure that life goes on.

**I am concerned about this 'new' youth because some are not responsible even for themselves.** They live life as it dictates to them, and three years later, they look old like their grannies.

**It concerns me to note that people allow children to live in a place that is not healthy.** A grade 12 student called Nompilo<sup>13</sup> whose parents passed away, who had been left with her younger brothers, had to stay in an old hut thatched with grass. The roof had a hole in it so that when it rained they had no place to sleep or to cook. Social workers were called in but did nothing for these children. They had no food, so the school provided them with food. When we had heavy rains things got much worse and Mr Mkhali<sup>14</sup> went to investigate this place and found the dwelling not fit for humans, but no one in the extended family was caring for these two orphans. He took two lady teachers with him to see what could be done as this became the responsibility of the school. Mr Mkhali found them a place to stay and bought them food and appliances for cooking and ironing. I was most concerned that children could be subjected to such distress by their own relatives.

**I am concerned when I listen to stories of poverty where people cannot afford even one meal a day.** They are dependent on Good Samaritans and there are not enough of Good Samaritans to address all the problems I am concerned that even today there are families that are battling to have something to eat while their neighbours have plenty of food. Where do we show humanity?

## **5.2 Why is the poverty of others important to me? What kind of experience can I describe to show the reasons for my concerns?**

Poverty of others is important to me because of my own experience of poverty. "We examine our own life stories to understand the nature of the change we underwent" (Clandinin and Connelly, 2000:1). When I think back through my life to my childhood, I realise that the community in which I grew up is one of the poorest I have ever known. Every time I travel past the area, I can see, even from a distance that there is not much change since I left there nearly forty years

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<sup>13</sup> not her real name

<sup>14</sup> not his real name

ago. These days when I look across the Umzimvubu River, I see a community which has been forgotten. I give a detailed account of my childhood origins because in my subsequent experiences, even forty years later, I see the same poverty, poor living conditions and (mis)education among the people I have worked with. I believe that this is important as it emphasizes that very little progress has been made, as I will demonstrate in the rest of my thesis.

My home, the house in which I was raised as a baby and young girl, does not exist anymore, but even as I look at the space which it used to fill, all my memories of childhood are revived and I find myself in tears. I have frequently asked myself if these are people destined to be poor even if external circumstances seemed to have changed. I have often vowed to myself that if I had the power to change the conditions there, or make a contribution to my people, I would.

Mount Frere, my home town, now known as KwaBhaca, is situated in the Eastern Cape 97 kilometres, west of Umtata and 324 kilometres from East London (eMonti). I was born in a remote area near Mount Frere known to some as Enkwazini and by others as kuMkrobi, a mountain that separate Enkwazini from Pondoland. The location is enclosed by mountains so that it is impossible to see to the other side of the location. On the other side of the mountain are forests which made it difficult to walk alone, whether to the shop, which was at the near end, or to the town centre at the far end. My grandmother used to tell me stories about thieves who chased people in this area so as to take their money from them.

When someone needed land to build a house or to cultivate crops, he had to approach the late headman, Skobho Dabula, who had five locations under his leadership known as eMpendla - Enkwazini, kuChane, eMbodleni, eGubhuzi and eCabazi. This group of locations and others had their Tribal Authority at Elugangeni where Chief Wabane of the time stayed. He was a descendent of

Chief Madzikane who fled from Shaka<sup>15</sup> and established himself and his people in this region. These refugees from Shaka were called amaBhaca. The amaBhaca are the descendents of those tribes who were forced to flee from Natal during the chaotic period of Zulu history, known as the Mfecane<sup>16</sup> - the crushing or scattering. There are many thousands of them and are today divided into two autonomous tribes under the leadership of the descendent of chief Nomtsheketshe found in the valley of Mvenyane. The rest are under the late chief Wabana Makaula. My area falls under this chieftainship, so I am a Bhaca person.

Bhaca people are proud of their unique thsefula dialect<sup>17</sup> and above all, of their common descent from the great cultural hero Madzikane (Hammond–Tooke, 1962:1). The majority of amaBhaca who live in Mount Frere speak Xhosa for they live with the Xhosa people, but those living in remote areas still use the Bhaca thsefula dialect. Their socio-economic problems are the same as those of Xhosa speakers, but those living across uMzimkhulu face the language problem as well.

I can see that the whole area of KwaBhaca is underdeveloped. Perhaps this is because the headquarters are at Umtata far away from them.

Umtata area is known as an area for AmaXhosa. The area immediately neighbouring Umtata is that of aMampondomise at Tsolo, followed by aMahlubi

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<sup>15</sup> Shaka kaSenzangakhona (c.1787– c.22 September 1828), the builder of the Zulu Empire (1825-1879).

<sup>16</sup> Mfecane: Before the 1970s, scholars generally thought that these changes derived from the growth of the Zulu kingdom under Shaka in southeast Africa, and that the changes had begun to occur at the end of the eighteenth century. Since the early 1990s such views have been modified. It is now accepted that the Zulu were by no means the only ones responsible for the warfare that spread throughout the southeast African coastal areas and the inland regions.

Now it is generally recognised that other African chiefdoms responded just as vigorously and innovatively to the changing conditions of the late eighteenth century. The geographic focus of the process has been expanded to include the interior of South Africa, and the beginning of the Mfecane has been extended backwards from about the 1790s to the mid-eighteenth century. Geographically, the sphere of the Mfecane has now been broadened to include communities of the entire western highveld.

Nor was the conflict exclusively one between Africans. It has been argued that increasing European penetration into South Africa from the Cape and Mozambique destabilised the African communities along the coast and into the interior. Historians are more divided, however, over the degree to which whites are responsible for the commotions of the Mfecane.

[newhistory.co.za/part-2-chapter-4-the-mfecane/](http://newhistory.co.za/part-2-chapter-4-the-mfecane/)

<sup>17</sup> reminiscent of Swati thereby posing problems of ultimate origin (Hammond–Tooke, 1962:1).

at Qumbu, and then aMaBhaca at Mount Frere. I can see that the new South Africa has not done much to develop these outlying areas.

On the eastern side of Mount Frere lies East Griqualand where the town Kokstad is situated 97 kilometres away. People of Kokstad speak more Afrikaans than *isiXhosa* while at Umtata people speak *isiXhosa*. The main road runs from Kokstad to Umtata through Mount Frere, and it forms the main street of Mount Frere. Along it are shops, banks, hotels and garages, a post office a junior secondary school called Jolobe and a Magistrate's Office. In the northern part is a location called Elubhacweni near iSinuka river across which was the then Mary Teresa hospital. Comparatively speaking the town has changed little since I was a girl growing up there. When one looks across Mount Frere one can see another location called Embodleni.

Umzimvubu River serves as the only source of water for this community and animals particularly during winter. When I was very young – about six years old I remember that so clearly that for a few days after it had rained small springs came out and the community found water for their use. These little springs of water would not last long because of the large demand for it.

We battled to get water for cooking. The water from the river was not conducive for drinking and cooking. It was just too dirty and muddy. I found people moving up and down the river in search of water. I found water at the river banks among the big stones which was less dirty but still not clean. I collected water from that point for there were no other better streams and it was actually better than the river water. At home I left this water to settle in the bucket.

On the following day, the mud would have settled at the bottom and the water could be used for cooking even though it was still brownish in colour. The drinking water was separated from cooking water. My grandmother boiled the water for drinking and kept it in a separate bucket.

This community I lived in used firewood as well as paraffin stoves for cooking as there was still no electricity. It came as a shock to learn that even in 2010 my childhood home community still has no access to electricity. I asked my aunt Lizzy in 2007 about the conditions at home and she told me that up to that moment there were still no toilets built by the community, but the big dongas served the purpose as well as the bush nearby.

I knew that they have councillors and my question was, “What are they doing about the health conditions of this community? How could they allow them to be exposed to diseases? There is still too much to be done to minimize the backlog.

It was through God’s mercy that my community survived disease in such conditions. There was no clinic around and any sick person had to visit a doctor in town.

The people were stock farmers who also cultivated crops such as maize, beans, pumpkins and *amazimba* (sorghum). At the extreme end of the location were fields where crops were ploughed on a large scale. They used some of the crops for their families and sold the rest so as to generate an income. The common fruit grown in the area were peaches and, at times, pluMs Because there was no electricity, the community collected wood in order to make fire, to make kraals and to fence the gardens. A beautiful grass grew in the area which was, and is, used to thatch the roofs of the houses. Women would cut it and make it ready for thatching. They still do. The walls of the houses were and are built from wattle and mud and clay .This was/ is done in winter when there was less rain so that the houses can dry thoroughly which prolonged/s their life and usefulness. These houses were and are warm in winter but hot in summer. A few houses had iron roofs.

Because of its geographical situation and nature of the terrain ordinary motor cars could not be used for transport. Horses were used to transport people while goods were transported by donkeys or hired tractors. Only the police vans which were Land Rovers could enter the area due to the bad roads which made it impossible for the community to have access by any other means of transport such as taxis, cars and even vans.

The traditional mode of grinding mealies into mealie-meal was to use an oblong or round stone called an *imbokodo* - a flat stone. Because this was so time-consuming, the women could not afford to produce a lot of mealie-meal using this method. Near the hospital was a place where mealies were machine ground into mealie-meal, the staple food of most of the people in the town and the surrounding areas. This business flourished because people came from all the corners of the town to have their maize ground some by bus while others hired donkeys to carry their maize. We paid a pound for a half a bag of maize to be ground into mealie-meal. This kind of mealie-meal was used in brewing beer for certain occasions such as weddings, traditional celebrations and so on.

When I was a child, at the centre of the town there was a popular shop called Solly's Café - and known to the townspeople as *kwaSolisi* - the place of Solly - where most provisions could be bought including newspapers. It opened at half past seven in the morning and closed at eight o'clock in the evening. It was a very busy shop, in particular during the weekends when the schools used to have concerts and compete with each other. The buses that carried the children from the concert stopped at Solly's Café, allowing children to buy sweets and fruit and so on.

As one approached the location, one could see an uninhabited mountainous land between this location and kuChane because of dongas, thick bushes and big rocks and stones which made cultivation of the land impossible. This also meant that transport to and from this area was impossible. It was very tough when

someone was very sick. He/she was either transported on horseback or on a sledge to the area where a hired car waited for her/him.

Most of the men worked in big cities and would visit home after six months or having completed a year at work depending on their contract. Their income helped the family to survive in the absence of the head of the kraal. Some of the people had only gone as far as standard two<sup>18</sup> in their education, so it was hard for them to communicate in writing with their families, but the majority could write because they left school at standard five<sup>19</sup>. There were few job opportunities in the area. There were no factories to provide employment for the community. The only industry that provided job opportunities was the taxi industry. The majority of the drivers had passed standard eight, the Junior Certificate. People who worked in the cities would wait for someone who was going on leave to take money to their families.

At the time that I lived there as a child, there were no radios or televisions. Community members who came from the cities would bring gramophones home with them. Young boys would flock into the kraals with gramophones and dance. Unfortunately for me I would not go there for I knew my grandmother would not allow this.

One day my aunt bought a wireless, but the area of my home was very flat so it could not catch the signal. In order to play it, my aunt and my brothers had to hang it on the roof. All these circumstances barred us from being in touch with the world.

I lived with my late grandmother, Minah Mkosi, while my late grandfather and his grown sons were at work in the Transvaal, more than a day's travel by bus. They took buses from the Umzimvubu bus stop to Kokstad, and from there they took a

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<sup>18</sup> now grade four

<sup>19</sup> now grade seven



train to Pietermaritzburg. In Pietermaritzburg they got into a train that travelled to Johannesburg. My grandfather and his sons would return home at most twice a year, bringing enough money to support us.

I lost my mother at an early stage of my life. My grandmother told me that I was only crawling when she died. There was not even a photo which could serve as a reminder of how she looked. I was brought up by my grandmother who to me remained my mother up to the age of fourteen, when I began to call her grandmother. Even then I could not understand the difference because she behaved just like a mother and spoiled me with love and affection. I knew that I always had a share in whatever food was kept for her. No one was allowed to touch me! Anyone who did was in trouble. My two brothers who were older used to tease me and ended up being in trouble when my grandmother found out.

One of my mother's sisters had a problem trying to understand the bond that grew between me and my grandmother. She also had children. As I grew up, I knew no other home except where I was living.

One day my grandmother called us together - my brothers and me – to inform us that our grandfather had died. This was the father of my father. There had been no connection between us and this family up to the time of this news. My grandmother told us to visit this family on the next day. I had to go and meet my grandfathers' family after his funeral. I soon forgot this family as there was nothing that connected me with them.

When my grandfather, Mkosi, visited at Christmas, he bought us cups and sweets. I enjoyed my grandfathers' presence because I knew he would also bring along coffee and condensed milk which was meant for him but we took a little when he was not looking. At that time most families used milk from sheep and goats for their tea. They hardly ever bought milk from the shops. Only those

people working in cities introduced condensed milk which was not meant for everyone in the family.

My grandmother and I lived together throughout the year. We had a neighbour, Mrs Mbhele<sup>20</sup> – also known as Gogo Mazongolo - whose daughter, Nomabenoni, worked in the Orange Free State. Nomabenoni<sup>21</sup> left Gogo Mazongolo with two children, a boy and a girl. This family was dependent on the old age pension of Gogo Mazongolo, for Nomabenoni was not supporting the family and they had no means to plough the land. The government pension was very meager and insufficient to provide even the basics of life. Some members of my home community had more than others. Gogo Mazongolo was too old to look for work in the community or help in the fields, so the Mazongolo family depended on the mercy of the community, some of whom would remember her when their crops were ripe in summer and then the Mazongolo family would sometimes get green mealies and other crops. At times there was a delay in the payment of pension. The family would be starving and Gogo Mazongolo had to beg for food. Some members of the families were against giving this family food, blaming the daughter who had abandoned her family. My grandmother would always say that it was a sin to watch our neighbours suffering in such a way.

My grandmother was a woman who put her words into action. So it was that she would often call me and send me to look for water in a small spring near the Mazongolo home. My grandmother gave me a bucket to carry on my head, and in it was green maize for the Mazongolo family. I would deliberately carry the bucket on my head instead of in my hands, so that no-one could see the maize that my grandmother had hidden there. I would go to the Mazongolo's house to deliver green mealies. After I had given grandmother Mazongolo mealies, I would go to fetch the water. My grandmother would constantly send me with bits and pieces of food in this way to keep them going. My grandmother used to justify her

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<sup>20</sup> not her real name

<sup>21</sup> not her real name

act by saying that one could not look at people dying of hunger when she had plenty of food which she could share with others. She said that biblically it is said “*Phosa isonka sakho ngasentla uyoisifumana ngezantsi*” - “Cast thy bread upon the waters: for thou shalt find it after many days”<sup>22</sup>.

My grandmother sympathized with the old woman, even though the community was not happy about the behaviour of the mother of these grandchildren. My grandmother found greater happiness in helping the needy, than gaining riches.

I tried to make sure that I was not seen delivering the food to the Mazongolo family, but even so there were times when I was seen and then certain members of the community would ‘report’ my grandmother to my grandfather and her sons that she had given food to this family. My grandmother would not hesitate to tell her husband and sons that the woman had done nothing wrong and that she could not be held responsible for the fact that her daughter had abandoned her, and her children, and that her only choice was to take care of the grandchildren herself. My grandmother would not only say “*Phosa isonka sakho ngasentla uyoisifumana ngezantsi*” - “Cast thy bread upon the waters: for thou shalt find it after many days” but also “*Andisoze ndiyekelele lo mfazi ngendlala*” - “I won’t let this woman starve”. I have never forgotten these words and the lesson of *ubuntu* that they conveyed. I believe that the values that I have today are as a direct result of my grandmother’s wise compassion. She preached this to me every day and it has remained part of my life’s contribution. This has taught me to make a contribution no matter how small where I see a need to do so. I have found happiness when I learnt I have contributed to someone’s success, or to finding a solution. To see someone smiling makes me feel that at least I have made a difference in his /her life.

Everyone believes in what he/she wants to believe in. My grandmother was the kind of woman who held on to what she believed in no matter whether it clashed

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<sup>22</sup> Ecclesiasties, 11:1.

with others. My grandmother was skeptical about the activities taking place in the community and it was therefore hard to convince her. As a child I often remained in doors alone. I would not attend functions which were held in the evenings. If she said I could not attend a concert for example, I knew it was final. In a way she was trying to protect me from bad influences. My grandmother would always tell people that I had no mother so she would not allow me out of her sight. I hardly mixed with other children except at school or when we went to the river. Because I was lonely, I found quality time to communicate with the unseen through thought, singing and prayer. I enjoyed the quietness and the memories then and now in more recent times I find myself in tears when I think about all of these things.

The community I lived in gathered and supported each other in times of happiness as well as during hard times around collecting wood for fire. Collecting enough wood in a short space of time was hard, because forests were distant from homesteads. The community also helped with grass for thatching the huts. They helped to gather plenty of grass within a short space of time and it saved money for the owner who would otherwise have had to buy grass and hire a truck to deliver it which meant more expenses.

This community practice helped to hide the poverty-stricken state of some families as it would not reveal the 'haves' and 'have nots'.

On a September evening in 1995, a great storm left an Mphemba family without a shelter. They had nowhere to go, and nobody was employed in this house, so they had no money. Members of the community brought old zinc and wood. They made a shack to protect them for a while. Women made mud bricks and girls were told to cut grass for this family. A grass hut was made for this family in a month's time.

One day a member of the community asked Nomusa (not her real name) to organise other girls on a given date to bring her firewood. Nomusa would go from door to door of the homes where there was a girl or girls and sought permission from the parent for these girls to be part of the group that would carry dry firewood to Mrs Dlwathi's home<sup>23</sup> on the day. Because it was a known practice, parents would release their daughters to help because they themselves would one day require such assistance from other families. This wood was also carried to a married girls' new home to form *igoqo* - a big bundle. At times it would not be wood but grass to thatch a round hut. It was costly to buy, and cheaper to do it collectively as a community. This rotated among community members. In my community they adopted this culture of doing certain things together and minimized cost.

It was understood that the community member who was being helped would prepare meals and sorghum beer. Once the firewood or grass was delivered, girls would sing cultural songs and dance, and would be joined by young men. It was during these activities that some young women started drinking and dating, and some arrived home late, while others never returned home from such occasions. Some girls were then forced by boys to marry them, without their parents' permission. If a girl was raped, she would not return home, as she had lost her virginity and as such might no longer be welcome in her home. The fact that there was drinking, dancing and courting on such occasions presented a problem to my grandmother who wanted to protect me from all forms of bad influence.

One day, one of the community members Manzothwe<sup>24</sup> confronted my grandmother, Ugogo Minah for not allowing me to participate in the culture accepted by all community members. In Xhosa the conversation went like this:-

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<sup>23</sup> not her real name

<sup>24</sup> not her real name

## **Xhosa Version**

**Manzothwe:** Mandungane ndithe mandike ndizoxoxisana nawe malunga nomzukulwana wakho onqabile ukuba ahambise izinkuni kwaDlwathi ngomgqibelo ozayo. Siyakucela ukuba usiboleke yena.

**Ugogo Minah:** Ndiyaniva enikutshoyo kodwa ngeke uThobeka (not a real name) aphumelele apho.

**Manzothwe:** Awu yena yedwa uzodliwa yini kuba lento ingeyomphakathi futhi nawe uyayazi?

**Ugogo Minah:** Ndiyayazi kodwa ke lo umntwana kaThembeka (not a real name) andifuni nomzuzu asithele emehlweni am. Niyazi ukuba akanaye unina, ngako ke kufanele mna ndidlale indawo kanina, Kufanele ndenze oko bekungamonwabisa unina wakhe.

**Manzothwe:** Ndiyakuqonda ukunakekela kwakho umntwana, futhi kufanele, kodwa kulomba andiboni unobangela wokuba umnqabele ngoba ngolunye usuku uzolufuna uncedo olufana nalolu, okanye yena uqobo kuyowenzeka alufune. Abantu bendawo ngeke nabo bavume nababo abantwana.

**Ugogo Minah:** Ngubani owazi ukuthi lomntwana kaThembeka uyodinga izinkuni? Uyambona ke lo wami umzukulwana, uyokhanyisa ugesi ngako mlibaleni. Endikufunayo kuye, ukuba aye esikolweni, akhe amanzi apheke.

**Manzothwe:** Nabethu abantwana sibangqwenelela kanjalo, khona kunjalo, kuhle ukwenza into eyenziwa ngabemi bendawo.

**Ugogo Minah:** Lalela, undilalele kahle. Awungeze umbone lomntwana yehla enyuka phandle aphe isenza zonke ezinto ezimbi ezenziwa kulendawo. Myeke phantsi! Lomntwana uyintandane.

**Manzothwe:** Wasukuma wahamba engavalelisanga.

**Ugogo Minah:** Wena awunaye unyoko. Ngubani oyakukunakekela? (Ekhomba isango) Akukho mntwana ozakuphuma ngelaa sango, emva kwentsimbi yesihlanu ehlotyeni, nasemva kwentsimbi yesine ebusika. Ndifuna ugqibe ukufunda emva kwaloko ke use ngahamba nabo ontanga bakho. Mna nentombi yam senza konke okusemandleni ukuze ekugcineni ukwazi ukuziphilisa xa usukhulile, hayi ukugijimela umendo. Khetha phakathi kwalezizinto ezimbini, "lomkhuba owenziwa ngamantombazana apha endaweni, noma imfundo."

### English version

**Manzothwe:** Mandungane, I have decided to come and talk to you about your granddaughter who does not participate in community activities. I have learnt that you refused to let her go to Dlwathi's family with others this coming Saturday.

**Gogo Minah:** I understand very well, what you are saying but Thobeka<sup>25</sup> will never be part of the group that will carry firewood to Dlwathi family.

**Manzothwe:** Why not? What can happen to her alone in the midst of others? This is an event cherished by the whole community.

**Gogo Minah:** I know, but I will not allow Thembeke's child to be out of my sight. You all know that this child does not have a mother. Therefore I have to do what would please her mother if she was alive.

**Manzothwe:** I understand your concern about her, and it is true. In this case I don't understand why you are refusing for one day you will need such help. Maybe she will also need such help from us and the community will do likewise.

**Gogo Minah:** How do you know that when she gets married whether she will need a lot of wood or grass? Listen lady, she will use electricity and will not need your assistance, so you back off. I expect her to concentrate on her education and do some cooking here, that's all.

**Manzothwe:** We also wish the same for our children. But the case is vital to do what your community does.

**Gogo Minah:** Listen, and listen carefully. You will never find this child walking up and down, being involved in all these bad things happening in this area. Leave her alone! She is an orphan and I am here for her.

Manzothwe left without having any further argument.

As I was under her supervision, my grandmother would not allow me to be out of her sight for even a minute. She was fulfilling my mothers' wish and no-one would change that. After that the community never bothered her about me. I was however taunted with the name '*umlungu*' which meant a 'white lady' because I was going to have electricity in my house. At the time it was never thought that a black person would ever have electricity. This also indicated that I was not

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<sup>25</sup> my grandmother sometimes called me Thobeka.

adopting the culture held by this community. It did not bother me at all. I knew that things were going to change. "I know that I will change my life" (Batchelor, 2006:225-238).

My grandmother was strong and well known for being strict .When I wanted to go off somewhere with my friends, my grandmother would tell me to take a broom and sweep the floors and clean dishes. When I had finished, I would go into my room and sleep if I felt lonely. When she saw that I was not happy because I needed to be with my age group girls she would say:

"You do not have a mother. Who would look after you? No child (pointing at the gate) gets through that gate after five in summer and four in winter. I want you to finish schooling then you can join them but not now. I and my daughter are spending a lot on you to ensure that you have something to live on when you are old not to go around chasing marriage. Choose between the two - this nonsense and education."

I would keep quiet and sit down.

Having tried and failed to convince my grandmother about the importance of this wood and grass gathering culture, the community turned to MaMthembu. MaMthembu was a well known woman in the community and had a voice in many of the community activities. Even my grandmother would listen to her. MaMthembu thought she would be able to persuade my grandmother to allow me to go with her daughter. So MaMthembu came to my grandmother, MaMasango<sup>26</sup>, on a Wednesday to talk about some of community matters. Towards the end of their conversation she turned to this issue of taking wood to the Qwabe family. This family had asked her daughter to organise other girls to participate. She asked that I be part of these girls.

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<sup>26</sup> MaMasango was my grandmother's maiden name, and one of the names by which she was known in the community.



### **Xhosa version**

**MaMthembu:** (not her real name) MaMasango bengicela umzukulu wakho ukuba abeyingxenye yamantombazana azohambisa izinkuni kwaQwabe. Abazukuhamba bodwa kukhona omama Abahlanu engizobahambisa nabo.

**MaMasango:** (uyathula okwesikhashana) MaMthembu ngalucacisa udaba lwalengane. Manje sengathi nifuna ukuphazamisa umoya wami. Wena uyazi ngale ngane. Ngacacisa ukuthi anginayo ingane ezohamba ezizinto zenu. Uma umama wakhe ubekhona ubezakuzikhulumela ngokwakhe. Angifuni muntu othinta udaba lwalengane

**MaMthembu:** Ngiyaluqonda udaba lwale ngane, kuyisifiso sami ukubona ehlanganyele nozakwabo kwizinto ezithinta umphakathi wethu. Uyazi ukuthi uma intombazana iyogana ihanjiselwa igoqo. Lapho kuye kugqame ukubambisana komphakathi. Angiqondile ukubukela phansi uvo lwakho lesi yisicelo sami kuwe.

**MaMasango:** Ngiyaphinda ukucacisa ukuthi le ngane ngeze ngiyidedele. Bengicabanga ukuthi nangilalela .Manje okokugcina ngithi le ngane ayisayi kuzihamba lezizinto eziqhubeka laa Uma ninenkinga yazini lokhu, le ngane ngifuna ifunde ibonakale iqhubekela phambili .Usizo lwe zinkuni ayisoze yaludinga. Umuzi wayo uyokhanyiswa ngogesi. Myekeni phansi umzukulu wami (ethukuthele). Hamba, ngingabuye ngizwe lutho.

### **English version**

**MaMthembu:** Would you please allow your granddaughter to accompany my daughter to the Qwabe kraal? They have asked her to bring them firewood. These children will be accompanied by five women to ensure their safety.

**MaMasango:** (she kept quiet for a while) I told you long ago about the condition of this child. Seemingly you want to divide us. You know about her. I told you that I won't allow this child to participate in all these activities of yours. If her mother was here she would talk for herself with regard to these activities and her. I do not want anyone to hear anything that involves these cultural activities of yours.

**MaMthembu:** I understand your position with regard to this child. My plea to you is to allow her to mix with her peers in all that involve our community. As you know when a girl gets married we send her away with bundles of wood. This is where the unity of the community comes to light. I don't want to undermine your opinion. This is merely my plea to you.

**MaMasango:** Let me repeat myself. I will never allow this child to engage in these activities. I thought you listened to my plea to exclude her from all these cultural practices there. For the last time let me put it clearly that she will never be part of these activities. If you have a problem with that, know that my intention is to see to her schooling and see her progressing in life. She will never need wood, for her house will have electricity. Leave her alone! (*very angry*) Get out I do not expect to see you again in this house!

MaMthembu, disappointed, stood up and walked away.

But I knew that the whole community was against my grandmother's opinion. It was as if I thought I was better than them. I led a lonely life from the age of ten. This is when I started reciting poems we did at school and also singing the choruses we learnt at school.

One Saturday we went to wash clothes and fetch water as usual. First we did the washing and hung some of it on the trees and spread the rest on the big stones. We had to wait for it to dry and that was the time for swimming. The river had deep water in the middle but on the sides it was shallow. I used to swim in the shallow water and enjoyed sitting on the stones at the other side of the river while my friends swam across and returned back. At times they went to steal peaches on the nearby trees. They also competed as swimmers to see who the fastest swimmer was. We were joined by the boys who were looking after the cattle.

One day we did the washing and let it dry, while swimming in the river. Both boys and girls swam across and returned fast. We clapped hands encouraging the fast swimmers. They did this repeatedly until they felt tired. They crossed the river twice but on the third time they were chased by older boys. We shouted at them, warning them about the danger. We also ran away. We were crying, but we had no time to look back as we were running for our dear lives leaving both buckets and the washing there. Fortunately there were adults from our location who were on their way to cross the river attending a marriage ceremony in the location at

eNyiweni. They asked us why we were running away. They called us back to fetch the water and the washing. When the boys who were chasing us saw the adults, they ran away, fearing that they were being chased. We were worried because we knew that our parents would be informed about this incident and we would be in trouble. These adults continued their journey while we also went home. I got punished for returning home late. From that day, I had to do washing at home. I was only allowed to go to the river with adults. Swimming came to an end.

Now that I have grown up and I have travelled places and moved from school to school, I have experienced that the form of poverty differs from area to area. Being accessible to all things that can change one's life does not mean that everyone shares such life. In some areas poverty as well as orphanhood deprive the learners access to higher education.

Whitehead (2008:104) said living theory meant an "explanation given by an individual for their educational influence in their own learning, in the learning of others and in the learning of the socio-cultural context in which they live and work". Being involved in learners' lives I intend to contribute to the fulfillment of their dreams and taking charge of any situation that confronts them for the development of the community in which they live is their responsibility.

Because I myself was born and raised in a poverty-stricken community, I recognise poverty when I see it. Poverty has caused some parents to abandon their own children and go to look for jobs but they do not support those children. As a result some of these children resort to crime to survive. Consumption by school-going youth of dagga is high hoping to ease the pain. Life will never be the same for these children without their parents.

### **5.3 What I have done? What evidence is there of my educational and social influence?**

With my encouragement, Mrs Cele and the Ugu municipality provided uniforms for the needy students. Ziphakamise, an NGO in Port Shepstone, supplied food parcels for the needy students. Orphans have benefited from this project. When I considered that some of my learners' parents' were battling even to pay R100 per annum school fees I realised that higher education was something completely beyond their reach. My wish was to help them make have higher education possible for them. I tell the story of my efforts to help learners to access post school education in the following chapter.

When I wrote the story of my childhood and my education for this study, I realised that I had had to be strong and fight for what I wanted all my life. So I started telling my learners my story. I told them the story that I have recounted here and elsewhere in this thesis. As I spoke, I watched them listening closely and I actually encouraged them to believe that each one of them can achieve their dreams in spite of their poverty stricken lives at the moment. I also started to tell the life story of other people who had been orphaned or who came from poverty stricken families. One such person is Buliswa.

#### **Buliswa's story**

##### **Zulu version**

UBuliswa uyingane ezelwe yakhulela eShobeni. Yafunda ukusiza abanye nokucwala izinwele. Ngenxa yekhono layo othisha bebemcela ukuba abeluke izinwele bese bayamkhokhela imali. Kuthe ngokuhlupheka wacelwa umakhelwane ukuba asize endaweni yakhe yokulungisa izinwele eZingolweini. Wamcela ukuba alekelele ngokushanela futhi agcine indawo ihlanzekile. Ubebuye awashe amathawula. Ngalokho ubemkhokhela ukuze asize umama wakhe ngemali yokudla. Bekuthi uma engekho umqashi uBuliswa aluke izinwele zamakhasimende. Ngaleyondlela wajwayela ukuwenza umsebenzi. Ngolunye usuke waficwa umqashi eluka izinwele. Umqashi wathanda indlela awayeluka ngayo ikhasimende. Kusukela ngalolo suku wamvumela ukuba asebenze njengabanye. UBuliswa ubesebenza uma sekuphume isikole. Ngaleyondlela wakwazi

ukwenza umehluko ekhaya. Imali ayithola kulomsebenzi wakwazi ukuthengela abantwana bakubo ukudla nokubakhokhela imali yesikole. Impilo yashintsha kulomndeni wakubo. UBuliswa waphumelela ibanga leshumi ngonyaka ka 2007. Akazange abe nakho ukuya enyuvesi ngenxa yokuhlushekwa ekhaya. Waqhubeka nomsebenzi wasendaweni yokulungisa izinwele.

### **English version**

Buliswa passed matric at Mthusi High School in 2007 and had no financial means to further her studies as they were battling for a living at home through poverty. Her home is at eShobeni location. As a student she taught herself how to beautify hair. Even the educators at school asked her and paid her someone money. She also had clients in the location. Buliswa approached her neighbour and asked her to allow her to assist in her hairdressing saloon at Izingolweni. Buliswa was employed as a cleaner to wash the towels. She earned very little money which she gave to her mother to buy food. Buliswa observed the hairdressers and when the saloon owner was away the other hairdressers allowed Buliswa to attend to a customers' hair in the absence of the saloon owner she was allowed by the girls who worked there to do a customer's hair. In that way she got used in doing the job and developed her skill as a hairdresser.

One day she was caught doing this by the owner. The owner was impressed by the way Buliswa had dressed that lady's hair and from then on Buliswa was allowed to work as a hairdresser and was better paid and also started working after hours at home. Life improved at home. She was determined to look after the family and see to it that her mother stayed home. With this money she was able to put food on the table, clothe the family and send her younger brother and sister to school. Buliswa made all the difference in the life of her family.

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Another story I enjoy sharing with learners is the story of Zikephi

### **Ibali ngo Zikephi:**

UZikephi wafika kulesisikole ngo 2005 ezofunda ibanga lesishiyagalombili. Kuthe lapho kulungiselelwa umgubho wamasiko lavela nelakhe igama kubantu ababezohuba

izinkondlo. Asimazanga ke nokho njengengane eyisifiki. Kuthe lapho sebezobonisa isikolo lokho ababezongenela ngawo lo mncintiswano kwavela ukuthi lengane inalo ikhono lokuhaya inkondlo. Ngambizela bucala ukuze ngixoxisane naye. Kwaqala lapho ukusondelelana kwami naye ngacela ukuba akhe andibhalele inkondlo ngesifo ingculaza. Wakhombisa okukhulu ukuzimisela. Ngenkathi ngangise ngihanjelwe u Lydia Khawula no Marvelous Ntozakhe. Ubeyisisombululo kwindlala yezinkondlo ezihaywa ngabesifazane. Ube eyingane ethobekile kepha kubonakala ukuthi isimo sekhaya asisihle. Ngelinye ilanga emuva koku haya inkondlo sahlala saxoxa ngempilo yakhe. Ngathola ukuthi uma wakhe akamazi. Uhlala no malumekazi wakhe. Babehlala endaweni ebizwa nge Louisiana emapulazini. Ngaleso sikhathi wayefunda eMangquzuka. Babaleka lapho bazohlala eZingolweni. Wabaleka umndeni awayehlala nawo emuva kokumxosha. Wathathwa umakhelwane owayesibona isimo aphila phansi kwaso. Wamenza omunye wezingane zakhe. Ngo 2006 waqala ukuhlanganyela neqembu elihuba iinkondlo ngengculaza. Uma eyihuba uyabona ukujula kwalengane kulokho ekushoyo okukhombisa ukuthi lento akhuluma ngayo, nolusizi akhuluma ngalo yinto ayibonile iqhubeka phambi kwakhe. Inkondlo yakhe igcwele iziyalo kwintsha nabadala. Inkondlo yakhe ikhuluma ngezinto ezibonakalayo kumuntu ophethwe yisifo belu. Waye ngomnye walabo engangi basebenzisa ukukhombisa ububi besifo kanye nokubonisa izenzo zalabo abenza ngathi bayazi bebeka impilo zabanye engcupheni. Besithi uma sihlangele nomphakathi kuso isihloko sengculaza isho ingane ubone bebhaka phansi kuba inkondlo yakhe ibiyibeka indaba yocansi eholela kuso isifo obala. UZikephi waqeda ukufunda ngo2010. Wathola umsebenzi kwa- Spend Rite. Wangazisa ukuthi uzama imali yokuya kufunda kwi FET ikolishi lezemisebenzi. Kwangijabulisa ukubona ukuthi kukhona akufundile kumlando ngempilo yami.

### **Zikephi's story**

Zikephi arrived at Mthusi High School in 2005 as a grade 10 learner. Zikephi was a quiet girl and I noted that her background was not supportive and enabling. She came from Mangquzuka High School. Zikephi and her family had fled the faction fighting in the area and settled at Izingolweni. She was a shy girl typical of children who had grown up in an environment characterized by abuse of some kind. When the school prepared learners for the cultural competition held yearly her name appeared in the list of participants. In the cultural competition she was placed first. I asked her to visit me in the office which she did. Our relationship started then. I asked Zikephi about her text. Zikephi told me

that she liked to perform texts of that nature because people tend to ignore the fact that AIDS kills. I asked if Zikephi can compose a text for me. I asked Zikephi to write a text which she would perform around HIV and AIDS. At that time there were no solo female performers at the school for Lydia Khawula and Marvelous Ntozakhe had left school. One day after she had performed the text we sat and talked about her life history. I learnt that she does not know her mother.

Zikephi and her relatives lived on the farm in an area called Louisiana. Zikephi was left to her grandmother who gave her to her aunt who became her guardian. Life was difficult because they lost all their belongings on the farm and her aunt was not working. Zikephi had an argument with her aunt which led her to part with them.

After Zikephi was abandoned by her aunt in 2008, the Mkhonde family accommodated Zikephi at their home and she became part of the family. The Mkhonde family had two girls of the same age who were also in the same grade.

Zikephi's text was about HIV and AIDS. Zikephi warned both adults about the way they conduct themselves when it comes to sex life. People do not want to take note of the warnings. When people find out that they are infected they become so sad. The youth usually laugh because this to them seems to be happening afar.

When Zikephi performs the text one can see that she feels what she is saying even her facial expression shows grief that is brought to the loved ones by this disease. Zikephi's text is full of grief brought about the disease and the way people looked like thus warning the youth to think twice when they approach their sexual life. Whenever we had a gathering the message from her text touches many because they knew what she was talking about.

After Zikephi completed grade 12 in 2010, she found a job at Spendrite at Izingolweni. She told me that she was saving money to go to the technical college. I was happy to learn that because it highlighted that Zikephi learnt something from my autobiography and she was prepared to try and see if it will work also for her.

## 5.4 Conclusion

When I first arrived in the Mthusi community in 1993, I was horrified to see the severe poverty and a lack of education there. It looked just like the area I grew up in. I was shocked because I expected things to have improved twenty years ago, but it was just like my community sixty years ago. My first aim was to get to know them so as to be able to work with them and guide them to achieve a better life.

Working with this community, and engaging them in conversation has made me to see life differently. The experience I gained from getting involved with them and their children has made me realise that what I thought was poverty is nothing compared to the lives of learners in this community where multiple problems challenge their very existence. I believe that my interaction with them in their quest for a better future gives them hope. I do my best not to turn away a child who confides his/her life story to me because I know very well that he/she believes in me.

I am glad that those children who had no hope before have now developed hope and motivation to do something with their lives. I enjoy the smile I see on my former students' faces because I can see the difference the school has made in the community. Parents are so grateful for the contribution we have made in the area : the results are emerging.

I believe that people who have struggled when young, are hungry for something that will take them to something better: they see their poor state as a stepping stone to something better. This encourages them not to dwell on their poverty but to work hard so as to achieve something for themselves

I narrate my story to the learners for them to see the importance of education in my life so that they can see the importance of education in their lives. Because I have gone through what they are experiencing today, and tell my story, it makes it easier for them to understand that this journey has been trodden by many,



some of whom who are today people in business, or leaders, or educators, because they were committed to what they wanted in life.

But some people find it hard to believe my story because I am an educator. They find it hard to believe that I was brought up in a poverty-stricken and illiterate community. Education has been the cornerstone of my success. Education has liberated my human potential. Education has been the vehicle of my personal growth. Education has transformed my life, so that I am able to help others. (Simard, undated)<sup>27</sup>

In the following chapter I examine the role and impact of education in the area where I live.

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<sup>27</sup><http://ezinearticles.com/?On-Servant-Leadership-and-Altruism&id=5031517>

## Chapter Six

### Education

What would it mean to adopt a place-sensitive orientation to teaching in rural areas?

(Moletsane, 2011:21)

I have a passion for a useful quality education  
for everyone in deep rural communities  
which will free them from poverty.  
Christina Ngaloshe, 2012.

#### 6.1 Introduction

In this chapter I will account for my

- 6.2 “lived and living educational values” (Huxtable, 2009b);
- 6.3 early educational journey and its impact on me as a teacher;
- 6.4 journey as a primary school educator;
- 6.5 journey into higher education;
- 6.6 concerns about high school education;
- 6.7 efforts to enable others to access higher education.

In this chapter, I am showing that I have studied “rural contexts (and schools) from the perspectives of those who live, learn and work in them” (Moletsane 2011:18), viz. my own and that of my colleagues, our learners and community members. “From this perspective, [I am showing that my] research look[s] differently at the issues and the spaces and people (learners and teachers and others) we do research on” (Moletsane 2011:18).

In telling this (hi)story, I find that Moletsane describes the rural situation I know so well.

Typically, rurality is often associated space, isolation, poverty, disease, neglect, backwardness, marginalization, depopulation, conservatism, racism, resettlement, corruption, chaos, exclusion, and in contemporary times, death (Moletsane, 2011:13).

I recognize that 'distance' of various kinds makes education in rural areas difficult.

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 (Moletsane, 2011:12)

and

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 (Moletsane, 2011:13).

In this chapter, I tell about my "lived experiences" (Moletsane, 2011:13) of these different kinds of 'distance', since I was seven years old to the present.

But first ...

I joined Mthusi High School in 1993, when apartheid was forty-seven years old, and we already knew that we would be voting in the first democratic election in 1994. So, Mthusi High School and the new South Africa almost share their Birth Days.

In 1993, soon after I was appointed at Mthusi High School, I attended a meeting, where an inspector wanted to know from me 'what I, a primary school teacher, was doing teaching in a high school'. He also referred to Mthusi High School as a 'one room school'. I found this man's behaviour and attitude unacceptable, and I

promised myself that I would do anything I could to show him how wrong he was. And I have.

When I joined Mthusi staff, we - Mr Gumede, and Mr Shabane and Miss Sikobi, Mr Mokoatle and I - vowed to make a difference in this poor community. We asked ourselves “How can we help the learners to as much education possible to make a decent living and change the Mthusi Community?” I did not know how we were going to do this, but I was determined that I would do all I could to achieve this. In 1993, Mthusi High School went up to grade 9 only.

Mthusi went up to grade 10 in 1994. In 1995, I remember Mr Gumede asking his former principal at Sister Joan’s High School to enroll a student from Mthusi, Lulama, in grade 11, even though he could not afford to pay school fees. The following year, Lulama passed grade 12 at Sister Joan's High School. I observed how Mr Gumede actively supported all learners, and I wanted to do the same as much as possible.

In 1997, when Mthusi was six years old, and our democracy was three years old, Mthusi learners first wrote grade 12 examinations.

As I record in the next chapter, I also have had another contribution to make in the Mthusi community: to free them from burdens placed upon them by the HIV and AIDS infection so that they learn to accept its presence, are able to deal with it on their own terms, and that they disseminate the knowledge they have to others for their own wellbeing. The learners I am talking about can become a weapon against the pandemic. Through them useful information will reach each and everyone in the community. These young people can be agents of change in their community. I value their shared commitment in making others understand that everyone, whether young or old, has to make a contribution towards educating others about the disease and engage in the fight against it.

## **6.2 My “lived and living educational values” (Huxtable, 2009b)**

As an educator, my lived and living educational values form the explanatory principles of my practice and my living standards of judgment in appraising my work (Huxtable, 2009b: 25-26).

My “lived and living educational values” (Huxtable, 2009b) are *ubuntu*, *ukuhlonipha*, compassion, sharing, service to others, sound education for decent work, good health, inclusion, and freedom from poverty. It mattered to me that these values were seen in my actions and my life, so that my life, and the lives of others, would improve.

Huxtable (2009b:25-26) holds the view that

education is concerned with emancipating a person a learner to improve her/his own wellbeing and well becoming and that of us all.

I have held myself responsible for the education and guidance of the learners I have before me, so that they can realise their potential and to help them make right choices for their futures. I would like to see the Mthusi community developing through having young people who can change the lives of their families by being employed in well paid positions.

I realised a long time ago, that I need to equip myself for any new educational challenges to be able to help the child before me to meet his or her needs. I feel I must share with him or her those values which have helped me to be who I am, and which have made it possible for me to help others. As an educator, my lived and living educational values form the explanatory principles of my practice and my living standards of judgment in appraising my work (McNiff, 2008:351-364).

## **6.3 My early educational journey and its impact on me as a teacher.**

**What has been my personal educational journey?**

**What evidence do I have of the educational influence of others on me?**

**How has this impacted on me as an educator?**

On one hand,  
while I remember my schooling years in the former Transkei with some nostalgia,  
it would be misleading to claim that, given the choice,  
I would have sent my own [son] to one of them  
(Moletsane, 2011:10).

I entered school at the age of seven, and a new world opened up. It was 1958. Apartheid was ten years old, three years older than I was.

My first school, **Enkwazini Primary School**, was what is called in 2012, a ‘mud hut’ school. I spend two years there doing Sub standards A and B.

In fact most of my schools were ‘mud hut’ schools, but that did not mean that my education was always inferior, as my story will tell. I believe that a committed teacher is the most valuable teaching resource there is, and I was blessed with many committed and gifted teachers.

The Enkwazini school yard was well fenced. My first classroom was a round mud hut thatched with grass. The school consisted of three buildings constructed in this traditional Bhaca way. The first and second classes known as Sub standards A and B<sup>28</sup> were accommodated in one building, as were Standards One and Two<sup>29</sup> in another, and Standards Three and Four<sup>30</sup> in yet another. There were only twenty learners in my classroom. My class teacher was Miss Gxumisa and the principal was Mr Buso.

This was the first time I was nurtured by a stranger, Miss Gxumisa, who was a wonderful teacher who treated us like her children. Miss Gxumisa was a mother figure in my life because of the way she protected us: the older ones knew that she would punish them if one of us was found crying. I enjoyed going to school to talk to Miss Gxumisa, and weekends were bad because I would not see her. She was patient and helpful. She would never let us go home without singing for her. We loved her very much.

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<sup>28</sup> now grades one and two

<sup>29</sup> now grade three and four

<sup>30</sup> now grades five and six

From Miss Gxumisa, I learnt that no matter what, my learners ought to feel protected in the environment in which they find themselves, and they ought to enjoy learning.

Every Friday, we used to smear the classroom floors with fresh cow dung. Also on Fridays, we received biscuits and peanut butter as the then government's contribution to our wellbeing. This was known as the Government Feeding Scheme.

In 1960, I moved to **Buffalo Neck Primary School** for two years, to complete standards one and two. Miss Oscarina Nomawethu Mkosi, my mother's sister, Miss Mthimde, Miss Ntanga were our teachers, and Mr Giwu, who was an old man, was the principal. While I was attending Buffalo Neck, I lived with my aunt, my mother's sister, Miss Oscarina Nomawethu Mkosi. I did not like the snow.

My teachers at Buffalo Neck Primary School were not as friendly as Miss Gxumisa. I had learnt from my fellow learners, who were in the class above me, that there were other classes beyond standard two!<sup>31</sup> It was everyone's wish to reach standard six!<sup>32</sup> I knew that I still had standard three and four<sup>33</sup> to go through before I could talk of standard six. My elder brother, Zithulele had left school in standard six, and this made me even more eager to reach this 'very high' class also, like him. My hope and dream of becoming a standard six learner kept me going.

While I was at Buffalo Neck, the Republic of South Africa was celebrated on Friday, 31 May, 1961. We received biscuits smeared with peanut butter earlier than usual, and then we assembled in front of the standard two classroom where the principal told us about Republic Day. On that day we received the flag of the Republic and as a big badge. Then the teachers sent us home early.

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<sup>31</sup> now grade four

<sup>32</sup> now grade eight

<sup>33</sup> now grades five and six

I ran home and showed my uncle my flag and badge. He showed no interest, but told me crossly to get him water from the river. I did not understand why he was cross, but I was happy to have the flag and a badge.

When I think back, I am not surprised that the adults at school and at home were not interested. The celebration of the Republic of South Africa in 1961 marked the fourteenth anniversary of Apartheid, the cruel and inhuman regime that kept me and my people oppressed for forty-eight years. In 1961, it was still almost another thirty-four years to the democratic elections in 1994. I am so blessed to have lived long enough to see the end of Apartheid, but poverty and hardship, (mis)education and lack of decent work are still the reality for most South Africans, especially those living in rural areas of South Africa.

I spent 1962 and 1963 in standard three and four at the local school, **KwaSobhede Primary School**. This was a new school built on level land surrounded with big stones, but there was not enough ground to play on, or to make a vegetable garden because there were so many stones. Also building more classrooms was a problem because of the stones, and the road was so bad that cars could reach the school but could not travel beyond it. The classrooms were made of mud bricks and were thatched with grass. Inside we had a few desks and one table and chair for my teacher. We did not have enough books. It was very poorly resourced.

At KwaSobhede, I came upon my old principal, Mr Buso<sup>34</sup>, who taught both standards three and four. I enjoyed learning at KwaSobhede because of Mr Buso. Mr Buso let me do standards three and four mathematics together. I was so quick with the mathematics exercises that I had to ask for extra work from Mr Buso, and he encouraged the class to clap for me. My achievements in mathematics boosted my confidence. Mr Buso taught me well, because I had no problem with mathematics up to form 1. Mr Buso told my grandmother to look after me for one day I would achieve great things. But, really, I was 'at sea'. Now I

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<sup>34</sup> from Enkwazini Primary School



understand how important encouragement is in the life of a learner, specially a learner who understands nothing about the system, as I did then.

I learnt from that experience that a child that shows capacity needs to be challenged to go beyond what he/she is doing because that alone encourages him/her to learn more.

The school was sited to accommodate learners who lived in two separate communities, eNkwazini and kuChane, which had nothing in common, and who each lived on different sides of a mountain. The school was isolated from both communities: it was dangerous for a child, particularly for grade ones and twos, to walk alone to school as he/she had to walk through the bushes and cross dongas. This was very difficult for us all when it was raining, and discouraged children younger than seven years from attending school. In addition, there was the constant worry about the children's safety until they arrived home: thunderstorms caused panic. There were many dropouts.

This situation was typical of an apartheid government school which did not care about its people. I believe that this is still part of the problem as to why there is still no development in this area. Even today, I have learned of no boy who went beyond grade seven except one whose parents took him to Lusikisiki where he got his grade 12. A few girls managed to become teachers. Many boys left school to seek jobs in Gauteng, or in the taxi industry, following their fathers into menial, poorly paid jobs that made them slaves for life. This happened in my own family. When I was in standard four, my brother who was older than I, left school in June. My uncle took him to Johannesburg to join my elder brother who had left school in standard six.

In 1964, I had to go to a new school, **Embodleni School**, which was too far from home for me to travel every day. So my aunt arranged with one of her relatives, Miss Faye, who taught standard two at Embodleni, to accommodate me. I stayed with this family for standards five and six. I went home to my grandmother for weekends. I quickly learned that Embodleni School was respected for its music.

Embodleni School was a big school with fifteen teachers and was well fenced. The principal of the school was the late A.T Nomkuca known as 'Madiba', a music composer and conductor.

On the first day, we assembled in front of the hall for prayers. The members of staff and the classes they taught were introduced as well as the classrooms for each standard. A great deal of use was made of 'the stick': failing to observe the school rules resulted into painful trouble. I hate being punished, so I followed the rules.

My class teacher, Mr M. Dabula, was a choir master, while the principal Mr Nomkuca was both a choir master and a composer. They were both harsh teachers. Mr Nomkuca, the principal, taught us mathematics. I escaped his punishment because I always passed mathematics.

I loved music more than anything. Though Mr Dabula was very harsh when it came to classwork, he was friendly during music. The songs we sang for the concerts were composed in the school. Other schools bought songs from our principal. We competed with other schools, and won repeatedly. At eMbodleni, music found a place in my heart. I spent most of my time singing songs that we were taught at school.

Mr Nomkuca's music period brought me alive! We sang texts from the Bible which made them easy to remember for our examinations. We also practised for concerts where we competed with other schools. I discovered that I loved winning!

On the way to the river, I sang. During my studies, I sang the Biblical texts. I found learning and remembering biblical texts easy because it involved moving my body. I remember that, even in the examination room, I would hum the verse very, very softly, and move my body just a little, and I would remember everything. I think that I was experiencing what Jousse experienced.

What struck me immediately was the contrast between the way in which lessons were learned in school, and what was done outside of school. "In class one must

be able to hear a pin drop". We had therefore to learn our lessons in silence. But once outside the class, all my little playmates and I learned our lessons in a far more lively way! I can still hear, and feel in all my muscles, the balancing chants of the young pupils learning their lessons! Why, I ask you, does the child, when left to himself, go completely counter to the method taught him at school? At school, the child must learn in silence. He is not allowed to talk. Observe, then, that selfsame child, who has been schooled to silence, once he is out of class rhythmically memorising his lessons (Jousse, 2000:18).

At eMbodleni, in standard five<sup>35</sup>, lessons included sewing for the first time. Even though I was determined to learn new things, I hated sewing because I could not do it well. I was always in trouble with the sewing teacher, Miss Dabula, and this made me hate her. In the end, I had to do it, even though I knew I was going to score the lowest marks in it. That year, I learnt patience.

Then later, when I became a teacher, I had to assist the standard five needlework teacher, Miss Cele, to *teach* needlework! At this point I *had* to learn how to do needlework to make my job secure and I was determined to get it right, no matter how difficult was! Miss Cele was a good mentor who taught me to be patient with learners who had the same problem with sewing, as I. In the end, Miss Cele taught me to at least *like* sewing – *a little, very little*.

Miss Cele left the school in the following year, 1982. At first, my heart was sore because I had to teach sewing on my own, and I hate doing something that I am not good at. But I knew that I had to teach it. I persevered until I could teach it quite well. At the same time, I was relieved that knitting was not part of the syllabus, because knitting was the worst part of my needlework! In the end, my class completed the blouses we were sewing - on time - and before the end of the year, they all took their blouses home. I could see their joy in achieving something for themselves. From this difficult lesson, I learnt that when I put my body and soul into what I do, I achieve it. I learnt to change my negative attitude into a positive one.

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<sup>35</sup> now grade seven

At eMbodleni I began to understand what school was about. From my first year of school to standard four I had been lost. I was just attending school like others because I was sent there. I had watched so many children complete schooling only to stay at home or go to seek jobs in the cities. But in standard five I decided that I would have a good future. When I got to standard six in 1965, I felt at home because I knew I would not be punished for mathematics as I was one of the top scorers in the class.

I remember that up to standard six, I did not know my dress size. My grandmother would buy material and sew it for me, or my aunt would cut down an old second hand skirt and make it to fit me. Also, I had no shoes until I was in standard six. At the time, this meant nothing. Now I understand how poor we were.

I passed standard six. I had no idea what would happen next. My aunt, Oscarina Nomawethu Mkosi, always decided where I would go to next. There was no discussion. A week before the opening of school, she would instruct me to prepare my clothes. I followed her instructions happily. I loved school.

In 1966 I went to stay in a hostel for the first time, at **Osborn High School** in Mount Frere to do Forms 1, 2 and 3<sup>36</sup>. To do this I had to part from my family, and this was very strange for me.

I was very shy. I doubted that I deserved to be there. I knew nobody there, and I was not used to being among so many students. As the days went on I learnt to adapt to the situation. The older students did not treat us juniors well, and that made me lose my self-confidence.

Music was my only friend and I kept on looking for opportunities to sing, so I joined the church choir. I also occupied myself with playing tenniquoit.

At this school I feared punishment. The teachers were strict and nobody cared how we felt. My worst experience was when Mr Nodada, our biology teacher

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<sup>36</sup> now grades 8 to 10

punished me for not bringing a live frog for the biology lesson. Mr Nodada then sent us to the river to bring frogs to the class, and he made me hold a frog. I am afraid of a frog up to today! I hated Mr Nodada and I hated biology, but I learnt tolerance out of it.

At Osborn High School, one of my best teachers was Mr Makhawula who taught us Latin. I enjoyed his lessons even though he was very strict. One day, he was hospitalized and the Principal, Mr Mahlathi, took over. I hated the way that Mr Mahlathi taught us. When Mr Makaula recovered, we were so happy. I learned that a strict teacher is sometimes the best teacher.

Mr Seoka taught us English, from a book with French words. We used to tease him using these French words. He was a good teacher but he was absent too often. I learned that a teacher needs to be in class every day.

I had always excelled in mathematics, and I continued to do well. Then Mr Ludidi, the mathematics teacher, left school. An old man, Mr Tshiki, was employed to replace him, and from then on I did not master mathematical rules, and I was frustrated. What made me angry was that instead of helping us learn, he would let us sing until the period was almost over. In the last few minutes, he would pronounce the words 'Theorem of Pythagorus'. I battled on until I eventually gave up mathematics. I decided to pay attention to the other subjects that would help me pass form 3. Sadly, I passed in 1968 without mathematics in my certificate. I learned how frustrating it is to have a teacher who does not teach properly.

In the second year, in 1967, I made friends with Nolwandle Mahlathi who was a day scholar. She lived with the principal's family. We used to study together under the trees in the school yard on Saturdays. I realized that I was dependent on my grandmother and my aunt for my education. I realized that if I failed, it would mark the end of my education. I had been taught that prayer connected me with God, and that it was the only tool that would keep me on my life's path. I prayed hard for God's help in my studies so that I might succeed.

Music at the time occupied the greater part of me, and allowed me to hide from the reality of my situation. I was inspired by the hits of two ladies in the music industry: Letta Mbulu's<sup>37</sup> 'There's music in the air' and Yvonne Chaka Chaka's<sup>38</sup> 'Mamaland.' When I heard these ladies singing, everything came to a standstill. It still does. I thought I would like to be like them with an audience listening to me.

At that time, I was constantly plagued by questions: "Why did my mother die and leave me an orphan?" "Who am I?" "Where do I belong?" All I knew was that my home was my mother's home.

I learnt to remain positive in the midst of the problems I encountered. I had no choice.

In 1968 my aunt, Miss Mkosi, got married and she had to stop teaching as apartheid government regulations did not allow married women to be employed as teachers. Even so, she never abandoned me emotionally and spiritually. But when she married and stopped teaching, I thought that this marked the end of my school days because she no longer had money to pay for my schooling. I could not think of any job I could apply for as the Transkei<sup>39</sup> at the time had no job opportunities for young girls with a form 3 education. I was very depressed about my future.

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<sup>37</sup> Letta Mbulu was born in Soweto and, during her teens, she toured South Africa and then England with the musical *King Kong*. She returned to South Africa at the end of the tour but was soon forced into exile in the United States. While in the states she was invited to tour with Cannonball Adderly and soon thereafter joined forces with Harry Belafonte. (...) She married a fellow South African musician, Caiphus Semenya, whom she met while touring with *King Kong* and together they released many hits. (...) She also acted in the film *Roots* for which she received an Emmy award. Her other screen appearances include *A warm December* with Sidney Pottier and *The Colour Purple*. She is a founding member of the South African Artists United (SAAU) an organisation which was established in 1986. (...) On their return to South Africa, Letta and Caiphus performed in the Unity '91 Festival that marked the first time they had shared a stage with other fellow musicians on home soil. In 1992 she released a new album entitled *Not Yet Uhuru*. <http://www.sahistory.org.za/people/letta-mbulu-0>

<sup>38</sup> Chaka Chaka was born in Dobsonville in Soweto. (...) Chaka Chaka started singing at 19 in 1985 when Phil Hollis of Dephon Records discovered her in Johannesburg. Shortly after, her debut album "I'm in Love With a DJ", sold 35,000 copies, and the title track became an instant hit. Songs like "I'm Burning Up", "I Cry for Freedom", "Sangoma", "Motherland" and the ever-popular, "Umqombothi" immediately ensured Chaka Chaka's status as a star on South Africa's mbaqanga music scene. (...) Her father died when she was 11 and her mother, a domestic worker, brought up three daughters. (...) She has two diplomas from the University of South Africa, one in adult education, another in local government, management and administration. She also studied speech and drama at Trinity College, London, qualifying in 1997. [http://en.wikipedia.org/wiki/Yvonne\\_Chaka\\_Chaka](http://en.wikipedia.org/wiki/Yvonne_Chaka_Chaka)

<sup>39</sup> now Eastern Cape

Then in January, 1969, out of the blue, my aunt Oscarina told me to get ready to go to a teacher training college - **Cicira Opleidingskool** - in Umtata. This brought me hope just as I was ready to give up. I got so excited that I forgot to ask who was going to pay for the school fees.

On the 15<sup>th</sup> January 1969, I took a taxi to Umtata, and then a bus to go to Cicira Opleidingskool, fifteen kilometers from Umtata. Cicira Opleidingskool was controlled by white people in the Dutch Reformed Church, a Calvinist branch of Christianity. The missionaries were trained at Endulini. The missionaries controlled the teacher training school, the school for the blind called Efata, and the mission school. The missionaries rendered services to the school on certain days. We attended church at Endulini with Efata students thus during the service there were two preachers, one for hearing people and the other using sign language for the deaf.

I was the last one to be admitted there. I praised God for giving me a chance for my place because I knew it would be the end of my school days if I was not accepted.

I soon found that life there was very tough: people were expelled from that school for no good reason. Harsh rules were imposed by Mr Viljoen, at the school, and by the matron, Miss Vim, at the hostel. It was worse than what I had experienced in high school, but I had already learnt to be positive. I decided to avoid all practices in this school that would lead me into trouble and focus on what I wanted to achieve: a teacher's certificate.

The apartheid education system was extremely oppressive, particularly in the Cicira training institution which was managed by Whites. Every little mistake was regarded as a serious offence, and could end one's career, for example, not being in full school uniform was a blacklisting offence, and so was speaking to boys during the break, even though it was allowed in class, and we had to be out of the school grounds five minutes after the last bell had rung. During weekends

we remained within the hostel bounds. There were separate staffrooms for Black and White teachers. Separation ruled at Cicira. In all this, we were voiceless.

I coped with these harsh rules by joining in sport and music. We went to play sport with other schools, and attended music competitions outside our school.

Miss Bam was my very good, but very strict, music teacher, who taught me music as a subject, and conducted the choir. She chose me to be a soloist in the school choir and the church. I led the singing in the church, which was attended by the evangelists from Endulini, the Efata and Cicira students, with great confidence. I also sang in a popular group in the school which performed on special occasions. I led the school choir in a competition held in Umtata. We sang an Afrikaans song "Loof! Loof, die Here! my Siel"<sup>40</sup>. I still sing those Afrikaans songs which I learned then.

At the time, I was not aware of the deep ironies of my situation. When I reflect on it now, I realize how strange it was for me to be sincerely praising my God and Saviour for my good fortune - in the language of my oppressors, who were making my life as difficult as possible for me.

During holidays, when I was at home, I would not leave the church after a service without singing for the old people. My grandmother was so pleased. I learned that I can give pleasure to others when I sing.

School fees had to be paid. There were no exceptions.

At times my grandmother had to persuade my brothers to finance my education. When my aunt stopped teaching, and could no longer work, my younger brother, Siweleza, and my uncle, Gilbert, became responsible for my study fees. My older brother, Zithulele, was committed to his own family, so he was not able to attend to my case.

In the last week of April, 1969, the principal read the list of learners with unpaid school fees and my name was among them. I thought that my school days were

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<sup>40</sup>Praise! Praise the Lord! My soul! in Afr kaans



over. I hated the man who had married my aunt because I had no one to ensure that my schooling would take place. When I thought of this, I was in tears, but I kept on singing the hymn 'There's nothing too hard for thee, dear Lord'.

Three days later I was called to the Dames Huis<sup>41</sup>.

It was not a good thing to be called to the Dames Huis for we all knew that most of the time two things happened to students there: expulsion or punishment. In our first year, the punishment was to repeat the class so that we could 'reform' from our behaviour, but if we were blacklisted in our second year, we would receive a six month punishment where we would not be employed because we had to serve this punishment first.

With these desperate thoughts in mind, I went to the Dames Huis. I need not have worried. The younger of my brothers, Siweleza, who was born in 1946 and my uncle, Gilbert, had sent the school fees.

I was relieved that my school fees had been paid. But I could not tell my family about what was happening at Cicira. They would not have understood the harsh cruelties enforced on us by the apartheid government authorities, which were designed to make us fail in everything we tried. Our parents were people whose lives were governed by *ubuntu*. They would simply not have understood this cruel senseless behaviour. I told myself that I was there to learn and complete the course and nothing else. So I said nothing and concentrated on my school work.

I was beginning to view things differently. I was beginning to see the importance of a mother. I used to ask myself 'Why me Lord?' but I could hear no answer. I was dependent on my grandmother who was not working and my aunt who had just got married who was unemployed. I had no one to share my frustrations with, but I had music which kept me going. I used to sing a song '*Lukhangela kuwe Mvana ye Khalvari ukholo Lwam*'<sup>42</sup>. This song became the pillar of my existence,

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<sup>41</sup> The Women's House in Afrikaans

<sup>42</sup> 'I put my Faith in Thee' in Xhosa

up to the present. When things seem unbearable I resort to it, shed a few tears, and then I find the strength to face whatever problem is in front of me.

I passed the first year in 1969.

1970 was not an enjoyable one at school, but I did complete the Primary Teacher Certificate (PTC). I am happy that I survived all these harsh rules and I qualified as a teacher. My grandmother had stood by me throughout.

Under the extremely difficult conditions and harsh rules at Cicira, I survived, because I avoided anything that would lead to punishment. I succeeded in my training and start teaching in spite of those difficulties.

I have been fortunate all my life to teach at schools which valued music as I much as I do. I have learnt that music can relieve a broken heart, and a person who is desperate for answers. I have learnt to know that there is nothing too hard for the Lord. I always give those words to my students, and tell them to trust the Lord in everything that they do. This worked for me at Cicira, so I know that it will work for them.

All my educators contributed differently in my life but I appreciate them all because their contribution has strengthened me and made me bold enough to tackle every field of learning, using the knowledge I gained during those difficult times. At times I thought teachers 'bad' because they were unfair and discouraging, but I now realise that through them I have learnt to be positive in situations that do not seem to be positive. The 'good' teachers made it possible for me to persevere up to the present, with encouraging words, praises and well wishes. At Cicira, I learnt that if I wanted to achieve good results in whatever I did, I had to concentrate, exercise patience and be self-disciplined. I, in turn, talk sense to my learners about education, and the need to be positive, to work hard and to persevere, because 'answers' are on their way to them.

Music occupies the greater part of my soul. I sing for pleasure. When things are not favouring me, I call on my creator in song. At one stage, I thought I would end

up being a singer in my life but unfortunately I lost that dream along the way and opted for advancing the life of my learners to a level where I would see a disadvantaged family smiling. I learnt love for my work no matter the conditions, and strive only for success in everything I do.

I am concerned about today's youth who never tasted those harsh days and who do not value their free education in a democratic system.

#### **6.4 My journey as a primary school educator**

What was the impact of my “living and lived experiences”  
(Moletsane, 2011:13)  
and the influence of others on me and my “living educational values”?  
(Huxtable, 2008:25)

Knowledge is generated by a knowing subject,  
from within a social context,  
and this is best communicated through narrativised accounts  
that tell the story of one's learning.  
(McNiff, 2008b:4).

#### **Pondomise Ridge Primary School – 1971**

I started teaching at Pondomise Ridge Primary School in February, 1971, and spent one year there.

I was very young and inexperienced. We were only ten members of staff. Immediately I had a problem: I had to teach two classes at the same time: standard one and standard two. I knew nothing about handling two different classes at the same time. Mr Socikwa advised me to teach them the standard one syllabus up to June, except in mathematics. In mathematics, I had to alternate: give some written work to one standard while teaching the other standard. Mr Socikwa told me that there may be a teacher coming before June so as to relieve me - something which never happened. After June, Mr Socikwa told me to teach the standard two syllabus only. I learned that teachers, particularly young teachers, get the most difficult jobs to do.

Pondomise people were humble and respectful to me at all times, even though I was still very young. I quickly learnt to walk ahead and keep my name clean. This made people respect me: they were satisfied with my work because the children were my ambassadors. I learnt to respect people so as to be respected, to do my very best.

At least I felt I belonged somewhere, because, should they have distanced themselves from me, I would have had to leave the school because it was such a lonely place far away from towns and without transport. I learned how important it is for a new teacher to be made welcome. I also learnt that even if the work did not make me happy the mere fact that I could talk to someone about my problems gave me relief, and their advice helped me a lot.

### **Buhlungwana Primary School – 1973-June, 1974**

In 1973, I went to teach at Buhlungwana Primary School outside Libode. To reach Libode, I had to travel past Qumbu, Tsolo and Umtata. This school was remote in the extreme. Living in this area was very hard as there was no river from which to get water. We were dependent on tanks and streams for water. At the time there was no electricity so they were dependent on dry wood and paraffin to make fire.

I was accommodated by a Notununu family. I was fascinated by the husband, Mzonjani Notununu who could not read and write, but could ‘read’ the Bible. I realize now that he was probably like ‘Mother Guespin’.

‘Mother Guespin’ could neither read nor write. This fact alone ensured that she knew not only her catechism ‘much better than did Monsieur le Curé’, but also her Gospel which Monsieur le Curé knew not at all (Jousse, 2000:465).

Early in 1974, one of my colleagues and her son were drowned on a Friday when my colleague tried to rescue her son from a raging storm. Then the principal left the school suddenly without telling me that she had got a post elsewhere. So by April, I found myself running the school. I resigned in June 1974.

## St Patrick's Primary - May 1975

Then I found a temporary post for one month at St Patrick Primary, a Roman Catholic boarding school in May 1975. This was a short rich learning experience. The majority of the staff at St Patrick's Primary were Roman Catholic Sisters, both Black and White, and there were four lay outsiders.

The Roman Catholic Sisters in charge of the school were very distant. Should the principal need something from me, she would approach me, make her request and then leave. I learned that they were not allowed to socialize. I found it difficult to teach there, because the sisters in charge did not mix with the rest of staff.

On the first Friday in the month, while I was teaching, a bell rang, the learners all rushed out of their desks, stood along the wall and recited a prayer. After completing the prayer, they greeted me and sat down. I was confused. I did not know whether to ask them or scold them. As a person brought up in the Methodist Church and who had through education been involved in the Dutch Reformed Church, I had never witnessed such behaviour. I went on with my work as if nothing had happened.

After school I asked Mrs Mbethe, with whom I travelled home each day, about this behaviour. Mrs Mbethe told me that the learners were following a Roman Catholic Church procedure – “The Angelus”<sup>43</sup> – ‘observing a passing angel’ at 12 noon every day. So I quickly adjusted and got used to it.

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<sup>43</sup> V. The Angel of the Lord declared unto Mary.

R. And she conceived of the Holy Spirit. Hail Mary, full of grace, The Lord is with Thee; Blessed art thou among women, And blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, Pray for us sinners, Now and at the hour of our death. Amen

V. Behold the handmaid of the Lord.

R. Be it done unto me according to thy word. *Hail Mary, etc.*

V. And the Word was made Flesh.

R. And dwelt among us. *Hail Mary, etc.*

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

LET US PRAY : Pour forth, we beseech Thee, O Lord, Thy grace into our hearts, that we to whom the Incarnation of Christ Thy Son was made known by the message of an angel, may by His Passion and Cross be brought to the glory of His Resurrection. Through the same Christ Our Lord. Amen. <http://www.ourcatholicprayers.com/the-angelus.html>

I learnt from Mrs Mbethe, and other educators, that it was our duty to teach the children, but the rest of the time, they 'belonged' to the Sisters. I quickly learned that these Roman Catholic Sisters did not involve anyone who did not belong to their religion. There were four of us 'unfortunates', myself, Mrs Mbethe, Mrs Khonzwayo and Miss Malunga who were not sisters. I quickly forgave the sisters because I could see that they were not used to accommodating outsiders, which was something I could not blame them for because it was in their religious rules. With the exception of the sisters, the other teachers were friendly. Even the community was very friendly, when we met them at the bus stop and near school: it was a community that valued educators. I decided to observe what the school procedure and approach was, and learn from it.

I learn from experience. I learnt in that month that at times one is not in control. I learned that it is important to observe before reacting. I was concerned that the principal had not informed me about the Angelus ritual. I believe that she should have informed me about all the rules of the school, and what was expected of me. I was simply welcomed as a new member who had joined the other staff members and I was assigned classroom duties to perform. It was as if they assumed that I was already well informed about everything in the school.

Throughout my teaching career, Mthusi was the only school where I was mentored, and was told about the school and the community as a whole, which I had to serve, what to expect in the classrooms and how to handle certain situations. Instead as a new teacher, I was assigned duties which the old members were refusing to perform or were about problematic, classes which were chaotic and extra mural activities without being told how to go about them.

I believe that this behaviour can frustrate a newly appointed educator and set them up for failure. I believe that to give a teacher a class, and the material to use is not enough. I believe that introducing a new teacher to a school is a process that requires a mentor to help the practicing educator so as to find his/her feet. Every school has its own culture, which the learners already know, but the new staff member does not. Learners are very quick to spot the new

educator's mistakes and capitalize on them to create friction between them. This often happened to me in the beginning, but I have learned to handle it in a way that enables me to stamp my authority with whatever class I meet.

I have watched youngsters straight from teacher training colleges being thrown into the classroom with very little experience of learners. They land up being frustrated by the learners or being frustrated by the subjects he /she is given to teach. At times one learns of a teacher who avoids teaching a class because he/she lacks the subject matter and he/she is being frustrated by the learners.

This is how I first experienced teaching.

What enabled me to be where I am is that I do research on a wide scale with regard to whatever I am confronted with. I am a learner and I ask what I am not clear about. It frustrates me to find myself wanting in some way in front of someone who expects me to know something no-one has told me about.

### **Deepdale Junior Secondary at UMzimkhulu 1975-1979**

I was employed in a permanent post at Deepdale Junior Secondary at uMzimkhulu on the fourth June, 1975, thirty minutes by foot from Harding, but transport to Harding was not a problem. The principal was Mr Zililo. At Deepdale Junior Secondary School we were eight teachers - six females and two males. It was a big school built on a flat plain. There were cottages on the school premises where the majority of the teachers lived and there was one family which served as security personnel in the absence of the teachers, during holidays.

I enjoyed teaching in this school as most of the teachers were my age. At Deepdale, we worked hand in hand to help each other in whatever we did. I felt at home from the first day. What was good about Deepdale was the respectful understanding that every teacher was knowledgeable in his/her own right. Every teacher was allowed to use his/her knowledge to everyone's benefit. During sport training, we were all on the sports ground, and we were all in the choir during music period. There was a 'togetherness': we were a family.

Initially I taught standard four<sup>44</sup> and in later years I taught standard one and even first years. I was in charge of athletics and netball. We played matches with schools from Kwa-Zulu Natal as my school was right on the border. At one time I was elected to be a referee in a tournament of Kwa-Zulu Natal due to the experience I had had in netball.

Miss Ntongana and Miss Pakkies were good teachers, who helped me to adjust. Miss Ntongana was the choir master so I assisted her, and we attended competitions. The first competition at the school was held on a Saturday in August 1977. We won. Women were ululating. People were throwing their money into the performance area, asking our choir to repeat their song. I saw that they thought we were the best. We were so happy to win that day.

Miss Ntongana and Miss Pakkies helped me to register for my matriculation certificate. We asked for a day off to go and register. We went to uMzimkhulu on a Thursday morning in February 1976 to register for the first time. I had never been an independent study candidate before. All I knew was that for me to learn there must be a teacher somewhere, even if I could not see him or her.

I was staying in a cottage with Miss Ntongana: we registered for the same subjects so that we could discuss them. Miss Ntongana and I wrote in the same centre. I passed three subjects at the first sitting which was a great achievement. Once I found my footing, I was not prepared to stop until I got my certificate. I started to believe in myself.

While I was there, I worked hand in hand with Miss Ntongana teaching grade 9. I taught *Wind in the Willows* which had been our setbook in form 111 at Osborn. Mr Seoka had taught me well in form 111, so I found it interesting teaching *Wind*

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<sup>44</sup> now grade 6



*in the Willows* because I understood it well. I realized that to be a confident and a good teacher, one has to know what one is talking about.

Then in 1978 a law was passed in the then Transkei that female teachers recently employed and whose husbands were government employees would have their services terminated giving way for the unemployed single ladies. I was intending to marry Mr Sodumo Ngaloshe in 1982, who worked in the Department of Agriculture, and did not want to experience that when I got married. So I decided to cross the border before Matanzima<sup>45</sup> could communicate this paper to the schools.

Miss Pakkies helped me a lot by accompanying me and Miss Ntongana to seek a job in KwaZulu Natal. On the tenth October, 1978, I put my application forms to teach in KwaZulu Natal in a box at Gamalakhe, and left. The office was very busy and I never thought they would employ me as there were so many applications. I had set my foot outside the Transkei homeland for the first time.

From Ntongana and Pakkies I learnt patience, and love for my work. I learned how much I valued sport. I discovered that I like to do things well, and value winning. I learnt how to live with strangers because I knew none of them when I arrived but they were sisters to me when I left. It was sad to part with my friends, Ntongana and Pakkies. At the same time, I knew it was for my good. I also realize now that Ntongana and Pakkies were role-modeling what I have become: someone who helps the helpless to find opportunities for success.

I had been moving from school to school so I was always the new one. From this I learned to adapt. I told myself that I was the one who ought to be humble and ready to work. In some schools, I learnt very quickly that as a new comer, I had no say: I had to mind myself. So I learnt that it was useful to welcome any

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<sup>45</sup> Chief Kaiser Daliwonga Matanzima assumed the office of president of the Transkei Bantustan in 1978, a position he held until 1987. <http://en.wikipedia.org/wiki/Transkei>

teacher into my territory because there was something I could learn from her or him. I liked the spirit I found at Deepdale, and I have tried to develop the same spirit wherever I have taught in the past thirty-three years.

### **Sineke Primary School – 1979**

On the sixth February, 1979, I assumed duty in KwaZulu Natal at Sineke Primary School, its head being Mr Blose. This was a small family school. There was Mr Blose, the principal and his wife, Hendrietta his brother's wife, Collinah a daughter of his brother, Nombulelo and a four other teachers, Mr Shibase, Miss Sikhosana, Mrs Shange and Miss Ntoyi who were not members of the family. Mr Sikhosana was a member of parliament at Ulundi. He helped me to get my salary adjusted on time as I was from another province.

The family was so friendly to me that one would think that we were all family members. Miss Sikhosana was very kind to me, which I valued because I was really lost. She was younger than I, but she invited me to live with her, and took me to visit her relatives in Durban one weekend because it was difficult to stay at the school during the weekend. I learnt that these people were friendly and willing to welcome me into their space. I learnt ubuntu among strangers.

The school was built high on a hill. Within the school yard is St John's Anglican Church, which was also used as a grades 1 and 2 classroom. There were only two school buildings, with a third one under construction.

Water was scarce. There was a dam where both people and cattle shared the water and consequently it was unhealthy.

Transport was a problem as there was one bus only, in the morning. One could only go to town on Saturdays. At times we had to walk across the Umzimkhulwana River to get transport at Thuvukezi. On Friday afternoons, we

had to walk past eZuzicebo High School to Ethungwa to get the transport to town, and home.

I had a good standard four that year. I was in charge of the netball team, which competed with neighboring schools. While I was building my team up, we were disturbed by faction fights which led to the closure of the school in September 1980<sup>46</sup>. Families were scattered. As a result standard five learners wrote examinations at Izingolweni C.P and Mansfield C.P. We reported to the Circuit Office up to November during which month we marked standard five examinations. This political unrest meant that the school did not reopen, so I did not complete a second year there.

### **Izingolweni Combined Primary School - 1981-1992**

I was appointed at Izingolweni Combined Primary in January 1981 up to the end of 1992. Izingolweni Combined Primary School was a large primary school with over one thousand learners. The school stands between two busy roads to Port Shepstone (40km) and Margate. Because of the limited space within the school itself, standards one and two learners were taught in the Roman Catholic Church, another standard one was at kwa-Manele, and sub standards A and B were at Kwa-Shebi. Apart from the lack of floor space, this was also done to reduce traffic accidents as these classes outside the school premises accommodated learners who lived across a busy road. Funerals were common due to the accidents. A bridge was proposed or a police officer to help learners cross the road but there was no response. It is only very recently in 2012, that someone has been employed to help the learners cross the road.

At Izingolweni, from January 1981, I had no literature to teach. I taught content subjects. I met Mrs Hlatshwayo, Mr Mzotho and Mr Cele. We all taught standard four. These teachers taught me unity. In the absence of anyone of us, his/her work was done. They taught me punctuality, availability, planning and working

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<sup>46</sup> four years after the Soweto Uprising in 1976.

towards what was best for the children. We shared meals together. We were always together, on the sport field or in music room. It was even common to find us together in town. I really enjoyed their company. When I did not get my salary for three months, they helped me.

It was here that I was assigned standard five sewing with Miss Cele, as I have recorded elsewhere. I learnt the difference between doing work as a learner and teaching the same work that I had hated, and finally ended up loving it.

The school was well known for its music. Miss Mpofana and Mr Malanga were the choir masters. I assisted them because I love music so much. They were very good and won a lot of cups in the music competitions up to the provincial level.

#### **6.5 My concerns about high school education.**

**What is my concern? Why am I concerned? What evidence do I have for my concern? What have I done? What evidence do I have of my educational influence?**

Teachers themselves must study their own lives and practice.  
(Moletsane, 2010)

I have multiple concerns about education which worry me deeply.

I have three different kinds of concerns about education in my deep rural school.

- 1. I am concerned that the social and health systems are failing learners in my deep rural high school.**
- 2. I am concerned that learners in my deep rural high school are failing themselves.**
- 3. I am concerned that the education system is failing learners in my deep high rural school - what I call (mis)education.**

At the outset, I must remind you – as I have said in the chapter about the context of my study - that my deep rural school, Mthusi High School, is an excellent school, and exceptional among deep rural schools, and has recorded an average of 86.2%<sup>47</sup> passes in grade 12 since 1997, when the Mthusi candidates first wrote grade 12.

So why am I concerned? I am concerned because I believe that education can have a greater impact in the Mthusi community than it is. I have thought about this and identified what I think are the reasons for this. Where possible, I have taken action, and where I have taken action, I give an account of the outcome of my action.

### **6.5.1 Why do I think that the social and health systems are failing learners in my deep rural school?**

**I am concerned that poverty-stricken people of all ages are trapped when they have a low level of education**, which is also not useful, and cannot get them decent work with a livable wage. So, they cannot get work because of their uselessness of their education, and they cannot get a useful education because they are poor. In the communities in which I live and work, I have observed that the majority of poverty-stricken people - particularly (young) adults are those who cannot secure good jobs with a good wage because they are not usefully educated. I view education as one of the most important contributors to fight poverty, and the single most important way that we can invest in our country's youth. I believe that education should be a priority in every community.

Through education I have been able to open doors that were closed to me so that I could view my world differently and know more about the world ahead of me. Through education, I have been able to free myself and others from many

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<sup>47</sup> 1997 - 82 %; 1998 - 100%; 1999 - 100%; 2000 - 95%; 2001 - 95 %; 2002 - 95.3 %; 2003 - 97 %; 2004 - 95 %; 2005 - 93 %; 2006 - 92 %; 2007 - 99%; 2008 - 78% ; 2009 - 88%; 2010 - 96%; 2011 - 81.7%

indignities which would have undermined my and their personal, educational and social capacities.

**I am concerned about learners who leave school because they have homes to run.** The social system is failing these learners.

**I use Nomvula's story as evidence of my concern.**

Nomvula Mthembu, who was a highly intelligent hardworking learner at Mthusi High School, had a dream of becoming a social worker so as to help people in need.

In the year 1993, Nomvula aged 13 in grade nine was not attending school regularly because of home circumstances. Nomvula and her family of her grandmother, Masukude and three siblings, Xoliswa, Zola and Busisiwe lived in the Mthusi community. Nomvula's mother, Thandiswa, had passed away in May, 1991. Nomvula's grandmother, Masukude Mthembu, was too old to attend to Nomvula's problems and those of the other children, so things at home had gone from bad to worse. Instead it was Nomvula who played a major role in ensuring the survival of the family. Then in the year 1993, circumstances at home forced Nomvula to leave school and take responsibility of the home. No one was earning a salary to put food on the table in the house. They were dependent on Masukude's government pension. Nomvula's dream of becoming a social worker was becoming impossible.

During the course of the month of June, 1994 the Mthembu family suffered a lot, so Nomvula opted to do washing for her neighbours, the Mjweni family, to earn a little money. MaMjweni asked her to look after her child while she was at work to which she agreed and in that way she was able to earn a little more. Nomvula managed to earn a little for her family but she was really too young at fourteen years to shoulder all this responsibility.

Like all young girls she had a boyfriend, Bongani, a young man from another area called Kwanduma location who was determined to marry her. Bongani said that Nomvula had to choose between her family and the marriage to him. Before she could make a decision, Bongani came to Nomvula's home in Mthusi and sent a message for her to visit him. She suspected no foul play so she agreed. Bongani arrived in a car. Nomvula

got into the car to talk to him. The driver drove away but Nomvula, at first, thought they were just going to the shop, but they drove past Harding to Bongani's home in Kwanduma location.

Bongani had planned well for he knew that Nomvula would be unwilling to leave her family, so he decided to abduct her in the traditional Zulu way - *ukuthwala*. Also according to the custom of *ukuthwala*, Bongani had arranged to take care of needs of Nomvula's family. Bongani had arranged with Nomvula's neighbour, maMalanga, and his brother, Mthokozisi, to report on the same day to Nomvula's grandmother about what he was going to do, and he also sent money to Nomvula's grandmother, Masukude. Bongani also promised to come back in a weeks' time which they did.

And so Nomvula, aged fourteen, was married. Her heart was sore because she knew the problems at home, but Bongani promised to look after her grandmother, and he got a lady, Lungelwa, to help in the place of Nomvula. Masukude talked to Nomvula about her marriage and was happy for her. She told Nomvula that she would die a happy woman because she would know that somebody was looking after her granddaughter.

There was nothing Nomvula could do as this had all been done strictly according to custom, and so Bongani's home was her home.

I knew nothing about all this, but I had lost a brilliant scholar. I searched and searched for her, but I could not find her.

One day in February, 1996, I was walking through town when I came upon her. She was very thin and she was carrying a baby. She saw me before I saw her. She greeted me. I asked her why she had left school before completing grade nine. She burst into tears. My heart was sore for I did not mean to hurt her. She stopped crying, and she told me that she had no option but to get married so that her home would get the *lobola* – the customary Zulu 'bride price'. She told me that Bongani had been involved in a car accident and he had passed away just three months after they got married. She then became responsible for Bongani's mother, maZulu, her own baby, Lusanda, and another child, Bongiwe, whose mother had also passed away. There was nobody working. Nomvula was then sixteen years old.

Nomvula asked if the school would still accept her if she decided to start again. I was troubled by her appearance. I asked her, what would happen to the other child, Bongiwe

and Bongani's mother, maZulu, if she came back to school. She told me that Bongani's relatives were arranging accommodation for the two children - Nomvula's baby, Lusanda, and Bongiwe, but they told her to return to her grandmother, Masukude and her siblings. They said that she was still young and she would be able to return to school and focus on her future.

I took her with me to the nearest restaurant where I bought her and the baby something to eat. There I talked sensibly to her about the future. I told her that she had made a good decision which she would not regret. The school had more than five married students. She would be welcomed in the school. She told me that she would not be able to buy the uniform for her grandmother could not afford to buy for the three children and her. I told her to come to school and we would see what we could do.

I told the principal, Mr Gumede about Nomvula and the condition I had found her in. A month passed and Nomvula was nowhere to be found. A year passed. I had many unanswered questions about her but I told myself to let it go.

Then on a Monday morning in April, 1997 I was called to the office. There was Nomvula whose condition was not a good one for a school learner. I told her to go home and I would send for her. She cried bitterly thinking that she was being denied access to the school. I reassured her and told her that she would be called back to school. I told her I would send Sandy Matwa, one of our students to inform her about what the school had decided. I told Mr Gumede that I would take Nomvula to Port Shepstone to buy her a proper uniform so that she would not be ashamed of herself, which I did. I sent a message with Sandy Matwa to her and we met in town where I bought her uniform. Miss Mathenjwa brought two white shirts and shoes for her. So in the same month, April 1997 Nomvula was back in class and performing well. I met her grandmother, Masukude, on the road one day later in 1997 and she just cried.

Through all this, all I could think of was my grandmother. I never expected anything in return. I had in mind that I could improve Nomvula's life and the lives of her siblings and children.

In the year 2000, Nomvula passed grade 12 at the age of 20. She had to find work immediately to look after Masukude and her three siblings, Xoliswa, Zola and Busisiwe.



She was employed as a nurse aid. I was happy that at least I had made a real difference in someone's life.

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Nomvula's story is like that of many young girls. I believe that we are failing all the Nomvula's in our society.

### **6.5.2 Why do I think that learners in my deep rural school are failing themselves?**

**I am concerned about the behaviour of young people in this era of HIV and AIDS.** I would like every young person to fully understand what AIDS is, how it is transmitted. Boler (2003:8) recommends

education that leads to positive behavior or social change needs to look beyond the skills and in this particular context, challenge social, gender and power inequalities.

I concur with her because education should be extended to involve discussion of some social practices which in this era need to be challenged as they do more harm than good. Culturally, I have observed that in many instances, a man has power over the family, and the woman has to comply. In many families, the wife had no way to argue with the husband over issues that involve her body.

I believe that we need to educate everyone, young and old, that both men and women need to negotiate sex, and anyone has the right to refuse having sex without fearing that it will mark the end of the affair or the marriage. This will reduce infection of women as they constitute the greatest number when it comes to the statistics. Boler (2003:8) further advocates

having a priority and resource mobility for education if the education system is to be an effective vehicle to prevent further spread of HIV and AIDS, then improving the basic functioning of the system is a prerequisite.

I believe that education must not only prioritise skills that will help the learner to enter to the job market but also skills that will ensure a healthy nation. I believe that the education curriculum should include lessons on HIV and AIDS. I also believe that knowledge about HIV and AIDS, sexual behaviour and gender equality should form part of the education of learners from an early age so as to empower learners for life ahead of them. I deal with this more extensively in the next chapter.

**I am concerned about learners who hide their laziness in poverty and orphanhood** and use this as the reason to avoid hard, work and drop out of school. I am concerned when learners make no attempt to look beyond the grade 12, and evade access to higher learning for themselves. Poverty and orphanhood never stopped me growing educationally: I made stepping stones of all the obstacles along the way to achieve my dreams. I use the example of my own journey to motivate my learners about this in section 6.5.

**I am concerned that some of our Mthusi youth are not serious about education and are allowing liquor and drugs to destroy them. I am concerned about Mthusi learners who take education lightly especially now that the provision for free education is in place.** They do not seem to realize that without a useful education, they cannot secure good jobs, and may then become trapped in poverty, and may then become vulnerable to diseases such as HIV and AIDS.

My own cousin was highly intelligent, but he used his intelligence in the wrong way. He had the chance to complete school, but dropped out. He consumed a lot of liquor, and would be found sleeping in the streets, under the trees, not knowing who he was. When he was drunk, he would blame everyone else for not caring for him, and for depriving him a good job. He refused to join an adult education group. Eventually, he ran away from home, and died having done nothing for himself.

As I grew up, I knew that I wanted to fight the kind of behavior shown by my cousin. I see a growing number of our learners following my cousin's route, and this concerns me deeply.

### **6.5.3 What are my concerns about (mis)education in my deep rural high school?**

I see mis-education

in South Africa's brilliant, albeit middle-class intended curriculum and curriculum policy, on the one hand, and the poor planning for and resourcing of the enacted curriculum and classroom level implementation (Moletsane, 2011:9).

and

The poorly-educated teachers, and of course teacher apathy, absenteeism and strikes; the continuing poor resourcing of many of the nation's schools, particularly those in rural contexts, lawlessness among learners, teenage pregnancy and (...) the failure of post-1994 educational reforms, and in particular the failure of outcomes-based education (OBE).

I am concerned about the learners in my deep rural high school who enter school hoping for a better future through education, and are failed by (mis)education in one way or another. My concerns about (mis)education in my deep rural high school include:

- 1. I am concerned that there is a lack of resources.**
- 2. I am concerned that people are teaching without teacher training.**
- 3. I am concerned about the shortage of properly trained mathematics, science and accounting teachers.**
- 4. I am concerned about educators who miss classes.**
- 5. I am concerned that changes in education are not backed up with proper training.**
- 6. I am concerned that the Life Orientation curriculum is not being taught to the learners' best advantage.**

**7. I am concerned that school curricula are not sufficiently work- and career-oriented, so that people will have access to jobs with good salaries that can change their lives.**

**8. I am concerned about poor career guidance in grades 9, 11 and 12.**

**I am concerned that there is a lack of resources in my deep rural high school.**

From the perspective of teachers, one is that learners in rural schools perform poorly because of lack of resources in their schools (including adequate and appropriately qualified teachers, physical resources and infrastructure in and around schools) (Moletsane, 2011:2)

Needy children and their lack of resources to achieve their potential in life is my greatest concern because I was once a needy child, who was nurtured by strangers to be what I am today. My conscience tells me that every child who stands in front of me depends on my contribution to his/her life to have a better future. Such learners place their hopes in me as their educator to lead the way. If I, as an educator, fail to guide these learners because I myself am not certain about my role as a teacher, the learners' dreams can be shattered.

Mthusi High School does not receive the same resources given to many urban and private schools, yet Mthusi High School learners write the same examination as urban and private school learners. Mthusi High School learners have no access to a computer and a science laboratory, so they face considerable problems with technology in higher education and the workplace. In a poor community such as Mthusi, some parents cannot even afford to provide learners with calculators.

**I am concerned about the quality of the education that each learner receives.** I value seeing a teacher throwing him- or herself - body and soul - into teaching with the express purpose of ensuring that learners receive the education they deserve. I concur with Parker Palmer (2000:27),

Just because we have hospitals doesn't mean we have health care. Just because we have schools doesn't mean we have education.

The availability of institutions does not mean that people within reach of them are all healthy or educated. I believe there is a need for the country's leaders to ensure that institutions are used for the job they were made for with the relevant human resources to do the job. I believe that new teachers need to be recruited from among the very learners who have experienced the realities of the schools in which they are going to teach. I believe that if learners are properly taught, they will be able to change the way of life in their communities and be able to face the challenges that exist at any time, such as poverty and HIV and AIDS in our time.

**I am concerned that people are teaching without teacher training.**

I believe that teaching is a 'calling', not just any kind of job. When I watch the behaviours of teachers at Mthusi, I can tell immediately who is answering a 'calling' to teach because of the way they work and go the extra mile with their learners. I can also see who is not particularly interested in the learners, and is there mainly to collect a salary.

I have come to see that "higher qualification among teachers does not automatically translate into improved quality of educational experience and outcomes for many learners" (Moletsane, 2011:8), even though "South African teachers, particularly African and Coloured teachers, are far better qualified than they were in 1994" (Moletsane, 2011:8).

So, my concern is that there are too few *committed* teachers. I believe, like Moletsane (2011:8), that this lack of concern is because of the way they were trained as teachers.

Improving the qualitative experiences of educators across gender, as well as across racial, social class, religious and other backgrounds so that they in turn, are better prepared and able to provide quality and equitable opportunities for all learners to flourish in the education system is still far from being realized (Moletsane, 2011:8)

So, **I am also concerned about educators who miss classes because** this result in those learners not making the kind of progress they need to take him/her out of poverty. I have considered it my role at Mthusi to insist that teachers are at work regularly and in the classroom on time.

As deputy principal, my policy has always been to assign new teachers duties, and have them work alongside the older teachers, so that they have a mentor. In their first year of teaching, I try by all means not to assign them - especially the shy timid ones - a register class, because children like to tease the new teachers, and then I have to handle complaint cases.

Mthusi has a school policy. The policy was formulated by the school management team, and shared with the teachers to voice their concerns. After we had reached consensus, we all signed it, and it was then filed by the principal so that officials may be able to access it. I make sure that this school policy is always read in the first meeting so as to acquaint the new teachers with it, and to remind the experienced teachers.

I believe that it is vital for a new teacher to know what is expected of him/her. I always welcome new teachers and sit with them and discuss with them what is going to be happening. Even before assigning a duty, I first approach the new teacher and find out what he/she is capable of. I do this because I am mindful of the child who will suffer from poor teaching, or an unhappy teacher. I believe in working closely with newly appointed teachers because some are afraid to ask questions and make serious errors.

At times learners undermine teachers because of their age, and because they are wrongly appointed. We once had a very young looking *Sotho* lady substitute teacher who was nineteen years old, with a qualification in public administration. Among our students were twenty-one to twenty-five year olds, and I could see that the substitute teacher was afraid of facing these learners. This was not a good situation. The substitute teacher was not qualified to teach Zulu: she was not even a Zulu speaker. I negotiated on her behalf with the Zulu teachers to give

her language marking to do, instead of teaching Zulu. The substitute teacher marked the scripts, and the Zulu teachers taught Zulu. The Zulu teachers were pleased. This was not an ideal situation, but I always try by all means to find the best solution.

I never pile work on individual teachers. If the overload is beyond my control, I apologise and tell her/ him that assistance will be provided, which I ensure because I know how hard it is to be overloaded.

I lead by example and I work harder than anyone in the school so that when I assign someone a duty, it is difficult for them to refuse. I supervise the cleaning of the yard as well as late arrivals in the morning. Thereafter I go round the whole school to see if its condition is conducive for teaching. I supervise break time and ensure that classes are clean before teaching takes place. At the end of the year, I phone communicating the duty load to each teacher, to find out if he/she is comfortable with the load given to her. If he/she complains, I find someone else who will do the job. I have learned to be organized.

**I am concerned about the shortage of properly trained mathematics, science and accounting teachers.**

When I was at school, I missed out in mathematics because I had one teacher who was not a trained mathematics teacher. I chose not to do mathematics because there was no trained mathematics teacher available to teach me. I chose another subject so that I could get my certificate.

In 2011 we experienced a great shortage of teachers in mathematics, physical science and accounting in our school. This meant that there were learners at our school who were choosing their grade 12 subjects according to the availability of teachers, just so that they could get a grade 12 certificate, just as I did. This meant that their choices of post school study were limited, and very often not in an area in which they were really interested.

In 2011, Mr Nhlaka, our mathematics educator got a higher post in another school. The Department of Education could not find us a mathematics educator from January to the end of April. There were no teachers available to teach mathematics.

In February, 2011, I quickly found Mr Abdul but he accepted a post in another school.

Early in March, 2011, I started searching for a mathematics educator. It was not easy. There are so few mathematics teachers, and so many empty mathematics posts in other schools.

In the first test in March, 2011, the mathematics results were very poor. I was shocked because it was the first time in the history of Mthusi that the science stream had underperformed in this manner. I was concerned because I knew that poor results would have a negative impact on their careers. I talked to grade 12 learners in groups of fives in my office to hear what they had to say. They all admitted that they had not worked hard enough, but they also all said they all had a concern about the absence of a mathematics teacher.

In April, we found a Ghanaian educator who came to Mthusi one Friday and then disappeared without notice.

Then I arranged for a lady teacher from Mount Frere to come for an interview. When she did not appear for the interview, I phoned to find out what happened. I learnt that while she was on the way to our school, she received a call from Kokstad High School offering her a post. We lost her.

In May, I approached a lady who works with a mathematics teacher from Cameroon. I asked her to ask the Cameroonian gentleman help me find a mathematics educator. He referred me to Mr Henry Akrong from Ghana who was teaching in the Eastern Cape who was in dire need of a permanent job. I learnt from the day that Mr Akrong arrived that there are still educators who are dedicated to their work. Even though there was a lot to cover in order to prepare



the learners for the final examination, I was impressed by the way Mr Akrong committed himself to his work. I learnt that he has passion for his work and the progress of his learners. I saw what a real educator is. I salute Mr Akrong for his dedication to his work. I saw instant improvement in mathematics in grade 12. I believe that the learners in Mr Akrong's classes will soon get A's in mathematics. In Mr Akrong, I saw a person determined to make a difference in the life of a child. He was at school seven days a week trying to cover for the lost time which was not his responsibility. Mr Akrong was so different from so many of today's educators who tell me that they are paid for seven hours a day for five days a week, and not any more. I am happy that I found a really excellent mathematics teacher because I was worried about those learners who wanted to do engineering.

Accounting is another area where it is hard to find qualified educators. In 2008, Mr Ngema was employed at Mthusi High School to teach Economics and Accounting. This young man had a B.Com degree without a teaching qualification, so he had been employed on temporary basis in different schools for five years. He told me that he could not afford to register for any studies because he was the family breadwinner, and had to ensure that his sister enrolled at university in the following year. In February, I heard about bursaries offered to temporary teachers with two years' teaching experience, to do a one year professional course at the University of Zululand. I took him the bursary forMs He was happy for the opportunity, and attended lectures over weekends and holidays. He is now a qualified teacher, and a good one.

**I am concerned that changes in education are not backed up with proper training. I am concerned that changes in education** not only confuse learners but frustrate educators, because the educators are not properly trained in the innovations. I welcome innovations but they need to be developed properly before being put into the schools. A teacher cannot be turned into an expert in one weekend of training. New developments imposed on educators frustrate them because even people whose job it is to train educators in the application of

the new developments often cannot, or will not, answer the questions they are asked. Then when the learners underperform, fingers are pointed at the educators, and they have to take the blame. The quality of learning is hampered by this way of doing things. Palmer (2005:15) said

In our rush to reform education, we have forgotten a simple truth: reform will never be achieved by renewing appropriations, restructuring schools rewriting curricula, and revising texts, if we continue to demean and dishearten the human resource called the teacher on whom, so much depend.

I concur with Palmer. The educator needs to be knowledgeable and in the forefront of the changes, so as to meet the expectations of the education system. Learners suffer a lot as a result of innovations not being properly mastered.

**I am concerned about the life orientation curriculum** because it does not connect the community with the school. I believe that the language used in the Life Orientation teaching is a barrier to the community. For the community to benefit from this valuable curriculum, it needs to be taught in the language of the community so that it will communicate Life Orientation skills even to the community, and not only the learners.

**I am concerned that learners have no in-service training.** I believe that in-service training is an important part of any learner's preparation for the world of work. I believe that learners should be capacitated in such a way that their education can contribute to them achieving their dreams

**I am concerned that the education which some learners receive does not allow them to access jobs with good salaries that can change their lives. I am concerned about curricula that are not sufficiently work- and career-oriented,** so that learners can secure good jobs.

**I am concerned about poor career guidance for high school learners.** This is a complex concern, for it includes learners who choose learning areas following their friends having not taken into account their strengths and weaknesses. It also includes learners with low self-esteem among learners. I have observed that

there is a tendency among learners who think that they have little potential, or who are seen by their teachers to have little potential, to follow a stream which provides little opportunity for post school study or work. When we are wrong in our judgment of them, we fail to give them their rightful opportunities.

During my youth, I was not given a chance to make my choice of a career. I missed out in physical science because it was not offered where I was schooling. I simply studied whatever was prescribed for me. I had no choice. I had to comply. I battled hard with my first degree because I used a process of trial and error to find out what I was capable of. As a result, it took me eight years to complete the degree.

As a teacher, I reflect on my past experience as a learner and I use this experience to help the learner I am confronted with so that he/she may be better qualified than I and be able to know what he/she is capable of.

I believe that all learners need guidance about the applications for post school study. I have recently been assisting learners to complete Central Admissions Office (CAO) form and bursary forMs I noticed that other learners, who had already made their choices and posted their CAO forms, were listening to me helping others with the completion of forMs When they overheard us talking, they wanted to change some of the choices they had already made. I learnt from them that in making their first choices, they had merely looked at the name of the qualification and the job title that went with it. I cite one student, Senzo, who wanted to do 'engineering', but Senzo did not know that there were different types of engineering. When Senzo heard of the other types of engineering, he wanted to change to the course we were talking about. I informed him how he should go about making this change. Senzo was disappointed when he was rejected. But what Senzo did not tell me, was that he had made two changes already, and that was the real reason that his last request was rejected.

This situation reinforced my belief that the career guidance section in the grade 9 Life Orientation course is critical. Information about careers and the courses that

are needed is vital in grade 9, as streaming of learning areas starts at grade ten. I called a meeting of the grade nine educators to remind them that their grade 9 Life Orientation curriculum involves career guidance, and to stress that they must ensure that they explain each career to the learners as well as the learning areas required to follow that career. I realised that this was one of the reasons that learners found themselves in streams with limited choices. It is rare to find learners from deep rural schools becoming architects because of the limited educational opportunities provided in these schools.

When I meet good Mthusi learners who have completed grade 12, I always ask them what they are doing. I am disappointed when I discover that they are working in low level jobs and I realize that this is because proper guidance was not given to them about subject choices and career opportunities. I have been looking at the other schools where a wide choice of streams are made available for the learners, and I see that those learners have much better opportunities simply because they are properly informed. I would like to see education accommodating all learners' needs, capabilities and interests regardless of where they come from.

## **6.6 My journey into higher education.**

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).  
(Moletsane, 2010:17)

What prompted me to study further was the way I was humiliated in front of my in-laws by a rich man from Bizana. He told me that I was not educated because I did not have a Matriculation certificate. I prayed to God to help me. I registered to write three subjects in 1975 which I passed, and in 1981 I got my Matriculation certificate.

At Izingolweni Primary School I was surrounded by educators who were studying. Miss Nguza invited me to join her as a student at UNISA, and she became my mentor. It was through Miss Nguza's help that I managed to complete my BA degree. The first year was not good: I passed only one out of three subjects, but Miss Nguza asked me not to give up. In the third year, I realized that I was beginning to understand the lectures. I also realized how my fellow high school teachers were helping me to realize my potential and I had high hopes of passing.

Then it was announced that the school was to be used as a centre for departmental meetings and as a centre for marking standard five examinations. I was instructed to be involved in the catering for these educators. This was going to interfere with my examination preparation, so I asked permission to be excluded from the catering duties. I was told that I was entitled to one day's leave prior to the examination. I was sorely disappointed because I had spent a lot of money on registration which I now saw being wasted. I was furious as I was sure that the catering would have been adequately done without me. I pointed this out in a meeting, and I was told that my studies had nothing to do with the school.

After that I planned my studies so that I could prove that I would succeed in spite of the restrictions placed upon me. I had three designated study times. I studied in the afternoon at school where I was joined by Mrs Sosibo who at the time was teaching at Murchison Primary, and completing her diploma with Vista. Then I also studied from half past eight to eleven in the evening. Mrs Sosibo and I also studied together on Saturdays until five o'clock. Mrs Sosibo's support gave me the strength to pursue this degree. In the end I forgave those who had been so unhelpful. I realized that they had no idea what was confronting me.

Studying was very hard because of our work commitments, and because so many colleagues saw no importance in part-time studies, and were discouraging. After five years they realized that they should do something about their qualifications in order to be better paid. By that time, I had seven courses towards a B.A degree.

I believe that education requires a determined will to achieve, and consideration of different views of life. I believe that we need to respect other people's achievements.

I completed the BA degree in 1993 at the time when I left Izingolweni Combined Primary School and moved to Mthusi High School. At Mthusi High, I met Mr Gumede and Mr Shabane who had both enrolled for the B Ed at UNISA so were ahead of me in their studies at UNISA. In 1994, I also registered for a B Ed at UNISA.

At that time I rented a room in Paddock near Mthusi High School, in a house which I shared with two other lady teachers from Mthusi and one lady teaching at Mshweshwe High School. My other study colleagues were Mrs Makhunze, who was teaching at Nobamba High, and Mrs Khumalo, who was teaching at Jolinkomo High School. They were also registered at with UNISA for the B.Ed. I was encouraged by the discussions we shared about our studies.

As we were writing examinations in January, we spent the whole holidays in this house studying. Mr Shabane taught me how to work through the night. We used to go to sleep at five in the morning. Sometimes we would meet in the library at Port Shepstone where we had group discussions. We registered for five modules and to our surprise, delight and relief we passed them all. During our final year we were joined by others and our study group increased to eleven members.

Then in the final year, UNISA invited us to a seminar in Pretoria. None of us had ever been to Pretoria, and we had no idea where to start. Mr Hlongwa came to our rescue by arranging accommodation for us at Eaton Hall in Pretoria and we booked our seats on the Trans-Lux bus which was the most affordable way to travel. We had to start our journey in Durban. Kindly Mr Makhunze gave us a lift from Port Shepstone to Durban.

On our arrival in Pretoria we had to find Eaton Hall at 66 Visagie Straat. There were four of us, so two of us looked after our luggage while the other two looked for the place. When we returned to our colleagues, they told us that two men had

nearly robbed them of our luggage. We hired a taxi to take us to our accommodation and to transport us for four days to and from UNISA as it was quite a distance from where we were living. I completed the B Ed in 1995. I thought I had done the impossible! I never thought I would have a degree, and now I had two! This was a bonus.

The late Miss Zulu and I decided to register for a diploma for children with special needs. We then discovered that to do the diploma we had to attend a seminar in Pretoria for two weeks at our own expense. As people living in a deep rural area earning very small salaries, this did not suit us.

Then Mr Gumede invited me to University of Natal Durban<sup>48</sup>, to see what he was doing there. I went reluctantly, merely as a visitor. After the lecture, I was the first one to leave the building. I stood outside seeing myself not studying that year due to the problems I had with Pretoria. I told myself to try what Mr Gumede was doing. I told him that I wanted to try the UND option, but I did not have enough money to pay for the course. He told me to go back to the supervisors and state my case which I did. They welcomed me and said that they would see what they could do to help. That is how I got involved in the course for the Master's degree in Orality-Literacy Studies. I still find it hard to understand how I came to be registered when my only intention was to 'visit'. In retrospect, I realize that this is what I was 'meant to do'. Weeks later, I invited Mrs Yeni, who had recently completed her B.Ed. She accepted my invitation and two weeks later we were both part of the group.

As I think back, I realize more and more that we humans think we have the best plans for our lives. More and more I realize that God's plans for us are different and better. All my studies were not planned by me. I simply joined every study group I was invited to, and found myself having two degrees. In all my studies I enjoyed the company of my peers. I completed my Masters degree in Orality-Literacy Studies in 2000. I started studying for my D Tech Education in 2002, and

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<sup>48</sup> now University of KwaZulu-Natal

even though my studies were not formalized at that point, I enjoyed the workshops I attended at that time.

My doctoral studies were formalized in 2004. During my doctoral studies, I have been engaged in a number of activities that I had never dreamed of doing. I have been engaged in seminars where I presented papers. I attended an international conference in Potchefstroom in the Northern Western Province - a place I never dreamt of visiting - where I interacted with highly educated people - both national and international – which made me feel that I am also important. These people were so humble compared to us who become proud because we have a short list of qualifications. I found them accommodating and wanting to learn from me. But at times, I also felt inferior. To rub shoulders with highly qualified people has taught me that anyone can become what he/she wants to be: it is only a matter of time. I learnt that education makes one humble.

I thank God for allowing me to run this race and for the blessings showered over me. When I look at where I come from and the people I grew up with as well as my background, there are times I don't believe that God has done so much for me. I believed that I have accomplished my dreams – and my mother's, my grandmother's and my aunt's dreams for me.

#### **6.7 My efforts to enable others to access higher education.**

We also consider, as a group,  
how we concentrate as much on our relationships as on our tasks,  
and what we need to do to strengthen them.  
These kinds of relationships are likely to influence the interactions in our schools,  
and also the department that employs us... .  
We focus on how we can exercise our educational influence in learners' learning  
by encouraging them to do things for themselves, as we do,  
as they chart their paths to responsible and committed citizenship”  
(Majake 2008, 3–4)

In 1993 there was not even a slight thought of university study for Mthusi learners because at the time the community did not even have a full high school: the first grade 12's at Mthusi High School only wrote in 1997. Nevertheless, we,



educators of Mthusi High School, were faced with the task of seeing to it that these learners should be given the opportunity of higher education. It was hard to imagine the children from this community at university when the majority of their parents were not employed, and those that were, were working in menial poorly paid jobs on sugarcane farms, in the white people's kitchens, and in small firms in Port Shepstone 40 kilometers away.

In this work, I found all the 'distances' that Moletsane identifies, have challenged the work that I have tried to do.

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 (Moletsane, 2011:12)

and

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 (Moletsane, 2011:13).

I was the first to become a graduate from the poverty-stricken rural community under the oppression of apartheid where I was born. Because of this, I believed that it was possible to have many graduates from the Mthusi community in a new and liberated South Africa, even though Mthusi was also poverty-stricken, and plagued by unemployment and HIV and AIDS. In 2004, when I enrolled for the D Tech Education, I decided that had to do something about what we had vowed to do for the community in 1993. I made up my mind that I would do all I could to see students who had completed grade 12 studying in higher education.

I continue to believe most strongly that education can change the state of a family, so I vowed to assist my learners no matter how difficult it was going to be.

I agree with Moletsane (2011:17) when she says

Research on rurality tends to ignore the agency of rural communities and people, and the assets that are available therein, and that can be harnessed in developing and implementing relevant and effective interventions.

Moletsane (2010:9) reminds us that

... explanations that utilise strength paradigms (...) save valuable time and focus endeavours on harnessing the social, physical, educational and cultural resources and assets residing in both the home (and community) and the school in addressing the social and educational needs of learners.

So, I have focused

on the dynamic interactions of the people who live, learn and work in these communities, nor on the ways they engage with and make their lives in their environments (Moletsane, 2010:5).

#### **6.7.1 What was / is my concern? Why am I concerned? What evidence do I have for my concern?**

**I was, and am, concerned that children from poor homes in rural areas have no resources to reach tertiary education.** Mthusi High School sat its first grade 12 candidates in 1997, and I heard nothing about anyone furthering their studies at a university. In 1998 and 1999 we had 100% passes. I started being really concerned in 1999, when I saw these successful learners complete their school education and then follow their parents to the nearby farms in search of poorly paid work. I had the feeling that I must find ways to help my learners get to the tertiary institution even though not everyone was able to go to the university. I learnt that the most of these successful grade 12 learners were looking for local poorly paid work, such as security guards.

**I am concerned that girls are denied higher education because of their gender.**

Some learners have the potential to pursue careers in higher learning institutions but financial constraints hamper their efforts. When I see learning talent in front of me, I have to take action. I even get involved in the lives of some learners without the parents' consent. Sometimes I listen to their stories about a parent who is capable of financing the education of the child but he does not want to shoulder his responsibilities.

**Thandi's story began in 2007.**

In the year 2007, Thandi was the top student at school but she said that she would complete the CAO form because her father did not support her going to university. Her father is a manager at the sugar mill, and her mother works on a farm. Her father has never been pleased with his daughter's achievements, and did not think that girls should be sent to higher education institutions. He was against her going away from home to study, even though Thandi was a good, hard-working girl who had never failed at school. He argued that girls fell pregnant when away from home. He wanted her to be near home so that he could watch over her. Her father said he would help her do computer lessons and get a drivers' license locally, which has never materialized. Even when Thandi performed very well with a bachelor's pass in grade 12, I found that he was not making any attempt to study. So, I talked to her and her mother.

In the year 2008, Thandi secured a place at Durban University of Technology, but failed badly because she missed so many crucial lectures. She told me that she had missed the lectures because the only accommodation that she could afford was out of town, and she constantly arrived late at classes and had to leave early because of transport difficulties.

In the year 2009, my heart was sore when I learnt that she was working as a cleaner at Merlewood Primary School. I vowed to look for something better for her. I sent for her to visit me at school.

In 2009, I gave her a number of bursary forms to complete: a CAO form and a bursary application for nursing. I had to follow up because I could see that she had given up hope. When I saw her, I learnt that she had completed the bursary forms for nursing but not the CAO. When I asked her why she had not completed the CAO, she told me that she could not bear to fail again. She said she needed to be assured that proper on-campus accommodation was provided before she completed the CAO. I explained the importance of being accepted by the institution first, before finding accommodation. Eventually she reluctantly posted the CAO in the first week of November 2009.

In January 2010, she was called to the nursing college, where she was offered a training post to 'learn while she earned'. This suited her very well, as it meant that she was not going to trouble anyone including her father. Her mother was so happy. When her father heard the news of the employment of his daughter, he gave her money for her study books.

Thandi is doing a four year diploma which she will complete in January, 2014. She is doing well in her studies, working in Murchison and at times at Port Shepstone hospitals, and she also attends classes at the College of Nursing at Shelly Beach. I was happy to see the change in the life of this girl, and her determination to do her best.

Thandi recently told me that her father has left her mother and moved in with his second wife, so Thandi has taken on the responsibility of renovating her mother's home. I believe that Thandi's education will lift her and her mother out of poverty.

#### **6.7.2 What have I done to support and influence the further and higher education of others? What evidence do I have of my educational influence?**

Every time we held meetings with parents, we encouraged them to save R100,00 per month for their children from the beginning of grade eleven so that they would have enough money for university entrance when these children completed grade twelve. Some parents could not afford even R100. Others could not understand the importance of post-school education, so I could see that this was going to be difficult.

I have identified learners whom I think are good higher education learners, and encouraged and helped them to apply for places in higher education institutions. I have negotiated with people knowledgeable about bursaries and jobs. I have persuaded people to help with advice and funding. I have interacted with parents to encourage them to send their children to university. From 2003, I started searching for bursary forms on the internet and in my weekly copy of the Sunday Times. I learned that I had to follow up on every application, to make sure that something had not gone wrong without me knowing about it. I learned that I often needed to reconnect people, and always to have CAO forms on hand. As the years went by, my confidence was growing: I was beginning to believe that many more of the Mthusi learners would find a way to get to higher education.

I record the stories of my learners below.

Because I knew nothing about bursaries in the beginning, I prayed for someone who was knowledgeable about bursaries and has a passion for such work to come to Mthusi to help in this regard. Sabelo Shange, a teacher at Mthusi High, has been the answer to this prayer, and has worked alongside me in this work. Sabelo guides learners on how to get bursaries and helps them to secure such bursaries. I have learned a lot from Sabelo, and am grateful to him for his role in this story.

I was also helped with CAO forms by Mr Nyawose, and by Mrs Moodley from the Department of Education.

In 2008 I discovered an organisation called Ziphakamise<sup>49</sup>, and met the agent, Nonhlanhla Mzobe, who was assigned the duty of helping learners from Izingolweni and Shobashobane areas which were affected by violence to access higher education. Some of these learners were attending Mthusi High School. I asked Nonhlanhla why Izingolweni learners were being privileged when all

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<sup>49</sup> <http://www.ziphakamise.org.za/>

learners in the region had been equally affected by the violence. I also pointed out that Mthusi had had a high school since 1997 only, and Izingolweni had had two high schools as far back as 1981. She agreed that my argument made sense. I then put my case to the manager of Ziphakamise, and he agreed to fund Mthusi learners.

### **Sibonelo Zondi's story**

In 2009, I was approached by Sibonelo Zondi on how he could assist our students to pursue their careers. Sibonelo grew up at eShobeni and is now living in Durban. Sibonelo went to study medicine at the University of the Witwatersrand in 2003. When he had already completed five years of study in 2008, Sibonelo lost his mother and father, so he had to end his studies to take care of his younger brothers and sister.

During June holidays in 2009, Sibonelo visited Mthusi High School to meet learners who had no means to get to higher education. He brought brochures from different institutions for these learners to apply for entrance in those universities. He left them with forms wherein they wrote their profiles. He phoned me in November, 2009, with regard to forwarding CAO forms to the various institutions. He told me that he was approached by learners who could not afford the application fee to send with the CAO form. He sent us money for the CAO forms.

In 2010, Sibonelo joined the Pretoria-based non-governmental organisation, Ikhaya Lethu<sup>50</sup>, which looked to the education of learners from disadvantaged rural areas. Sibonelo contacted me to tell me that Ikhaya Lethu was promising to finance higher education humanities studies for disadvantaged learners from the top model "C" schools in the country. My Mthusi colleagues were doubtful that this was a good idea. I told them that this was an offer we could not refuse. I believed that we had to grab the opportunity. Sibonelo asked me to make a list of needy students which I did and sent the list to him. In January, 2010 I learnt that five students Nomvikelo Khawula, Ayanda Mkhungo, Thandeka Ncama, benefited on the programme and also Zanele Hlongwa and Yoliswa Hlongwane had secured money for their studies from Ikhaya Lethu.

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<sup>50</sup> <http://www.charitysa.co.za/ikhaya-lethu-home-for-hiv-abandoned-orphans.html>

Since 2010, I have been corresponding with Sibonelo and Zanele Sibeko in Gauteng who are working tirelessly to help Mthusi learners all the way from Pretoria.

Since 2009, Sibonelo has been part of Mthusi High School helping learners to pursue their careers at university level. Sibonelo is ploughing back into his community, the Mthusi Community. This is something we encourage.

In 2011, Sibonelo was sent to work in the Zululand area but sent his replacement, Philiswa Khuzwayo (not her real name) who is doing the work well. I believe this support will continue and children will take advantage of this project.

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In the following section, I will tell the (hi)stories of the Mthusi High School learners who have studied, and are studying, in higher education institutions. I include some reflections in italics.

### **1999 Sandile Xolo's story**

Sandile Xolo came from a family of three siblings, Nompumelelo, Thoko and Sipho supported by their mother's government pension because no one was working. Sandile was born of a poor family but managed to get a matriculation certificate in 1997. He was a very good humble student and got diploma in grade 12 of 1997.

He used to work at an Indian shop during weekends to assist his mother who also worked on the farm. He used his money to buy a uniform and other school needs. After he passed matric he worked for Fidelity Guard Company as a security guard. He continued in this work in different security companies until 2010 year when he was employed by the KwaZulu-Natal Department of Education. Sandile is at present a security guard at Mthusi High School. Since 1997, Sandile has managed, on the very small wage paid to security guards, to build a home for his mother and brothers as their home was destroyed during the 1990 violence. I realised that Sandile could do much better than be a security guard for ever. In year 2010 Martin Nxumalo and I encouraged him to enroll for a diploma in teaching through UNISA which he did. In 2012, Sandile is

in the second year of study, and will complete his diploma in four years to come depending on how he manages his studies.

### **2000 The Khowa family's story**

The Khowa family from the deep rural location called Magqelemane consists of a grandfather who is an old age pensioner with an income of under R1000 per month, and three girls, Ntokozo, Florence and Lizzie. Ntokozo and Florence completed grade 12 before 1999, and got menial and poorly paid work on a local farm. They were in the mathematics and science stream. Lizzie the youngest daughter was more fortunate, because by the time she was in grade eleven in 1999, I was looking for financial support for grade 12 learners.

In 1999, I heard of a bursary for Bachelor of Science degrees being awarded by the University of Zululand to students from rural schools with B symbols in grade 12 mathematics. I submitted Lizzie's name because she got the required mark in mathematics in 2000 that qualified her for the bursary. Lizzie completed her B.Sc. at the University of Zululand in 2003. The last time I saw her, she was teaching in Nongoma area.

*The students who went to the University of Zululand were bringing back information from the university to other students, and assisting students to go to the university to register.*

### **2000 Thuthukani Cele's story**

Thuthukani was brought up by his grandparents and then his grandfather passed away. This family was dependent on the old men's pension. Thuthukani was very good in mathematics that he also got the B symbol in mathematics which was required by the University of Zululand. In 2000, I got the same bursary for Thuthukani Cele as Lizzie. He did his junior degree at the University of Zululand and has completed his Masters' degree in Computer Science at the University of Cape Town in 2010. I met him last year at Port Shepstone and he told me that he was busy with his PhD.

*Unfortunately the University of Zululand discontinued this opportunity after 2001.*



*2002 marked the beginning of paying very serious attention to tertiary education for Mthusi learners. Some parents had voiced their interest in seeing their children having a better future but tertiary education was beyond their affordability. I had no answer for them at that time, but I believed that they had learnt about Thoko Khowa and Thuthukani Cele hoping that I would do something for their children also. I told myself that I had a task on my hands to see more students entering tertiary institutions.*

### **2002 Memory Mbokazi's, Sandile Jali's stories**

In 2002, Memory Mbokazi and Jali Sandile were our top students at Mthusi High School. They had all been brought up by grandparents who had no money to educate them and I did not want their talents to be wasted.

Memory got a bursary for Maritime Studies at Durban University of Technology in 2003. Memory completed her Maritime Studies in 2007, and is now working on a ship in the Far East. For her, this is a dream came true. This was a great achievement: I was very pleased and encouraged ... and she is a girl!

In January 2004 Sandile Jali registered at University of KwaZulu Natal in Pietermaritzburg doing Bachelor of Arts studies. He completed his degree in December 2009. He is working in Pretoria.

*The interest to pursue tertiary education continued to grow. Some parents listened to our plea to save for tertiary education. The majority went to University of Zululand where I was told that the education fee was cheaper.*

Zandile Nhlumayo, Nompilo Nhlumayo and Mandla Xolo went to the University of Zululand in 2006 to pursue different courses. Fortunately their parents had prepared for them to register. They all got NSFAS to continue their studies. Zandile and Nompilo Nhlumayo got a degree in nursing in 2010. Nompilo Nhlumayo is working at a clinic in Port Shepstone. Zandile got a post of nursing around Mahlabathini after completion of her nursing degree in 2006

### **2007 Phakamani Zamisa's story**

Phakamani Zamisa came from a very poor home just behind the school yard. Phakamani had completed Matric in the same year as his brother Bulelani. Because of the conditions at home, Bulelani got a job as a petrol attendant at Shell Paddock filling station. I was happy for Bulelani and he promised to assist his mother who worked in the sugar cane farm.

In January 2007, the Mayor of Ugu asked for a learner whom they could assist to pursue his/her career in Town and Regional Planning. The school sent in the name of Phakamani, because Phakamani had obtained symbol B in English, Mathematics and Physical Science, and an A in isiZulu in grade 12. I sent Mr Shange with Phakamani to the Department of Town and Regional Planning, at the Durban University of Technology. When they got there, they discovered that to register for Town and Regional Planning, Phakamani needed to have studied Geography in grade 12. While this was a disappointment, the institution was impressed with his performance and he was offered a place to study computer science. But neither Phakamani nor Mr Shange gave me the feedback, so I only learnt about the outcome at DUT a week later. I learnt that Phakamani had gone to stay at Boboyi to attend classes at the technical college nearby. I searched for his cell number and called him back to school. On the following day he arrived at school. He told me what had happened at DUT and that his mother could not afford the money required at DUT so he had given up.

I was angry that he had not reported back to me. I told him that he was sent there by the school so he was supposed to report back. I asked him if he still wanted to use the opportunity given to him by the institution, which he said he did. I asked him the amount he had to pay before he could register. I sent Phakamani to call his mother. Meanwhile I borrowed money for him from the principal. He came with his mother and they were given the money. I instructed Phakamani to go and pack his clothes and be accompanied by his elder brother, Bulelani Zamisa, to the institution. In that way Phakamani got to DUT and studied towards a degree in Computer Science which he completed in 2011. He phoned me in February, 2010, telling me that he was doing in-service training in Port Elizabeth at Volkswagen Company. This was a dream come true for him. Phakamani completed his studies in 2011. I hoped to meet his mother but I learnt that they have left the area to stay with relatives at Umthwalume.

### **Sibusiso Cele's and Nomthandazo Ncama's stories**

Sibusiso Cele and Nomthandazo Ncama registered at Further Education and Training Colleges (FET) in 2007. Mr Msani of Sayidi FET College visited the school and addressed learners about what is being done in the FET Colleges and how learners could benefit from those programmes.

Sibusiso was a soft spoken boy who came from a struggling family. He found school work problematic, but his teachers recognized that he was good at wirework. He decided to go to a FET College to learn a skill that would help him get a job. Sibusiso took a course in motor mechanics at Enyenyenzi FET, and he is now working as a motor mechanic in Port Shepstone.

Nomthandazo came from a relatively well-to-do family with her mother being a nurse and her father a retired police. She found schoolwork difficult. When she was doing grade 9 at Mthusi in 2004, she chose to go to the FET College in 2005. She enrolled at Port Shepstone Technical College where she studied a computer course. While she was there in 2007, Mandoza<sup>51</sup> and his crew had a 'bash' at the Marburg sports ground during the June holidays, and Nomthandazo got a chance to perform with Mandoza. In 2008 she told me that she was fully involved in music with Mandoza. She invited me to a demonstration party where she was going to perform, but I could not attend. I met her in December and she told me that she had completed her N6. She also told me about her music CD that she has recorded.

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### **Nkululeko Gambushe's, Sanele Gambushe's and Nelisiwe Gambushe's stories**

On the 11<sup>th</sup> August 2008 my list of suitable higher education candidates consisted of Summerose Ntuli, Sipho Nhlumayo, Hlengiwe Mpofana, Sanele Gambushe and Nelisiwe Gambushe.

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<sup>51</sup> <http://en.wikipedia.org/wiki/Mandoza>

Summerose Ntuli had passed grade 12 but her mother could not afford higher education for her as she was working on a farm.

Nkululeko Gambushe, Sanele Gambushe and Nelisiwe Gambushe were living on their own with no one among them who was working as they had lost both parents. Nkululeko Gambushe was the eldest who had completed his grade 12, and the twins Sanele and Nelisiwe Gambushe were to sit for the grade 12 exams together with Sipho Nhlumayo and Hlengiwe Mpofana at the end of 2008. Ziphakamise provided them with food parcels.

On the 21<sup>st</sup> August, 2008, Nonhlanhla Mbili, the Ziphakamise agent interviewed Summerose Ntuli, Sipho Nhlumayo, Hlengiwe Mpofana, Sanele Gambushe and Nelisiwe Gambushe. Nonhlanhla then visited their homes at eShobeni at an area called eSideni. Nonhlanhla asked them apply for financial aid.

They went on January 16 to Durban to apply for entrance in the Durban University of Technology. Summerose was accepted in Quantity Surveying, Sipho and Hlengiwe were accepted in Applied Sciences doing Food Technology. Nkululeko found all areas in which he was interested were full and the twins could not be accepted because they only had diploma grade 12 passes. Summerose, Sipho and Hlengiwe are doing their last year in 2011.

### **2008 Njabulo Nhlumayo's story**

Njabulo was a humble boy brought up by his mother. There was no one working at home. The presence of a high school nearby helped him to obtain the grade 12 certificate. He was among students identified to benefit from Ziphakamise by Mr Tshingo. In 2008 I heard that Njabulo Nhlumayo had registered for a teacher's course at Edgewood College, University of KwaZulu-Natal. He was supported by NSFAS managed by Ziphakamise NGO. He will complete his B. Ed at the end of 2012.

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In 2010, Zanele of the Ikhaya Lethu Organisation gave me an Old Mutual bursary for educators and their dependents who are affiliated to SADTU, NAPTOSA and

other unions. I gave these to every educator at the school so as to improve his/her qualification.

*I then observed that it became common for students who had completed grade 12 in previous years to send for CAO forms and bursaries. I believe they were bored with staying at home, and they could not get jobs. They saw that going back to study could solve their problems. Some heard how students who came from families who could not afford to pay for tertiary education were being assisted by Mthusi High School to access tertiary education. Their interest was then directed to tertiary education though some of them were barred from university by their poor school performance. These learners mostly did not, and still do not, understand that their results only qualified/qualify them for the FET where they can be trained and attain skills that are scarce in the country. Unfortunately many Mthusi students could not see the value in these FET colleges: everyone wanted to attend a university regardless of their school performance. I realized that I had the task of convincing them about the FET direction also, so I took the learners brochures from Enyenyenzi FET College, and I told them about Sbusiso Cele's success even though his performance at school was not that good, but he managed to pass grade 9 in 2006.*

### **2011 Lungisile Sikobi's story**

Lungisile Sikobi was severely burnt by fire while she was young. She came to Mthusi High School in January 2004. She always had a hat on her head because of the scars on her head. I was concerned about her because I realized that she would not enjoy the freedom others do without education.

Lungisile completed her grade 12 in 2009, and worked at a local wholesalers for 2010. In 2011, she was at home, unemployed. I sent for her and I gave her the CAO and a number of bursary forms to apply for a Teachers Diploma or B. Com. studies because she had a distinction in Accounting in grade 12. I also connected her with Zanele and Sibeko of the Ikhaya Lethu Organisation. Lungisile told me in late January, 2012, that she has registered at the University of Zululand and also been awarded a NSFAS

bursary. I am so happy for her because of her background and her health, and that her mother will have someone in the family 'to put a plate on the table'.

*Gradually, more and more students became part of the programme. In June 2011, I brought bursary forms from the Health Department for learners who want to do nursing, pharmacy, radiography and paramedics. I received a call from a former clerk at Dunywa Primary School who now works at Ugu Municipality who wanted to give me some bursary forms for students, which I welcomed. Those students have a wide choice but they must their best in their studies.*

*Some parents think that I favour some children. Parents do not always understand that school performance is what decides what happens to a learner after grade 12. My primary concern is to help impoverished learners to get a higher education.*

### **Mthobisi Nxumalo's story**

Mthobisi Nxumalo passed matric in 2008 in the science stream with Bachelor's pass. Mthobisi Nxumalo is now doing a course in Hydrology. He came to school last year with his crew from the University of Zululand to educate learners about conservation and purification of water. His lecturer addressed grade 12 with regard to the course requirements. I managed to get them some brochures.

In 2008 Sibonelo visited Mthusi High School during the June holidays. He wanted to address grade twelve learners with regard to the choice of careers and other requirements in higher institutions. I sent Nomvikelo Khawula and Ayanda Mkhungo to Sibonelo who helped them to register for social work at the University of KwaZulu-Natal, and Zanele has helped to fund Nomvikelo Khawula's and Ayanda Mkhungo's tuition fees for Social Worker's degrees. In 2009 Nomvikelo Khawula, Ayanda Mkhungo and Thandekile Ncama also received assistance from the school to ensure that they could pursue their dreaMs In 2012 Nomvikelo Khawula and Ayanda Mkhungo are doing 3<sup>rd</sup> year Social Worker at University of KwaZulu Natal, Howard Campus.

Thandekile Ncama is doing 3<sup>rd</sup> year Bachelor of Education at Edgewood Campus of University of KwaZulu Natal in Pinetown

## **Conclusion**

When I look at my learners, I can see that I have had some educational influence in their lives. I can see that here is light at Mthusi. What I started with one or two students in 1999 has grown and already helped many students who would not get anywhere near a university 15 years ago. To date, more than sixty students from Mthusi High School have either found employment in government departments, the police or the private sector, or have qualified in different fields at universities or FET Colleges, and are employed professionally.

When I look back I can see that the interest within the Mthusi community to pursue a career in post-school education is much higher than before. Now the responsibility is with the students to work very hard and grab available opportunities.

I have learned that when we allowed learners the freedom to explore their opportunities for their higher education learning, and to use their inquiring minds to explore careers they felt in touch their lives, they 'owned' their higher education. I have watched as these learners have worked hard to get to the institutions of their choice, and study towards careers that interest them.

As I retire from 53 years in education as a learner and a teacher, I am able to look at what has been achieved for this community through my efforts and the efforts of those who have supported, and still support the dream that the Mthusi community can escape the grip of poverty through education. I have handed over to Mrs Machi because I want this work to continue to alleviate poverty.

The question we asked ourselves - Mr Gumede, and Mr Shabane and Miss Sikobi, Mr Mokoatle and I –in 1993 - “How can we help the learners to as much education possible to make a decent living and change the Mthusi Community?” is beginning to be answered in 2012.

## Chapter Seven

### HIV and AIDS

#### Introduction

In this chapter I deal with HIV and AIDS which has plagued many parts of the world, but is particularly prevalent in KwaZulu-Natal. I look at factors which are not helpful in such a pandemic, factors such as silence, confusion, denial, stigma and discrimination. I also examine the role and impact of education in a community such as the one which is the context of my study.

#### **7.1 What is my concern? Why am I concerned? What evidence do I have for my concern?**

**I am concerned about the silence, confusion, denial, stigma and discrimination surrounding HIV and AIDS because they fuel the spread of HIV and AIDS in communities and prevent people from accessing information that will help them fight the disease.**

**I am concerned about the denial shown by some officials at a crucial time** when their response to the pandemic was crucial to the victims and to the country. Denial, misinformation and false beliefs among the public about the way HIV and AIDS can be transmitted, raises my concerns.

Many people argue that the response to HIV and AIDS in South Africa has been hampered by 'AIDS' denialism, a minority scientific movement that refute the orthodox idea that HIV causes. (<http://www.avert.org/AIDSSouthAfrica.htm>).

Denial is fuelled by what the victims have experienced prior to being diagnosed as being infected. In such situations people tell themselves that they would keep their status a secret because should the information be exposed to the public it would mean the end of their lives. No one would like to be ridiculed and called names. People need to show the spirit of *ubuntu*, respect and loyalty to the



victims, caring and love them for who they are inspite of their HIV and AIDS status.

**I am concerned about the questions asked by some prominent people because their asking fuels the confusion around HIV and AIDS.**

Alongside President Mbeki 'questioning of whether HIV really causes AIDS, Health Minister Manto Tshabalala–Msimang has caused controversy by promoting nutrition rather than antiretroviral drugs as a means of treating HIV. She claimed that the African potato boosts the immune system and thereby helps to fight AIDS while recent study is against the use of the African potato by patients taking ARV'S, because it lowers the level of antiretroviral chemicals in the body and increases the likelihood of HIV thereby developing resistance to the drugs.

(<http://www.avert.org/AIDSouthafrica.htm>).

Mbeki's well documented belief that HIV does not lead to AIDS, and that South Africans are not dying of AIDS – an attempt to protect its citizens from this pandemic stems from his refusal to acknowledge that HIV is the cause of AIDS.

(<http://www.avert.org/AIDSouthafrica.htm>).

As more deaths were occurring, I heard people speaking a secret or coded language such as '*amagama amathathu*' meaning 'three letters' and '*umashay' abhuqe*' meaning 'deadly killer!' were used by those wanting to speak about HIV and AIDS without actually saying 'HIV and AIDS'. The effect of this was that many people, including myself, were left bewildered and uninformed about HIV, and how it is transmitted. Cameron (2005:107) charged that

South Africa is rapidly becoming a fertile ground for the types of pseudoscience often embraced by politicians. He damned as an absurd form of national denial what he called the politically motivated suggestion, in the absence of scientific evidence, that malnutrition and poverty cause AIDS in Africa.

Keeton reported (2004:5) said that in February 22, 2004 Sindiswa Moyo, a 34year old AIDS patient at Helen Joseph Hospital appealed to President Thabo Mbeki in a public letter to speed up the supply of antiretroviral drugs to public

hospitals so that patients like her could start treatment. This shows a person who had a will to live but standing in her way was the non-delivery of available treatment by the state. The response by Minister Tshabalala Msimang met with criticism from the HIV Clinicians 'Society of Southern Africa, the Treatment Action Campaign, the AIDS Law Project and medical experts who expressed alarm that the letter with its insistence on meeting a list of conditions before implementing the roll-out did not deal with the government's constitutional obligation "to prevent avoidable death". The Health Minister questioned whether the members of people (victims) would actually prefer ARV'S instead of traditional remedies. The 1994 government accepted the NACOSA strategy for fighting AIDS but refused to make HIV and AIDS the responsibility of the Presidents' office.

Empathy as directed to fighting oneself in the shoes of a person in need, entails that each person must be viewed holistically by focusing on his/her, physical, emotional, social and spiritual needs (De Villiers and Herselman, 2004:20).

This draws our attention to the empowerment of people so as to enable them to face the challenges with which HIV and AIDS confront them.

**I am concerned that there is a lack of community participation in health development projects** meant to equip people with knowledge that they can apply in situations such as those of the pandemic. People seem to distance themselves where their participation is expected so as to help the victims and in so doing leave people to suffer. Barnett and Whiteside (2002:21) "view the principle of community participation and ownership in health development projects being likely to contribute to success in achieving healthy individuals and communities".

**I am concerned that so many of those suffering from HIV and AIDS are abandoned and rejected by their families** and communities because of the stigma associated with HIV and AIDS. Smith (2002:106) argues that

more than enough statistical information is available on the diseases resulting in messages of fear of death, of denial but not enough about caring, about the feelings of those affected, about loneliness, about relationships and about love.

When Thandi's (not her real name), family found out that she was suffering from HIV and AIDS, they locked her away excluding her from their family. They left her to die. Health workers helped clean her room, her utensils and even clothes. Health workers faced a tough task of uniting her with the family.

When Nokuzola's family learnt that she was HIV positive, they excluded her from the family fearing that she would infect them all. They locked her in a separate room, and excluded her from all family events and relationships. Her life-threatening illness then became the agent of her exclusion, rejection and loneliness. Her distress and unhappiness in this situation can only be imagined. I believe that there are many invisible and silent Nokuzola's and Thandi's in our communities. We need to break the silence, address confusion and challenge the denial with which the pandemic faces us. Nokuzola's family's fear arose out of their ignorance about HIV and AIDS, which was fueled by the silence and confusion surrounding the topic of HIV and AIDS.

**I am concerned that people still maintain silence on the state of their health,** confused as to what to do to reach out for help. Awareness campaigns which served as a wake-up call with regard to the pandemic seemed not to have reached everybody. Because so many people are still unaware, they accept advice that is not reliable. Because they are devastated by what they see happening, they follow uninformed advice, but then the condition becomes worse, and people die, even children. McNeil (2009: 353) argues that

the complex social processes employed to create and maintain the avoidance of open conversation around HIV and AIDS are rooted, not in Mbekis' denialism, but rather in conventions through which causes of death can, and cannot be spoken about.

I believe that this has also caused the families of the victims to be silent about the causes of the death in their families. McNeil (2009:353) further,

demonstrates that by invoking public silence and coded language; “degrees of separation” are constructed that create social distance between individuals and the unnatural epidemic”.

Despite of all the efforts to call for disclosure people still maintain silence on the issue of HIV and AIDS. This clearly shows that we need to look for avenues other than the current awareness campaigns to address, silence, denial, confusion, stigma and discrimination. We need opportunities for reliving the haunting experiences of individuals when they reach out for help.

**It concerns me that people are unable to speak openly about the disease** so as to make others aware of what they are suffering from and help them to get through it. People avoid talking about HIV and AIDS fearing stigma and discrimination within the family and community. I believe that collective behaviour towards victims of HIV and AIDS has aggravated silence and led victims to fear the consequences should their status be revealed to others. In some areas people who publicly expose their status were threatened and even beaten to death. Gugu Dlamini knew that the silence surrounding AIDS made her suffering worse, lonelier, more isolated and more helpless thus she decided to speak out. Soon after she disclosed her status she was murdered.

The murder of Gugu Dlamini not only shows the profound discrimination, it is also a reflection of the flagrant violence that primarily affects women around the world, both inside and outside their homes, without assistance from authorities when this is requested. (<http://wwwstaffordshirebuddiesco.uk/nljanfeb99/maurice.htm>).

**It concerns me that the way HIV and AIDS is contracted** is not always communicated to people in such a way that they understand how one can become infected. The people’s behaviour towards the infected victims is a result

of not being well-informed about how transmission takes place from one person to another.

I would like to see a world in which reliable factual information about HIV and AIDS is freely available to address the current confusion about HIV and AIDS.

HIV transmission is not a random event; the spread of the virus is profoundly influenced by the surrounding social, economic and political environment. Wherever people are struggling against adverse conditions, such as poverty, oppression, discrimination and illiteracy, they are especially vulnerable to being infected by HIV (UNAIDS).

It concerns me that knowledge gained, does not translate to safe sexual behaviours because women cannot express their views when it comes to negotiating sex matters with their partners and resort to silence. According to Bandura (1996)

disempowered people, who have little control over important aspects of their lives, are less likely to feel that they can take control over their health and are less likely to engage in health-enhancing behaviours.

Nomalanga would tell her friend that she would not tell her husband about what nurses in the clinic told them with regard to sexual matters. Her husband would tell her that “Those nurses have forgotten their job but to tell you to dictate to me what I have to do”. He would tell her that he paid lobola so that he can control her. She was concerned about being infected but she could not confront her husband. Nomalanga viewed silence as the only way that would help maintain peace and save her marriage. In *Gender Equality Series* (2007 Technical Series, Paper no. 2/7)

Dr Ruth Hope (2007) stated that women’s empowerment with transformation of the way women and men relate to each other at the national, local and household level is urgently needed for women to attain socio-economic parity with men and for the HIV pandemic to be contained and reversed.

I am concerned that so many women are excluded from protection from HIV and AIDS by cultural taboos, poverty, illiteracy, no education and no English. Wells, Sienaert and Conolly (2006) state that,

faced with the pandemic of HIV and AIDS, restricted by cultural taboos, limited by a lack of scribal writing and command of English, the Zulu women of rural Kwa-ZuluNatal have developed a code and mode of metaphoric messaging that transmits the ironies of their life-threatening predicament powerfully addressing a multiplicity of silences and effecting socio-cultural transformation thus quite literally changing themselves and the world in which they live.

**I am concerned that testing is not viewed by some people as a way to help people** to know their status and be able to get the right medicine. “Sizwe did not want to test for dirt in his blood, he said, because the knowledge would kill him” (Steinberg 2008:308). The resistance to testing is closely related to the stigma attached to HIV and AIDS and of people in denial who has experienced the ways in which those infected and affected are ostracized. Dr Waza Kawunda concurs with HIV counselor Justin Bwalya unlike his father, “is opposed to HIV testing because it just brings unhappiness to people” (<http://www.irinnews.org/InDfpthMain.aspx?>).

**I am concerned that awareness about the pandemic has not been well communicated** so as to make people ready for any circumstances that they may find themselves in as a result of HIV and AIDS. People keep on distancing themselves from such a catastrophic disease. When his/her status is revealed to him/her either by a doctor or in a clinic, he/she commits suicide before it is known what he/she is suffering from. This was the case with Nobuhle’s father. In 2006 on a Monday morning at Mthusi High School I received a telephone call on behalf of the principal. The caller, Busi, asked me to release Nobuhle, a learner in the school, immediately because her father had shot himself dead. It was before 10 o’clock when this news was conveyed to me. I asked Busi what had happened. Busi told me that Nobuhle’s father went to the clinic in the morning as he had complained about having flu. On his return he went straight into his bedroom and

the rest of the family heard a gunshot. They rushed into the room and found him dead. He had said nothing to them when he returned from the clinic. Immediately I told Nobuhle that her aunt Busi had asked her to go home. I released her quickly for I feared someone might call her on a cellphone and share this devastating news. Later it was confirmed the family assumed that denial and fear of shame had led him to kill himself before people could learn that he was infected with HIV.

I believe that all of these concerns can be addressed if only we can break the silence, clear up the confusion, and challenge the denial, stigma and discrimination surrounding HIV and AIDS.

## **7.2 What have I done?**

**In the light of all my concerns, my main research question is “What have I done to break the silence, challenge denial, address confusion, stigma and discrimination around HIV and AIDS in the Mthusi High School and the Mthusi community?”**

HIV and AIDS is not just a school problem. It is a community problem as well. Moletsane (2010:5) asks “What is the role of schools as defined by particular communities and what do the communities themselves expect of educational institutions in their midst?” I believe that the school can be the heart of any community, and that it is important to look at the expectations of the community within the school.

**My primary concern was to break the silence around the HIV and AIDS pandemic. I reasoned that if I could break the silence and get people talking about the pandemic in an open and accepted way, the community would develop an understanding of the nature, cause and effects of the disease. I could then address the denial, stigma and discrimination surrounding the disease. So how did I do this?**

### **7.2.1 'Private conversations' with my fellow educators at Mthusi High School**

In 2003, while I was still considering investigating HIV and AIDS, I had a conversation with my colleagues at Mthusi High School. I did this because it was clear to me that many people in the community were dying. This constituted a threat to our work in the school because for the school to continue to exist we needed learners and a community. I observed that this disease was leading to a situation where there were an increasing numbers of learners without parents. But, at that time I knew very little about HIV and AIDS and a condition called 'shingles' so I chose to be quiet about it.

During this time one of the educators approached me about one of our staff members who was infected but refused to give me the name. The educator only told me that this person's condition was being monitored. I never found out who that person was, as we had a number of deaths among our staff members during that time, and in all instances the cause of death was recorded as 'natural'.

One day I found the courage to start the conversation around HIV and AIDS. I talked to my colleagues Mr Xaba and Mrs Mpheko (not their real names)

**Ingxoxo yaqhubeka ngoluhlobo:-**

**Christina:** Kungani abantu befa kangaka?

**Mr Xaba:** Awazi yini ngalo bhubhane ekukhulunywa ngawo?

**Christina:** Ini?

**Mr Xaba:** Awazi ngamagama amathathu?

**Christina:** Ngiyadunyelwa ke mina angazi ukhuluma ngani?

**Mr Xaba:** H-I-V Akhona namanye amagama asetshenziswayo okuyindlela yokucashisa okukhulunywa ngako abantu bangaliphathi igama 'ingculaza'. Ngaleyo ndlela ihlala icashisiwe ngenxa yokuthi abantu bayacashisa ukuthi bahaqwe yilobhubhane. Kuwukuhlakanipha ukusebenzisa lezi zisho uma umuntu ekhuluma eningini ukuvika ukuhlukumezeka komuntu oseduzane oneligciwane. Ngikubonile esikhathini esidlule



ukuthi abantu baguliswa yilo igciwane. Abaxoxisani nabangane noma imindenini yabo kusaqala loku kugula. Balinda kuze kubehlule lapho ingasekho indlela yokugwema ukufa. Uma behanjiswa kodokotela bayanqaba ukuthi bangene egunjini lokudokotela nomunye umuntu. Badinga ukuthi kube yiyo nodokotela kuphela. Ngenxa yalokhu ukuthi umuntu ukugula kwakhe yingabe kudalwa yini kugcina kuyimfihlo yesiguli nodokotela. Umphumela wokuhlasela kwegciwane ubonakala ikakhulukazi emndenini ngokuthi ukufa kuthathe abantu abangaphezu koyedwa kulandelana eduze.

Loku kufa kwabaningi kubangelwa ukungafuni ukuphumela obala kwalowo ogulayo. Isiguli kudingeka sona sivikele umndenini kulolu bhubhane ngoba sona siyasazi isimo sempilo yaso kodwa ogulayo akafuni ukwamukela ukuthi uguliswa yilo igciwane. Ukuqala kokubonakala ukuthi umuntu uguliswa yilo igciwane uthi esuka abonakale ngokwehla emzimbeni ngendlela eyesabisayo. Wena muntu ubenokwesaba ukubhekana naye ikakhulu uma umazi. Abantu abanjalo bavame ukuthi bafihlwe umndenini. Ukuthula kwabo nokuthatha isikhathi phambi kokubonana nodokotela kwenza bangawutholi umshanguzo ozosiza ukhuthaze amasosha omzimba. Lolu hlobo lomkhuba nendlela yokuziphatha kwesiguli kwenza izinga lokufa lenyuke. Sidinga umuntu ozobafundisa ngalolubhubhane.

Ngelinye ilanga ngathi ngiphuma emagcekeni esikole ngafica indoda ngasesangweni ilele, iphashile ikhombisa ukungenwa amakhaza. Wayekanye nomunye womndenini wakhe. Wangiyalela ukuba ngimsize athole imoto ahambise ogulayo emtholampilo. Ngashayela omunye wozakwethu owayesesikoleni ukuba angisize ngemoto kunesimo esiphuthumayo lana ngasesangweni. Isimo sesiguli sasingadingi ukuba uchaze wawuzibonela umonakalo. Kwangiphatha kabi lokhu engangikubona. Le ndoda kwakuwunyaka wayo wokuqala iphothule izifundo zayo zemfundo ephakeme. Ayizange ibe nenhlanhla yokuthola umsebenzi ngokushesha. Yabe iyindlalifa ekhaya. Sakwazi ukumsiza ngalolo suku. Okwangiqgamela ukuthi lo muntu use enesikhathi egula ngaloluhlobo. Akazange abenenhlanhla kwamenela khona lapho esibhedlela.

**Christina:** Ngangiqala ukukhuluma ngalolo suku nomuntu okuthe wabhekana nesiguli esihaqwe leligciwane. Angizange ngijule ukucabanga ngaleso sikhathi. Ngasosonke isikhathi uma ngicabanga kuyangifikela ukuthi kusemqoka ukwazi kabanzi ngalo bhubhane, nokuthi kwakhulunywa ngomuntu engimaziyo. Kwabuya kwadlula ngakhohlwa. Kwangifikela ukuthi kusemqoka ukusebenzisa ithuba malivela uthole

ulwazi. Akuyona nto ebekuhlalwa kuxoxwa ngayo uma sihlangene kwangimangaza lokho. Mnumzana uXaba siyadinga ukuthi sikhulume ngalo mashayabhuqe khona nathi sizothola ulwazi.

**Mr Xaba:** Uqinisile khona kodwa akulula ukuqala udaba olunje kubantu ngoba bayathula ukanti ekhaya babhekene nenkinga. Kwesinye isikhathi ngeke wazi ukuthi khona phakathi kwethu kukhona ophethwe isifo lesi. Ukukhuluma kungasuke kudale izinkinga. Funda emaphepheni ulalele emsakazweni lukhona ulwazi ongase uluthole.

### **English version**

**Christina:** Why are so many people dying?

**Mr Xaba:** Don't you know about this pandemic?

**Christina:** Why so many people are dying?

**Mr Xaba:** Don't you know about this pandemic people talk about?

**Christina:** What?

**Mr Xaba:** Are you aware of 'the three words'?

**Christina:** I am completely at sea. Tell me.

**Mr Xaba:** H-I-V. But there are many other terms which have been developed as a kind of code which allows people to talk about the pandemic without actually naming it, so that it remains hidden. Because people are hiding their status, it is wise to use codes when talking about it because sick people do not communicate with their friends and families in the early stages but wait until it is too late when death cannot be avoided. When they are taken to a doctor they refuse to have another person present when they are talking to the doctor. As a result of this, the cause of sickness remains between the patient and the doctor. This silence has resulted in more than one fatality. The sick person is the one who should protect the family by informing them because he/she knows his/her status but is living in denial. At first the most common sign of infection is the dramatic loss of weight, so extreme that you tend not to believe your eyes when you see someone you know. The family tends to hide such people. The silence maintained by sick people and the delay in making contact with doctors prevents them from getting medication which would help boost their immune systems. This series of behaviours and attitudes has promoted the death rate. We need someone to educate people about this. Let me tell you about something that happened the other day. I found a man outside the school premises pale and trembling. He was with one of his relatives who asked me to assist them to get transport that would take him right to the doctor's door. I phoned my

colleague to assist with his car. The condition was such that you need no explanation. I found this so very painful. The sick man had just completed his degree, but has not been able to secure employment. He was a bread winner at home. We were able to help him on that day, but it was too late so he died later. People are not informed as how to handle a patient of this nature. Worst of all is the denial by the patient that he might be infected even though all signs shared by other victims are clearly present.

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This conversation was the first time I had talked to someone who had experienced the effects of the illness on someone at first hand. I have to confess that I did not think about it very deeply at the time. In retrospect, I remember this conversation so well . . . and every time that I think about it, I realise more of its meaning. It was only later that I became personally involved in understanding the pandemic and interactions with those infected and affected.

After this conversation, I encouraged more of the same kind of interactions with the purpose of sharing information. I found this empowering for all of us. We talked about where help would be found, which doctors were most helpful, where testing was being done and how to tell families the truth. The more we talked to one another, the easier it became, and the more information we gained. With this information we have been able to help each other and our learners in the war against HIV and AIDS.

### **7.2.2 'Public conversations' with Mthusi Community Leaders**

By 2004, I had developed enough confidence to approach members of the Mthusi community. I did so with the express purpose of preparing the community for the Heritage Day celebrations in September 2004. I had 'public conversations' with members of the community such as church leaders, community health workers who work as volunteers in shifts from 11:00–14:00 and 14:30–16:00 daily. I also engaged the members of Masizenzele Youth Club and the traditional healers in the community. As a result of this interaction, people I spoke with

volunteered to help the victims who were neglected by their family members and help to educate the community on how to handle these victims I engaged the community in these 'public conversations' because I believe that the community has a role to play in the fight against the pandemic.

#### **7.2.2.1 'Public conversation' with a traditional healer, Mr Hlongwa, in the Mthusi Community**

I asked Mr Hlongwa about his experience of HIV and AIDS.

##### **Zulu version**

**Mr Hlongwa:** Ngibe ngomunye **wabelaphi** bezendabuko endaweni isikhathi eside. Bengisiza abantu ngamakhambi esintu ukwelapha izifo zabo. Ukuqhambuka kwesifo sengculaza kwaletsha uguquko ekwenzeni kwabantu engibelaphayo. Kwabakhona abangasakwazi ukuza kongibona njengenjwayelo. Bebesuka bathumele izihlobo babaphathise amapheshana. Mina bengifunda lawo mapheshana bese nginikeza othunyiweyo umuthi ngimulayele ukuthi usetshenziswa kanjani. Ngesinye isikhathi bekungadingeki ncazelo ngoba ubethatha umuthi owodwa izikhathi ezilandelanayo.

Abanye bebengiyala ukuthi ngingabatsheli abathize emndenini wabo ukuthi bathatha amakhambi kimi. Njengenyanga bengizihlonipha izifiso zabo. Ngazibuza ukuthi kungani besho lokhu? Olwani lolushintsho kuhlelo olujwayelekile? Yilapho ngafunda khona ukuthi igciwane selihlasele endaweni. Kwabonakala izinga lemingcwabo likhula ngesivinini uningi lwabo kuyintsha. Abantu bangenwa ukwesaba ukuvela obala ngalolu bhubhane. Abanye bebehuleka ukufihla ukuthi basithole kanjani. Labo asebetholile ukuthi bahaqwe yigciwane bebenyamalala emphakathini. Abantu bebeza kimi ngokungethemba nami bekufanele ngizihloniphe izifiso zabo. Bengithola imilayezo evela kwiziguli ezifisa ngifike kuzo khona abantu bengazikungibona. Inkulumo yethu bebengathandi izwiwe ngomunye umuntu. Njengenyanga bengizigcina izifiso zabo ukuze nabo bazizwe bekhululekile.

##### **English version**

**Mr Hlongwa:** I have been a traditional healer for quite some time. I have been healing people with traditional herbs. When AIDS was discovered I learnt that there was a

change in the behaviour of my clients. There were some who stopped coming to see me personally but they sent relatives with a note. I had to give them medicine in return and explained to them how to use it. At times I did not need to explain anything because they sent two to three times for the same medicine. Some warned me that they did not want other people to know that they came for medicine.

As a healer I needed to respect their wish. I asked myself why all of a sudden they had changed their behaviour. I learnt that the disease had infected some of the people in the community. The death rate has risen and people are scared to publicly speak out about their sickness. Some were bold enough to point out who could be infected. When one infected learnt about their situation, they hid themselves and some people were locked in rooms where no one else could have access. This brought to light that the disease is here. As people believe in me I also had to listen to their wishes and act accordingly. At times people sent for me very late to go and meet my patient. They would not allow others to overhear what we discussed. How they behaved was caused by discrimination by their family members. My role as a traditional healer was to do what they wanted so as to enable them to be free to open up.

#### **7.2.2.2 'Public conversations' with the Mthusi Community**

One Friday afternoon in August 2004 I engaged the community members in a conversation at Mthusi High School. Community health workers volunteered to help the victims who were neglected by their members and so help educate communities on how to handle these victims. The first member who engaged in the conversation was Reverend Ntambo who represented the church leaders. The conversation centred around the role the church plays in raising awareness of the disease in the community. The 'public conversation' started with a prayer led by Reverend Ntambo. I introduced myself to the participants and explained the need for a conversation of this kind during this era where we are plagued by this pandemic. Mr Cikwayo, Nxumalo and Ndovela who are from the Xolo clan, made it easier for the members of the community to engage in the 'public conversation' freely.

I first explained to them why I had invited them to participate in this ‘public conversation’. I made it clear to them that the problem created by this pandemic was a problem for us all no matter the position we hold in the community because the virus does not choose any particular group. I emphasized that it was important to come together in this manner and share our views around the pandemic, about what is happening in our midst and what each group was doing to help people understand that AIDS is real and it kills and how these members engage the community during these trying times. I pointed out that the church leaders were in the forefront in bringing both infected and affected people together through prayer thus reviving hope for a long life which has been lost. I also mentioned that the home visiting and collection of funds makes a huge difference among the family of the infected for they stress that God is love.

The ‘public conversation’ was video-recorded.

### **7.2.2.3 ‘Public conversation’ with a Church Leader in the Mthusi Community**

#### **Zulu version**

**Mr Cikwayo to Rev. Ntambo** (not his real name) Hlelo luni njengabantu benkolo enilulandelayo ukududuza labo asebehaqwe yileli gciwane?

**Reverend Ntambo:** UKristu ulikhanda lesonto ngako ke ibandla lona lingumzimba. Entshumayelweni siletha ithemba ukuthi impilo iyaqhubeka sondla imiphefumulo egulayo, sinike ithemba ezintandaneni. Abefundisi bahambela iziguli ezibhedlela. Sinedlanzana elizinikele eliphume umkhankaso lisabalalisa ulwazi, nezexwayiso ngalo igciwane khona la ebandleni.

**Mr Nxumalo:** Qhaza lini enilibambile njengebandla ukulwisana negciwane lengculaza?

**Reverend Ntambo:** Ibandla linakekela labo abampofu ngokwenza iminikelo efana nokudla izingane zabo bazikhokhele ezikoleni. Kukhona abathize ebandleni abahlala bevakashela lemindeni ukuqapha isimo. Labo ababuya nemibiko ngabakubonile bazisa ibandla ngosizo oludingekayo. Lokhu kwenza ibandla lihlale liseduze nabo libalethele imikhuleko.

**Mr Ndovela:** Akwenzeki ukuthi uma niyokhulekela ilungu ningakwazi ukuhlanganyela nalo emkhulekweni? Njengokuthi lona libesekamelweni nina nikhuleke kwelinye igumbi? Akukho lapho nihlangabezana nokuthi lapho kukhona ogulelwayo bakholelwa ukuthi ilunga labo lithakathiwe noma zizinto ezenziwa ngabaphansi.

**Reverend Ntambo:** Esikhathini esingaphambili bekwenzeka simenywe umndeni ukuthi silethe umkhuleko. Thina njengebandla siletha ithemba sikhuthaza ukuba labo abasondele kuso isiguli basinikeze uthando. Bekukhona lapho bengavumeleki bonke ukuba basibone isiguli. Umfundisi yena ubehlanganiswa nesiguli ngenhloso yokuthi asithandazele. Sona isiguli bekwenzeka ukuthi sifune ukuhlanganyela nebandla emkhulekweni ngako yiso esishoyo lokho esikufisayo. Okwethu ukulandela isifiso sakhe. Abanye abazali banawo lowo mqondo wamadlozi. Thina njengebandla sishumayela inkolo yobuKrestu. Siletha ukholo lapho sikhombisa ubukhulu bukaNkulunkulu ngokuqhakambisa indima ayidlalayo empilweni yomuntu ngamunye.

**Mr Ndovela:** Akukho lapho niye nithole ukuthi umndeni unokudideka ngokugula kwelunga lawo lapho uze uphike ukuthi ilunga labo lihlaselwa yigciwane?

**Reverend Ntambo:** Abantu abayi nganxanye bengewona amanzi. Kukhona ukungamukeli kumzali. Ufike abike ukuthi uyabona ukuthi ingane yakhe ingenwa yizinto zabadala iyancipha emzimbeni. Omunye ubika ukuthi ingane yakhe ingenwa yimimoya yobungoma. Izaba zibikwa ukuvikela noma ukungaqondi kahle ukuthi kwenzekani kwilunga lelo. Abanye bayakholwa ukuthi isifo ngoba bebhokana naso usuku nosuku. Thina njengebandla sithi mababhekise kuNkulunkulu. Komunye umndeni ndawana thize leli gciwane lase lihlasele yena umama wabonakala eselivuma iqiniso lokuthi naye limuhlasele. Lapho ibandla lakhuleka limcelela kophezulu.

**Mr Cikwayo:** Ukhona umphumela eniwubonayo ekusebenzeni kwama volontiya?

**Reverend Ntambo:** Ekuqaleni kube kunesimo sokuthi lowo osetholile ukuthi unalesisifo agqibe ekuthini athathe impilo yakhe. Ngako ibandla lihlanganisa abayisisulu sengculaza nalabo abangakangenwa yisifo, livuselele ithemba ebeselikuphela. Amavolontiya avakashela imizi ashumayela uthando nokwamukela loko ababhekene nako bebeke ithemba labo kuNkulunkulu. Baxwayisa umndeni ngalokho abakholwa ukuthi kuyimbangela bafundise ngezinto abamelwe ukuzenza. Bahlala njalo elikhaye belivakashela beletha umkhuleko.

## English Version

**Mr Cikwayo: to Rev. Ntambo** (not his real name) What procedures do you follow as a church to help those infected in your congregation?

**Reverend Ntambo:** (not his real name) Jesus is the head of the church while the congregation constitutes the body. In preaching we bring hope to those who seem to have lost it. We bring hope so that life can continue. We feed those souls who are thirsty for the Word of God and to the orphans. We have volunteers in the church who help to raise awareness. They visit members of the church and talk to them.

**Mr Nxumalo:** What role do you play in the fight against the spread of HIV and AIDS?

**Reverend Ntambo:** (not his real name) The church looks after the poor by making donations in the form of food parcels. They help in paying school fees for their children. They have volunteers who often visit the sick and report back to the congregation and also organise prayer days for the infected families. In this way the church remain close to its sick members.

**Mr Ndovela:** Don't you find yourselves at times unable to come into contact with the sick member you have come to pray for? Where you pray for the sick in another room while he/she is lying on the other one? Don't you come across a family who believe that their member has been bewitched or the illness is caused by ancestors?

**Reverend Ntambo:** In the past we were invited to come and pray for the sick. We as a congregation bring hope where they have lost it and encourage those who stay with the victim to give him/her unconditional love. The service we render as a church is in accordance with the will of the family. For example if they do not allow us to pray in the same room where the sick is, we respect that. At times we conduct prayers in another room and thereafter the reverend is invited to where the sick is lying so we accept that.

**Mr Ndovela:** Do you at times find yourselves in a situation where the family denies that its member is a victim of HIV and AIDS or the family is somehow confused as to the cause of illness?

**Reverend Ntambo:** People's perceptions about the matter will never be the same. Some do not accept what they see happening to his/her child. One family responds in a particular way and another differently. One family might attribute the illness of his/her child to ancestral intervention in his/her life. Another family might cite the ill wind associated with ancestors in the life of his/her child. All these are ways of denial and prevention due to lack of understanding of what exactly is happening. Some do understand that their beloved one is attacked by HIV and AIDS due to their being in



contact with victims of it. As a church we give hope and we tell them to look to the Lord. One family in the neighbourhood could at first not believe that they are the victims of HIV and AIDS although they had already lost members one after each other. The mother in the family also got ill in the same way as the other members that died. The member approached the reverend and told him that she realises that she is being attacked by this pandemic. The congregation prayed for the member, thereby giving hope and encouraged her to put his/her trust in God.

**Mr Cikwayo:** Is there any progress in the way the volunteers raise awareness in the community?

**Reverend Ntambo:** At first a person who has learnt that he/she is a victim would not accept and he/she decides to commit suicide. The congregation brought together the victims and those who are not yet infected in raising hope in that God is the only hope we can rely on. Volunteers visit the homes of the victims preaching the good news and raise awareness. They tell people to accept the situation and look to the Almighty for the answers. They warn the family not to discriminate against the sick. They teach them about the basic things that they need to do. They visit them frequently to enable these families to accept the situations and allowing them to see that there are people who care about them and for them.

#### **7.2.2.4 'Public conversation' with Volunteer Health Workers in the Mthusi Community**

Volunteer Health Workers care for those infected and their families. They visit their homes regularly and bathe them, feed them, wash their clothes and help the families to accept victims. They become directly involved in their lives, paying particular attention to the neglected ones. They render this service rendered not only to care for the sick, but also to unite the infected and the affected so that they begin to take care of and love the infected members of their families in spite of them being infected.

#### **Zulu version**

**Mr Nxumalo:** Qhaza lini enilibambile emphakathini ukulwisana nalolu bhubhane? Kungani nakhetha ukubamba leliqhaza?

**Mrs Mkhungo:** (not her real name) Sithole ukuthi endaweni abantu abaningi bayagula kanti usizo abalutholi ngoba kokunye abahlala nabo besabela impilo zabo kokunye ukuqwashisa kwabo kwenza besabe ngisho ukuthinta into noma isitsha esikade sidlela ogulayo. Ngakhoke kugcina sebemvalele yedwa endlini yakhe bengafuni lutho olubahlanganisa naye. Thina ke sabona kufanele ke sivakashela lemindeni sikhombise ukuthi umuntu lo ufana nabo. La sifika izimpahla zakhe zingcolile endlini akuyo kungathandeki senze kuhlanzeke. Siyabahlanganisa sigeze lowo ogulayo, sigeze izingubo zakhe. Siyamvakashela lowo ogulayo, uma edinga ukuthi abone udokotela siyamhambisa ukuze athole imishanguzo.

**Mr Cikwayo:** Nibakhuthaza kanjani ukuba baqaphele isifo sikhona siyabulala ukuze intsha isize ingalibukeli phansi ijazi lomkhwenyana (ikhondomu)?

**Mrs Moloi:** (not her real name) Sikhuthaza intsha ukuthi izithibe ocansini ize **ingene** emshadweni. Kulabo abahlulekayo sithi abasebenzise ijazi lomkhwenyana. Intsha yona inakho ukungezwa ize isho nokuthi iyofa ngendlela eyeza ngayo. Lokho kuyinkomba yokuthi akukabakhanyeli ukuthi nempela ingculaza iyabulala. Yingakho izinga lokukhulelwa likhuphuka kunoma linciphe.

**Mrs Mkhungo:** Nabadala isifo bayasithola ngendlela ezahlukeni. Impilo iyaqhubeka noma kunjalo uma labo asebenalo igciwane bezozinakekela.

**Mr Ndovela:** Ukuqwashisa ngengculaza nokushumayela ngejazi lomkhwenyana nezexwayiso ngalo yinto esakazeke izwe lonke ngendlela ezahlukeni. Ingabe kukho ukusilela kule mikhankaso engaka ezweni. Sethemba ukuthi onezindlebe uzoza enze.

**Mrs Moloi:** Uma sixoxisana nabanye kukhona ukungezwa ikakhulukazi kwintsha ikholwa ukuzibonela. Uma sixoxisana nomndeni lapho kukhona oyisisulu bayaqhubeka bayaphika ukuthi nempela uhlaselwe leli gciwane. Bona babona ukuthi uthakathiwe. Kulukhuni nokho uma ogulayo ekhetha ukuzivalela umlomo. Zithi inkulumbo zenu zibe nokushayisana nezeluleko zenu ziwele phansi ngoba uyena ogulayo owaziyo ukuthi uphethwe yini. Sithola ukuthi abanye les isifo basithola ngoba bexakekile bezama ukuziphilisa. Abanye bazithola beyizisulu zokudlwengulwa, lesi sifo sithola indawo ngaleyo ndlela. Kukhona labo abadlala ngezingane ezincane ngoba bekhulwa ukuthi bazophila uma belala nazo. Lokhu kuwenza umsebenzi wethu ubenzima kodwa asideli.

**Mr Ndovela:** Niwuqwashisa kanjani umphakathi ngalolu bhuhane? Yini eyenza ukuthi niqome ukuthatha leli gxathu ezimpilweni zabantu?

**Mrs Mkhungo:** Sihambela amakhaya singena umuzi nomuzi ikakhulukazi kukhona ogulayo ngenhloso yokukuthola ukuthi uphilisana njani nomndeni ngoba sithola ukuthi

imindeni iyababandlulula. Uma singena umuzi nomuzi sixwayisa ngesifo bese sinikezela ngolwazi lokuzivikela uma behlangabezana nalesi sifo. Imfundiso yethu igxile ekunakekelweni kogulayo, ukubaluleka kokumnikeza uthando ngoba lona lodwa luyamphilisa emoyeni. Lumnikeza isibindi sokukhuluma ngalokho akuzwayo ukuze athole usizo ngale kokwesabela indlela loludaba abazolithatha ngayo.

**Mr Nxumalo:** Likhona ushintsho olubonakalayo endleleni yokuziphatha komndeni, intsha nomphakathi wonkana?

**Mrs Luthuli:** (not her real name) Lo msebenzi kithi ungumnikelo emphakathini Ngoba siwenza ngaphandle kokulindela inkokhelo. Lapho kukhona ogulayo simthathela kithi ukuba sibone ukuthi usizo aludingayo uyaluthola, siyamgeza simwashele, simvakashela ngokwahlukana lokhu kwenza nomndeni ubusabela kude ugcine usondela ngenxa yentshumayelo esiyitshala kuwo ngomlomo nangezenzo. Ngalo ndlela likhona igxathu esilibonayo kusukela sibe yingxenye yomndeni lowo ogulelwayo. Abagulayo bayanyenya bavule izifuba zabo becala izeluleko nosizo komunye wethu abamethembayo. Ngayo leyo ndlela nathi sidinga sibe nesifuba. Ukhona umehluko emphakathini ngoba uyakwazi ukusibiza uma uhlangabezana nenkinga kunoma uvalele oyisisulu salo bhubhane ngayedwana. Lokhu kukhombisa ukuthi abantu bayabona ukuthi kuyiqiniso ukuthi ingculaza ikhona, ayikhetshi, iyabulala, noma ubani angayithola.

**Mr Nxumalo:** Uma umfana efika kini eshono ukuthi ufisa ukwakha ubuhlobo noBusisiwe ningakwazi ukumeluleka ngesimo sempilo yentombi leyo?

**Miss Mteshana** (not her real name) Lokho akuvumelekanga kuyicala. UBusisiwe uyena onelungelo lokwenza lokho. Noma ke wena onesifiso sokumshada ningahamba nobabili niyohlola igazi phambi kokuba wenze izethembiso ezinjalo.

### English Version

**Mr Nxumalo:** What role do you play in fighting the spread of HIV and AIDS in the community?

**Mrs Mkhungo:** (not her real name) We have learnt that in our community there are sick people who have not been able to access help that is available. This often happens when the people they stay with fear for their own health and in that way they neglect them. At times, awareness campaigns instill fear in those living with a victim of the pandemic. They end up making him/her an outcast in his/her own home. So, we took it upon ourselves to help the victims, and to educate the families about the need to love him/her for whom he/she is even at such times because he/she needs them. We

sometimes find in some families that the victim is locked in his/her bedroom and her utensils and clothes are unwashed. At times nobody cares about the cleanliness of the room where the victim is sleeping. We bring such families together and condemn their behaviour towards the victim. We do their washing and clean their bedrooms. If it warrants that the victim ought to visit the doctor so as to get medicine we help him/her by organising the visit.

**Mr Cikwayo:** How do you encourage people to be aware of the disease? How do you make them realise that the disease kills and that they must not look down upon the use of the condom?

**Mrs Moloi:** We encourage the youth to abstain from sex prior the marriage. For those who can't wait, there are condoms available to protect them. At times, the youth are stubborn and wrong-headed, in so much that they will tell you if they are meant to die, they will die in the same way they were brought in this world. This shows that they are not fully aware that AIDS kills.

**Mrs Mkhungo:** Even adults can be infected in different ways. Having said so, life continues as before even under such circumstances, provided the infected are taken care of.

**Mr Ndovela:** Raising awareness around HIV and AIDS has been carried out using many devices. Do you perceive any shortcomings in these processes?

**Mrs Moloi:** When we speak with others, especially the youth, we find that they do not listen to the advice about HIV and AIDS and ways to protect themselves. Some of the youth would like to see evidence of the virus, which we see as a sign of disbelief that AIDS is real and is here. When we have a conversation with the victim's family, they continue to deny that their child is HIV positive even if the signs are there indicating that the child is infected. Instead they believe that their child is bewitched. If the victim does not disclose his/her status, the family, he/she will fail to give him/her a direction which will help him/her. We find that our talks and advice clash with what they believe and our advice is not taken into account by the family because it is only the victim who knows what exactly makes him/her ill. What we have discovered is that poverty plays a major role in spreading the disease for people are trying to survive. Some are raped and in that way get the disease. Adults abuse the youngsters because they believe that they will become free of infection if they sleep with youngsters. This has made the service we are rendering to our community very tough.

**Mr Ndovela:** How do you go about raising awareness on HIV and AIDS in your community? What forced you to take such an action in other people's lives?

**Mrs Mkhungo:** We visit homes and enter each and every kraal especially where there is a sick person with the aim of trying to find out how they treat each other as we learnt that in some kraals they discriminate against those who are ill. We decided to undertake this job because we have witnessed a high death rate in the community without help being provided. As members of the community we learnt about how these victims are treated in some kraals. People isolate them and leave him/her to die. They do not wash her/him, her/his clothes and even her/his food dishes remain unwashed. We saw this as being inhuman. We wanted to unite the sick with the family as it was prior to the illness. In our mission, we raise awareness about HIV and AIDS and how they can protect themselves if they are confronted with the disease. Our campaign centres on caring for the victim, the importance of showing unconditional love because for that alone raise hopes and heals his/her soul. It gives the infected person the courage to open up so that he/she can get help.

**Mr Nxumalo:** Do you witness any change in the behavior of the family, the youth and the community at large?

**Mrs Luthuli:** (not her real name) What we are doing is merely a contribution to our community without expecting payment. We make ourselves available where there is a victim to see what help we can offer like washing his/her clothes, cleaning his/her bedding and herself/himself. We take turns thus ensuring that the necessary help is available. As a result, the family joins hands in nursing the sick. Through what the family experience not only verbally but also in action, they are being helped to find in themselves a need to care for this sick person. In that way we see that people are moving away from their unaccepted action and are becoming engaged in the lives of their loved ones. We also witness relationships of trust prevailing with the victims. They approach us in many issues but we have to keep these issues confidential. In this way many access help when they are still on their feet and in that way they reduce the risk of being caught unaware of what he/she is faced with.

**Mr Nxumalo:** Would you avail information or disclose the health condition of 'Busisiwe' (not her real name) whom I wish to marry?

**Miss Mteshana** (not her real name) We are not allowed by law to do so. It is in the interest of 'Busisiwe' to tell you, her future husband, herself. The other way is to ask her to go with you for a blood test to ensure that you are both healthy then you can propose

marriage. The knowledge I have is confidential and is between me and 'Busisiwe'. I cannot let her down.

#### **7.2.2.5 'Public conversation' with the Masizenzele Youth Club of eShobeni**

I talked to the youth club about a role they can play to help the youth in the community to take charge of their health. The youth club decided to be involved in the campaign against HIV and AIDS to lessen the death rate. They said there was a time when they felt threatened by the way the youth was dying in the community. They had to face the challenge and educate the youth about sex and sexual matters that might lead to the contraction of the disease. They also organised people to educate the youth on how to prevent the further spread of the disease. They engaged them in actual training. They undertook a campaign of going door-to-door in the area so as to have the correct statistics of the victims as they believe that the published statistics excludes the situation in rural communities as no one came to the rural areas to find out from them. They consider the published statistics as mere estimates. Despite all these efforts to bring them closer to where they are free to talk, the youth when being warned about sex, would tell others that they would die in the way they were brought into this world, (that is by sexual intercourse). The youth club members were engaged in the conversation with regard to their role in the community especially the youth as a way of raising awareness and empowering them to face the challenge brought about by HIV and AIDS.

#### **Zulu version**

**Mr Nxumalo:** Kungani nikhethe ukubumba le nhlangano yentsha endaweni. Sizo luni enilunikeza intsha mayelana nesifo sengculaza? Qhaza lini enilibambile ukulwisana nesifo sengculaza?

**Mbotho:** Sanquma ukuthi sibumbe lenhlangano yentsha ngenxa yezinkinga esasizibona entsheni yendawo.

**Masiko:** Isifo ingculaza sabonakala sidlangile kwintsha.

**Mr Cikwayo:** Emkhankasweni wenu niyayibona inqubekela phambili.

**Pele Mbotho:** Umkhankaso wokuqala awuzange ubenezithelo ngoba abantu babesaxwayile bengafuni kuzwa lutho ngengculaza. Ngokuhamba kwesikhathi intsha kakhulu yabonakala isondela. Baqala ukufunda nokuqonda ukuthi umuntu angakwazi ukuphila nalo igciwane kwaqala ukubonakala izinga lehla lokungcwaba intsha. Kukhona isikhathi lapho masonto onke bekuba imingcwabo. Loku kwenza ukuthi nawe ufikelwe yimicabango yokuthi nawe usendleleni. Kuyabonakala ukuthi abantu bayakuqonda ukuthi ungaphila isikhathi eside nalo igciwane umanje uzolalela imikhankaso wenze njengoba utsheliwe.

**Mr Ndovela:** Ingabe yiziphi izingqinamba eziyimbangela yokubhebhetheka kwalesisifo emakhaya?

**Masiko:** Uhlelo lwentuthuko emakhaya luhamba ngonyawo lonwabu. Imikhankaso ayifinyeleli ngendlela enokwenza umuntu ayibone eduze ingculaza kepha iyinto ebonakala kalufifi noma iyinto yasemadolobheni okanye ihlasela labo abangaziphethe kahle. Lokhu kubangelwa ukuthi iningi elibuya ligula ngendlela exakile yileli elisebenza esilungwini noma oluhlala emalokishini. Yingakho abanye beziqhelanisa nokuhlaselwa yilesi sifo. Ngakho ke sibone kufanele siphume umkhankaso sishumayeke ngengculaza nezexwayiso ngaso nokuthi noma ubani usengasithola lesi sifo. Lokhu sikwenza ukuguqula umqondo womphakathi ukuze ubhekane ngqo negciwane. Sikhuthaza ukuthi bamamukele lowo osenalo. Abesilisa banako ukuqinisa amakhanda bese bekhomba abesifazane njengezimbangela zoku bhebhetheka kwalesi sifo. Sithola kuseyinkinga enkulu ukuthi abantu baphumele obala ukuze basizakale.

Siwenzile amasu okuthi simeme ozakwethu ukuze bazophonsa itshe nabo esivivaneni ngenhloso yokuthi umphakathi uthole iqiniso ngalolu bhubhane, nalabo ababona iyimbudane lentshumayelo yethu babenakho ukuguqula imiqondo yabo. Izimali nazo ziyimbangela yokuthi kungafinyeleleki kalula kwezinye izinsiza ukuze umkhankaso uthole izithelo ezibonakalayo. Ijazi lomkhwenyana aliwona umvikeli ngokupheleleyo ngoba phela nalo lakhiwe izandla zomuntu ngakho sikhuthaza ukuthi abantu balugweme ucansi. Zona izingane kwesinye isikhathi zidlala ngawo amakhondomu ziwenze amabhaluni. Asideli khona kunjalo sethemba ukuthi onezindlebe uzozwa enze.

## **English Version**

**Mr Nxumalo:** Why did you choose to form this youth organisation in the area? What advice do you give to the youth around HIV and AIDS? What role do you play in fighting HIV and AIDS?

**Pele Mbotho:** We decided to form the club because of the problems we experienced among the youth.

**Masiko:** The disease seemed to have claimed the higher number of young people.

**Mr Cikwayo:** In your campaign, do you see any progress?

**Pele Mbotho:** Earlier the campaigns failed to bear fruit because people were still cautious and were not ready to listen to any kind of advice. As time has gone on, the youth have realised that they are the victims of this pandemic. They started to learn that one can survive for a longer time with the pandemic provided he/she got followed good advice. It is then that the rate of death decreased. There is a time when funerals were held week in and week out. This threatens everyone in so much you could think that you are also on the way. It is clear now that people are aware that you can survive longer with the pandemic provided you listen to the campaigns out there and take action. Now funerals are rare. This is proof that our mission is beginning to find place in their hearts.

**Mr Ndovela:** What setbacks encourage the widespread of the HIV and AIDS in rural areas?

**Masiko :** Development in rural areas is very slow. Campaigns do not reach people to enable them to see the effect of HIV and AIDS within their surroundings. It is seen as a thing too far away something taking place in the cities and townships far away from them or affects those who are misbehaving like sleeping around with many men. What causes them to distance themselves is that people come home seriously ill from cities and townships and require them to look after them and they eventually die. People from rural areas are made to believe that people who work and live in cities and townships are the carriers of the disease thus they treat them as outcasts within the family. They see themselves as being free from getting it in their area. We had to instill in their minds the importance of testing; abstaining from sex, that anyone can become HIV positive irrespective of where he/she lives. We need to encourage them to accept the victims in their homes and give them unconditional love for anyone can be a victim. The major problem we are confronted with is how to make people realise the importance of disclosure of one's status.



We see this as a tool which can encourage the silent to seek assistance that is available. At least they will know where to get help and what is expected of them in return. This will enable them to realise that AIDS is real and it kills. One can prolong his/her life if only he/she looks after his/her life and make use of advice given to him/her. We invited our friends in other wards to address our community on the issues of HIV and AIDS so that the community can receive first-hand information about it from other people. This on its own we think will make them realise that HIV and AIDS is a problem all over and everywhere people are out to fight it by raising awareness. Those who see us as fooling them will be made to realise how serious the matter is that we are raising awareness about. Lack of funds is also a setback in the awareness campaign because we are unable to help victims to reach out for medical help and reaching clinics and hospitals if necessary.

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I realized that poverty is a major problem. I realized that having AIDS is a heavy reality. Some men are led to believe that women are the carriers as they tend to have more than one man. Condoms can play a role in having safe sex but are not 100 % safe because they are man-made thus we encourage abstinence. The youth at times use condoms as balloons - a practice which we condemn. This also serves as a sign that the message is reaching deaf ears or not at all. We hope with the efforts we put in place our message will gain ground and will see a change as time goes on. As the number of dying youth increases we see a number of youth inquiring about the nature of illness, how one can realise that he/she is infected, and so on. This is a sign that their mindset is beginning to change and they are realising that they must do something about their lives. This draws our attention to the empowerment of people so as to enable them to face the challenges with which HIV and AIDS confront them. It cannot happen overnight but these conversations led me to believe that people are beginning to see the need to be knowledgeable about the disease. At this point, I feel encouraged by the contributions by members of various sectors of the community to the conversations about HIV and AIDS.

### **7.3 'Public conversations' with the Mthusi High School learners about their compositions and their understanding and experience of HIV and AIDS**

Early in 2004, I realized that I needed to find out from my learners what they knew about HIV and AIDS. It was not easy because I feared their reaction towards my enquiry. I thought of their emotions and whether they would not consider my enquiry offensive and abusive. The first learner I engaged in such a conversation was Mxolisi, one of the learners who once performed a text around HIV and AIDS in a competition held by schools. I learned a great deal from him and this gave me the confidence to talk to others. It also happened that a cultural competition which required the reciting of texts about HIV and AIDS was taking place for the second year. So the timing was right, and my enquiry was in line with what schools were busy with. The difference was that I wanted to talk to the learners about what they knew about HIV and AIDS and what would they like to see happening in their communities. I realised that I needed to organise a special event to make these conversations possible.

A meeting was held on the 6<sup>th</sup> August 2004 at Mthusi High School from 14h00 to 15h00. We gathered in the hall and learners performed their texts. This initiative was yet another attempt to raise awareness about the disease and to encourage learners to be open-minded, accepting and being supportive of those who were infected and affected by the virus. I hoped that this demonstration of the ways in which the HIV and AIDS experiences of individuals and groups in performance could be used to break the silence, stimulate discussions, and increase acceptance of those infected.

I saw that the learners were using mnemonic texts (Jousse, 2000). The Mthusi learners have all grown up in communities whose cultures involve performance of texts as far back as the time of their forefathers. Oral texts were a means of communication of their sufferings, happiness, warnings and bringing a certain idea home in times when there was no writing. I also hoped that this performance

would raise awareness about the ways in which time-honoured oral traditions could be used to educate, inform and benefit the individuals and community.

The oral tradition of knowledge as education resulted in the transmission of knowledge from generations to generation in the absence of writing. Each oral-style text had a message to convey to the audience for it to use it to its advantage. For instance, a *makoti* (young married woman) would be told via the oral tradition what was expected of her in her husband's family home, and she would not be permitted to praise her in-laws or her husband, record her problems or voice her concerns, via any medium other than the performed oral-style texts of the oral tradition – *izigiyo*. These learners had all grown up in this environment, and so this is the way of life they know. I reasoned that performed oral-style texts can play a major role in raising awareness, educating people unnoticed because people do not want to face the truth. Performed oral-style texts do not identify anyone as a victim but victims will learn about the truth and make informed decisions. Performed oral-style texts also educate the community to love those infected and make them feel important too. Performed oral-style texts are a way of life in the communities and are part of our culture so people would not be threatened by them but enjoyed the richness of their culture.

### **7.3.1 What happened?**

#### **Zulu Version**

Izinsuku zaziyi sithupha kuNcwaba ngo 2004 lapho ngaba nomhlangano nabafundi abahaya izinkondlo. Sasisesikoleni saseMthusi endaweni yaseShobeni. Lapho ngangifisa ukwazi kabanzi ngesisusa salombhalo ngoba kuningi ebebenokubhala ngako njengabantu abasha nikholelwa ekuthini leli gciwane alikhethi bala lamuntu noma ungubani liyamboqoza. Kungani nithi nibancane kangaka nijule ngalesi sifo? Yini enifuna ukuyizuza ngokwenza kanje? Nenzenjani ukuze nibe nokubhala lemibhalo yenu? Ukuba kungase kubekhona ofuna ukwazi kabanzi ngale mibhalo yenu ningakwazi ukumchazela? Kulo mhlango ngangilindele ukuthi ingane ngayinye ingilandise ngaloko okwaholela ukuthi yenze lomnikelo emphakathini ukuze baqwashe abantu.

UMxolisi waba ngowokuqala kulezi zingane ukuxoxisana nami. uMxolisi wangilandisa wathi:-

Uma ngiqeda ukuhaya le nkondlo ngifikelwa usizi nemicabango ngobuhlungu engibubonile komunye wethu ebhuqwa-bhuqwa yilesi sifo. Labo abephila nabo sebemshiyile edinga usizo. Ngase ngifikelwa ukuthi ngelinye ilanga nami ngingezwa ubuhlungu obufana nalobu. Umyalezo wami emphakathini wakithi ukuthi sibathande, sibamukele noba benje ngoba isondo liyaphenduka. UFlorence Nightingale uysisibonelo esihle jikelele kubahlengikazi, abanozwelo. Ngifisa ukusabalalisa ulwazi ngesifo kubantu basemakhaya abangekacacelwa ukuthi leli gciwane liyabulala impela. Ngaleli galelo ngizama ukuhlaba umkhosi ukuze uwonke-wonke azivikele. Kuyisifiso sam ukuthi ngelinye ilanga ngibe yimbongi ehlonishwayo ngesakhono sam.

### **Abomculo wezokholo**

Siyiqembu elikholelwa ekudluliseni umlayezo owakhayo ngomculo wokholo. Lokhu sikwenza lapho abantu behlangene khona, kungaba semngcwabeni nalapho kubuswa khona. Sithe uma sibona le ndlela lolubhubhabhane oluhlasele ngayo sabona kufanele siqambe amaculo abhekene nalo lolubhubhane. Lokhu sakwenza ukuze siqwashise umphakathi kanye nentsha. Sibone leligalelo lizokwazi ukwenza umehluko ezimpilweni zabo.

### **Iqembu lesicathamiya**

Thina siyiqembu lesicathamiya sizwakalisa ilaka lwethu ngalolu bhubhane. Sikhala ngokuthi udaba lwamadoda adlwengulayo nalala nengane ezincane ludinga ukuthi uhulumeni alubhekisise. Sizwa ukukhala kwabesifazane ngokuziphatha kwamadoda osekudale kungabikho kwethembana emindenini nasemphakathini. Uhulumeni makakhuze lo mhlola sibuye isithunzi samadoda.

### **English Version**

On 6<sup>th</sup> August, 2004 I met with learners who performed texts at Mthusi High School at Shobeni location. I wanted to know why they wrote about HIV and AIDS whereas there are many issues out there which they can write about. I believe AIDS affects everyone irrespective of colour or creed. Why their focus was on AIDS? What did they want to achieve with this? How did they go about composing the text? Would they be able to

explain to someone else the reason that led to this composition besides performing it? I first instructed Mxolisi to narrate his story which went thus:-

**Mxolisi:** “After I have performed my text I had a very painful feeling about the experience with a fellowman suffering as a result of HIV and AIDS. All the so-called friends had abandoned him while he was in dire need of their assistance. I gave it a thought that I might one day suffer in the same manner as my neighbour. My plea to the community is let us love them, accept them for who they are because one day we shall find ourselves facing the same problem. Florence Nightingale serves as an example for nurses all over the world who are compassionate. I wish to spread the information about this pandemic to the rural people who are not knowledgeable about that HIV and AIDS is real and it is a killer. In this way I raise awareness so that everyone may protect himself/herself. It is my wish and will that one day I become a recognised poet and accorded respect because of my contribution to the wealth of knowledge.”

**The Gospel Group :** We are a group who believe in communicating a constructive message through gospel music. We usually perform our text where people are gathered be it a funeral, cultural activities and weddings. When we see the way this pandemic attacked people, we turned our attention towards raising awareness to the community as well as the youth. We thought that by performing texts with HIV and AIDS awareness, we would be able to make a difference in pupils’ lives.

**Isicathamiya Group:** We are a group of boys who preferred to voice out our concern about this pandemic through performed text around HIV and AIDS. We complain about rapists, and men who sleep with young children hoping to be cured. We appeal to the government to pay attention to this cruelty. We listen to the outcry of women for their children which has led men to be untrustworthy within their families and community. The government must warn and control this bad act and help retain men’s dignity in the community.

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On that day there were different groups whose performed texts consisted of sung and danced songs in the style of *isicathamiya*, gospel songs, *ukusina* and *izibongo* oral-style texts. The learners brought me the written copies of their

compositions. After the performance of the texts, my conversation with learners went thus:-

### **Zulu version**

**Christina** : Nazini ngomashay'abhuqe? Bathini abantu ngalesi sifo esibhubhisa umhlaba wonke?

**Mthobisi**: Ngifundile ngayo ingculaza kumabonakude nasemaphephandabeni. Sibulele intsha eningi kanye nezihlobo zethu. Emuva kokuba lamaculo sizizwa silula.

**Mvundla Zama** : Ingculaza iyabulala. Bangingi abasishiyile kulo mhlaba ngenxa yalolu bhubhane.

**Mkhungo Samkelo**: Usibuzelani ngalolubhubhane? Ngiyaluzonda.

**Cele Nhlanhla**: Ngizwile ngomndeni obulawe yilolu bhubhane. Izingane zasala zingenabani futhi zingalutholi usizo. Sibi lesi sifo.

**Mxolisi Khawula**: Ngingakujabulela ukubhala inkondlo ngaso isifo sengculaza ngitshengise imizwa yami ngaso. Ngiyazi ingculaza ikhona. Ngingathanda ukuthi abantu ikakhulukazi umphakathi wakithi ukwazi ukuzivikela. Kusukela ngibe nakho ukuzibonela ophethwe yilesisifo, ngifisa ukuxwayisa abantu ukuba bangabacwasi abagulayo. Umfowethu usengumfowethu, udadewethu usengudadewethu uyangidinga.

**Mbhele Nonsikelelo**: Ngingomunye weqembu elizibiza nge gospel singers. Iqembu lethu lakhiwe yilaba, uMkhungo Samkelo, uMashawu Thabiso, uLubanyana Ayanda, uJileka Xolani, uGambushe Sindi, uNgobese Thabisile, uGasa Moses, uMbotho Phendukani, uNxumalo Mthobisi, uCele Nosisa, uNtobela Pretty, uZondi Nomkhuleko, uXolo Slindile, uNolwazi Langazane, uMvundla Zama, uKhowa Sthabile, uMongalo Masilo, uHlongwane Mthobisi, uMbili Thando uHlongwa Senzo kanye no Xolo Nompumelelo.

**Nompumelelo**: Nathi siyathanda ukuba negalelo ekulwisaneni nalolu bhubhane. Siyohlanganisa ulwazi esinalo nesikubonayo emphakathini esiphila kuwo. Ekugcineni sizoba nezwi ngalesi sifo esilibhekisa kuba fowethu, odadewethu, abazali kanye nentsha ngalolu bhubhane. Siyi qembu elivame ukujabulisa umphakathi ngomculo uma uhlangene, kungabe umshado, lapho kushone omunye wethu, noma lapho kujatshulwa khona. Siyalidinga ithuba lapho singakwazi ukuyala ozakwethu ngaleli gciwane. Ungathanda ukuthi sikukhombise nini esikwenzayo? Siyathanda ukuba yizwi lentsha silwisane nalolu bhubhane.

**Ernest Sithole** : Siyiqembu labafana elakhiwe yilaba uMqadi Canwell ( umholi wethu, uCele Nhlanhla, uBloose Mhlengi, u Nikwe Lungisani, uGambushe Nkanyiso, uMbali Trevor, uGasa Moses, uNhlumayo Terrance, uShonga Rosewell, uDazela Gaizel, uMkhungo Bhekisisa, uMkhungo Samkelo, uNcane Nkosikhona, uHlongwa Senzo kanye no Dwayisa Xolile.)elizigqaja ngeqhaza esilibambile emphakathini ngendlela esithi sikhombise ngayo ikhono lethu njengoswenka abafufusayo silingisa abafowethu abadumile kulomculo woswenka, isicathamiya phela, ababizwa nge Xolo Homeboys. Sinabalandeli abaningi ngendlela esicula ngayo nendlela abantu abasinanela ngayo ngokuba nodumo emphakathini esiphila kuwo ngenxa yomculo wethu. Sikhathazekile ngalolu bhubhane siyadinga ukwazi ukuthi mnikelo muni esingawenza ngolwazi esinalo ukuqwashisa phela nokudlulisa umyalezo kwabesilisa ngaso isifo belu, nakuyo intsha ukuthi lesi sifo basibuke ngenye indlela , babathande labo asebephila naso. Kuyasithokozisa ukuba nawe. Sinolwazi oluningi ngalesi sifo esifisa ukuqwashisa abantu ngalo sisebenzisa isicathamiya. Sibabonile abanye abafowethu nodadewethu abanalesi sifo indlela abaphathwa ngayo emakhaya. Isifiso sethu ukubaxwayisa labo ngalokho abakwenzayo, ukubanxenxa ukuba babaphathe ngothando, babenesineke kulabo abagulayo. Intsha yona igweme ucansi nabo abadala kanjalo. Sifisa ukusebenzisa leli thuba ukukhuza eminye imikhuba esiyibonayo nekukhulunywa ngayo emiphakathini ibhekiswa kwabesilisa.

**Trevor Mbali** unanela okushiwo ngu Ernest: Okusifikisela ngamahloni ukuthi umuntu wesilisa uyikhanda lomuzi. Kungumsebenzi wakhe ukuvikela umndeni. Ubukhona bakhe phakathi kwekhaya kuletha ukuthokomala. Kodwa manje sebephe nduke izilwane, bayadlwengula, abathembekile, bayaphika ukuthi igciwane likhona

**Okhulumela amaBhaca: Qumbisa Sbonelo**, Siyiqembu labesilisa elizigqaja ngokusina silingise amaBhaca. Lolu hlobo lokusina luyabadoba abantu **ukuthi** babukele indlela esilushaya ngayo unyawo kanye nekhwapha. Okuyikhona kusemqoka kuloluhlobo lokusina, esikujabulela ngayo ukusina njengalokhu abaningi bekubukela phansi. Sinomahluko kozakwethu abasebekhulumile. Bona bayaliqamba iculo bese belicula bona ngenkathi benyakazisa imizimba. Thina sidinga ukuthi sifundise elinye idlanzana umculo ukuze bacule bese beshaya nezandla .Okwethu ngaleso sikhatha ukusina silandela (Certain actions) isigqi.

**Lydia:** Ngingathanda ukubona isizwe siphila ngaphandle kwaleli gciwane. Ngifisa ukuba yizwi lalabo abangakwazi ukudlulisa uvo.

**Mkhungo Samkelo:** Uma amadoda engazihlonipha akhombise umhlaba ukuthi akahambisani nesenzo sokudlwengula nokuphatha kabi abantu besifazane kanye nezingane, singabuya isithunzi sawo.

**Marvellous:** Amantombazane makazithibe ocansini kuze kufike isikhathi somshado.

**Blose Mhlengi:** Uhulumeni makakhiphe imishanguzo ezophilisa abantu. Abantu bayadinga ukuzwa ukuthi yena umi kuphi mayelana nalolu bhubhane. Hayi nje isibalo salabo asebedlule emhlabeni yilolu bhubhane ngoba lokho akubasizi ngalutho.

**Christina:** Ngababonga abafundi ngeqhaza abalibambile kwingxoxo ngaso isifo. Ngazama Ukubatshengisa, ukubaluleka kokwenza umnikelo kulwazi ngalolu bhubhane nokuqwashisa umphakathi ngawo. Anikwazi ukuhlala nibukele izwe libhubha kuze kufike abezizwe bazonixwayisa. Zwakalisani uvo lwenu ngalesi sifo. Kusemqoka ukuthi nizihlomise ngolwazi. Ulwazi enilutholile ningaludlulisela emindenini, komakhelwane, nabanye abantu abadinga usizo. Ningamasosha kufanele nime nilwe nalesi sifo ndlela zonke. Kulukhuni ukuxoxisana nomuntu ogulayo umtshale lapho engathola usizo khona yena engazange acele usizo noma umazise ukuthi uyagula, angikhulumi ke ukuthi unegciwane. Kunalokho angalwisana nawe ngokumsola omunye aze aqome ukuzibulala ngoba yena ezitshela ukuthi abantu abamboni. Ngalokho ungazithola uyimbangela yokuzibulala kwakhe. Uma efihla ukuthi unalesi sifo uzitshela ukuthi abantu abamboni. Uma nisebenzisa amaculo ,izibongo nokusina niqwashisa ngalesi sifo abantu bazonilalela bananele umculo nkathi leyo imfundiso, iziyalo ezithwele yila maculo ziyangena ezindlebeni. Lamazwi ayohlala enkeneneza ezindlebeni sele eyedwa ekhumbula akuzwile kukhulunywa ngalesi sifo. Kukuyena ukuzikhethela indlela ezomsiza.

### **English version**

**Christina :** What do you know about HIV and AIDS? What do people say about this pandemic?

**Mthobisi:** I learnt about it on TV and I read about it in a magazine. It has killed a great number of youth and our relatives.

**Mvundla Zama :** It is a disease that kills people. It has killed many people in the country.

**Mkhungo Samkelo:** Why are you asking us about it? I hate it.



**Cele Nhlanhla:** I heard of a family that was killed by it. Children were left alone without any help.

**Mxolisi Khawula:** I would like to compose a text about it and show how I feel about it. I know that AIDS is real. I would like to make people - especially my community - able to protect themselves. Since I have witnessed an HIV and AIDS case I want to warn people out there not to discriminate against victims. My brother is still my brother; my sister is still my sister. He/she needs me.

**Mbhele Nonsikelelo:** I am one of the group members that call themselves the Gospel Group Singers. This group consists of the following members, Mkhungo Samkelo, Mashawu Thabiso, Lubanyana Ayanda, Jileka Xolani, Gambushe Sindi, Ngobese Thabsile, Gasa Moses, Mbotho Slindile, Langazane Nolwazi, Mvundla Zama, Khowa Sthabile, Mongalo Masilo, Hlongwane Mthobisi, Mbili Thando, Hlongwa Senzo, Xolo and Nompumelelo.

**Nompumelelo:** We would like to contribute to the knowledge about this pandemic. We shall bring together the knowledge we have as a group as well as what we see happening in our community. At the end we shall have a voice about the disease which we shall convey to our brothers and sisters, parents and the youth about the disease. We are a group who performs texts in community gatherings be it a wedding or funeral or a celebration of some kind. We need such an opportunity where we can warn the youth about HIV and AIDS. When would you like us to show you what we are capable of? We would like to be the voice of the youth in the fight against this disease.

**Ernest Sithole (*isicathamiya*):** We are a group of boys - Mqadi Canwell our leader, Cele Nhlanhla, Blose Mhlengi, Nikwe Lungisani, Gambushe Nkanyiso, Mbali Trevor, Gasa Moses, Nhlumayo Terrance, Shonga Rosewell, Dazela Gaizel, Mkhungo Bhekisisa, Ncane Nkosikhona, Hlongwa Senzo and Dwayisa who have a great following. This disease worries us. We wonder how we can contribute to the knowledge of this disease. As youth we need the support of an adult to convey our message, especially to men. The youth itself views AIDS differently and love those who already have it. We are glad to have you. We have vast information on HIV and AIDS. We have been exposed to some cases of the HIV and AIDS. In fact our aim is to warn, to beg people not to discriminate against them, as well as to abstain from sex. We also want to use this opportunity to correct certain behaviours in our communities especially those of men.

**Trevor Mbali:** We are ashamed of the behavior of men who are the head of the family. It is their task to protect the family. The man's presence should bring about security to his

family. Some men have become wild. They rape women, young females and even their own children. They are not to be trusted. They even deny that AIDS is here.

**Sbonelo Qumbisa (*Bhaca Boys*)** : We are a group of boys who perform a traditional dance which attracts people because they do not understand that we are capable of doing it like our fathers. This kind of dance is associated with people who are not literate. Some are surprised to see us doing it the way we do and the way we enjoy it. We differ from the other groups in that we compose texts and let a group of boys and girls sing for us while we concentrate on the dance taking note of the rhythm and the flowing required. We would also like to contribute to the knowledge about HIV and AIDS.

**Lydia (*imbongi*)**: I would like to see our people free from HIV and AIDS. I would like to be a voice for the voiceless.

**Samkelo Mkhungo**: If men can respect themselves and show the world that they condemn the rapists, the abusers of women and children, they can be accorded their respect as family heads.

**Marvellous**: Girls need to abstain from sex until they reach the marital status.

**Mhlengi Blose**: The government must roll out medicines that will cure our people. People need to hear the government's voice and thoughts with regard to HIV and AIDS. People need not only hear about the number of fatalities due to HIV and AIDS because this does not help anyone.

**Christina**: Thank you for your participation in the conversation. I am pleased by your contribution to the body of knowledge which will help raise awareness in the community. It is hard to approach a sick person and tell him/her where to find help or how can he /she prolong his/her life one-on-one because a person may deny that s/he is infected with the disease, may become annoyed by your actions or you may be the one who leads him/her to commit suicide. If he/she kept his/her illness as a secret, he/she believes that no one notices his/her illness.

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I was most impressed by the knowledge, concern, and commitment of the youth I could hear in their comments that they were seeing the pandemic for what it was, that they were aware of the social factors involved, and that they were

exercising their values and beliefs in the attitude and approach to the situation in which they found themselves, their families and friends, and community.

**In the following chapter, I provide a rhythmstylistic analysis of six mnemonic oral-style texts: two each of gospel songs, *isicathamiya*, and *izibongo*.**

#### **7.4 How have I used my voice in public spaces to break the silence?**

**7.4.1 In 2003, I presented my work at the Faculty of Arts Research Day at Durban University of Technology.** My topic was “New Wine in Old Bottles”: Addressing HIV and AIDS with the mnemonic Oral Style.” The paper was contextualised in the instruction from SAQA that a wide variety of learning styles be made available to the learners in the interests of fairness and equity. My paper suggested that this oral-style traditional learning style be accommodated in the formal classroom for those for whom it is a comfortable and familiar mode of learning. I talked about how Mthusi High School learners were playing a role in encouraging the community in the fight against HIV and AIDS using the mnemonic oral style and rhythm-pedagogic style texts. At the end of my presentation I demonstrated what I was talking about (New Wine in Old Bottles) by singing one of the texts composed to address HIV and AIDS pandemic “*Helele Mama*” where these youngsters are calling for God’s intervention in the struggle against HIV and AIDS.

**7.4.2 In July 2004 a conference on Soul in Education was held in Pietermaritzburg.** I arranged for Mthusi performers to perform their oral-style texts for the audience. The group that performed was the gospel group which performed “*Helele mama*” a text that conveys a message about the suffering of the country from HIV and AIDS. They called for God intervention to stop fatalities. It was in some way a prayer. The *Isicathamiya* boys performed a text “*Nanti ithuba*”. Here they called to work hand in hand in consoling those who are living with AIDS. They sent a message of love, caring for those who live with HIV and

AIDS even if they are the size of a tooth pick. *Isicathamiya* Boys end up with a question asking how life is in heaven if it is like this on earth. As they perform not only with their mouths but also with their bodies. The audience was on their feet, with some ululating. The audience was thrilled and they clapped hands after the performance. Some took video pictures of the performance of learners. This alone made the learners realised that what they were doing is recognised not only by their community but also by people outside their community. They were eager to continue with this kind of exposure. From that day they would inquire about the next meeting to showcase their texts.

#### **7.4.3 EASA Conference**

**On the 12-14<sup>th</sup> January 2005, I presented a paper on the same work at EASA Congress in Potchefstroom.** It was an experience of a lifetime for I never dreamt of myself being in the Northern Province. I usually only see it on a map. Mr Nyawose, Mrs Nonhlanhla Khuzwayo and I presented a paper “Breaking the silence in the HIV and AIDS epidemic: a pre-requisite for effective education; The Role of the Oral Tradition”. Here I intended to show that there are gaps in the awareness campaigns in the communities, and that the language being used in the current awareness campaigns does not accommodate the masses. The cultural taboos such as in the *hlonipha* tradition, the stigma related to the disease and the non-disclosure of the status barred people from accessing help that is available. The paper sought to suggest and demonstrate that the use of the mnemonic oral-style tradition of education and community information dissemination can be used to mobilize community resources at all levels against HIV and AIDS.

The audience listened attentively as I presented the paper and in closing I performed one of my learners’ texts. Questions arose from the audience with regard to the message of the text. “How do people respond to the text? Is there improvement in people’s behaviour? How the victims respond to the call to seek for help? How did they receive this campaign?” Is the message receptive to

people? I was inspired to see people paying attention to the call to break silence to address confusion and challenging denial, stigma and discrimination which barred people from accessing help. I was also now confident that my mission was being accomplished, in a way.

#### **7.4.4 *Azidle Ekhaya* and *Ibuya Wethu***

In 2004, the KwaZulu-Natal Department of Education and Culture made grants available which enabled us to conduct fieldwork and report back. Soon after we started the fieldwork, it was clear that we could not speak for the people, but that we needed to bring the people to the university so that they could talk for themselves. And so we organised '*Azidle Ekhaya*' (back to basics) a product of our field research. On the day our focus was on performance of knowledge preceded by introductory remarks made by each researcher. '*Azidle Ekhaya*' was held at Fred Crookes Sport Centre, Steve Biko Campus at Durban Institute of Technology on 22 February, 2005. All the researchers in our group brought people from their communities to participate on the event. Prior to each performance each researcher was given ten minutes to introduce his/her research. I introduced the following groups from Mthusi High School...

*Isicathamiya* group (20 minutes)

*Imbongi* (5 minutes) Mxolisi Khawula

Gospel group (20 minutes)

*Isibhaca* group (20 minutes)

*Azidle Ekhaya* was so well received that we prepared a second report back on 1 December, 2005 at the Durban Cultural Documentation Centre in Derby Street, Durban - *Ibuya Wethu*. The discussions were led by Professor Zungu of Durban Westville University. *Imbongi* Mxolisi Khawula's oral-style text was about the world coming to an end due to the high death rate as a result the HIV pandemic. He pointed out with HIV and AIDS we see the return of apartheid for people discriminate against an infected person. People, moved by this emerging poet, began to ululate.

The *isicathamiya* boys drew the attention of people who were in the centre. Their neatness and the way they performed brought people closer. Their text was about men who rape young children with a hope that they would be free from AIDS. The most serious part was that they are no more trustworthy to their own families. Their wives and daughters would not leave the young girls with them. The *isicathamiya* boys were calling government to look again at this action of men.

These groups from Mthusi High School were using this platform to express the pain they witness in their daily living and warning men that AIDS has no cure. This also is a way to empower them to face the challenges HIV and AIDS confronting them with. These texts serve as a medium through which they could voice out their frustrations, pain and concern unanimously. Learners were now eager to continue with raising awareness and educating people around HIV and AIDS because learners would see everywhere we went the way people welcomed them and listened to their stories communicated through these texts. They were convinced that what they were doing might help those who were unable to talk for themselves.

By performing for different groups in different areas we broke the silence, challenged denial, stigma and discrimination. I believe the message was well communicated. The audience was taken by the way these children performed the texts and the message from the texts. They were also impressed to see that these young learners pride themselves in their culture. The youth encourages their peers to continue with what they were doing and preserve our culture. By using the tradition they were conversant with helped to attract the audience to the gatherings I held. It helped because each one present heard the message and it was up to her/him to use the information. This event helped to cascade information about HIV and AIDS to the masses and was 'edu-taining' in a way. I

could see a big crowd wherever we performed and this encouraged me to have more of such events.

#### **7.4.5 SAARDHE Conference**

This conference was held in **May 2005 at the University of KwaZulu-Natal**. My poster was titled: “Addressing Confusion, Breaking Silence and Challenging Denial in the HIV and AIDS epidemic in African Schools and Universities in the 21<sup>st</sup> Century as a means of addressing the HIV and AIDS pandemic and demonstrate the effectiveness of this age-old anthropological learning capacity in further applications”. The people who came to my posters were eager to know “Where is this place shown on the poster?” “What are the pictures about?” “Why is the boy dressed in this way?” “Does it have an impact in the lives of the performers and the audience?” “How do you address the pandemic using learners and poster?” I found out that posters can draw attention of people due to the colour and pictures drawn on them, and can bring about discussion. The interest shown by the audience in the posters and the questions asked showed me that this pandemic is everyone’s concern. I saw how gatherings of this nature and sharing of knowledge can help address the problem.

#### **7.4.6 Rural Education Conference**

I attended a **2<sup>nd</sup> KZN Department of Education Teacher Development Conference at Edgewood College in Pinetown in February 2006**. I found it encouraging the way people took this presentation. Some people wanted to correspond with me so as to try and apply what they had learnt from me in their schools. They asked questions such as: “How do you make the learners talk about HIV and AIDS?” “How did the text composition come about?” “What made you succeed in carrying out the project?” “What is the reaction of the community?” “How did you introduce this project to the learners? What tips can you give me?” I learnt from the audience that this pandemic was a concern in all schools. I realised that the biggest problem was finding ways to address the major barriers which stop people opening up. I realised that my study was worth

being done to overcome problems at schools, in communities and within our families.

### **7.5 How do I evaluate the educational and social influence of my actions?**

The children and the community at school and outside of school started to talk about HIV and AIDS. I have observed that the campaigns that we had where learners communicated the information and concern to the community made others realise that they needed to change their lifestyles. Performed texts by learners appeared to bring about a great change because the message was always available to those who do not want to come out but the texts reminded them of the events that may lead to good or bad health. At the end it is his/her choice to choose life. '*Azidle Ekhaya*' brought the community and learners together to celebrate the Heritage Day and paved a way for the community members to voice their own views with regard to the present youth. It became clear that the community wanted to participate in the lives of schooling learners, sharing the platform with educators at school talking about issues that affect the youth including HIV. I was pleased to see the way the community attended this celebration and how they appreciated such an event in the school that involves them and is not just about problems caused by their children at school. The link with community members strengthened and we work hand in hand. Some learners are now approaching us on issues around HIV and ask how they can access help.

Even today, seven years after the project began, the composition and performance of oral-style texts is highly valued by Mthusi High School learners who were not even there when I started my research. It has become the culture of the school to have a gathering once a year in May where the school stages a *Sisadla Ngoludala* (Back to Basics) event.

Mthusi High School learners are now known for their performances. I was asked by an official in the Department of Education to provide him with a learner who



would recite a poem for an education campaign in town two weeks before June 16. I gave him Zandile's name, and she did well. Her text was, "Let us remember". Here she reminded us about people who fought for our country including learners who died on the June 16, 1976.

Whenever the learners perform, the audiences applaud and whistle during and after the performance. The *AmaBhaca* boys bring them to their feet and many clap with the rhythm. I can see that the people are enjoying themselves. This encourages the learners to continue with what they are doing because it is part of their lives. Our culture is very important to us and it needs to be preserved by the youth. Audiences everywhere see what these learners are doing as very important and will keep the generations informed about where we come from - *ubuAfrika*.

There are other benefits as well. Some learners access knowledge by asking for the information about HIV and AIDS pretending that it is for someone else. I can see the way of life improving in many families. The number of health workers has increased and they are now paid by government<sup>52</sup>. The pandemic has brought community members close to each other in their fight against it and they are also helping others to cope with the difficulties brought about by illness. People have started small vegetable gardens though their major problem is still water.

It became clear to me that this study was and is informative and educative. It appears to help bring people together with a common goal. Each and every individual appears to be concerned about the pandemic. Every individual would like to find a way to deal with the situation when it confronts him/her. The major problem was to confront a person who showed signs of illness. These performed oral-style texts give the message for a person who seeks advice. The more my

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<sup>52</sup> As a bonus, the door-to-door campaign works well because the volunteers look for old people living alone, and check to see whether they have identity documents and receive their pensions and they report back to the relevant offices.

team and I engage in these performances, the more, I believe, the silence is broken and confusion addressed.

### **Conclusion**

In the following chapter I examine closely the elements which (in)form the mnemonic oral-style compositions and performances of my learners and analyse their role in addressing silence, confusion, denial, stigma and discrimination.

## Chapter Eight

### Breaking the silence using the mnemonic Oral-style tradition: gospel songs, *isicathamiya*, and *izibongo*

I remember things with my whole body  
(Jousse, 2000:23)

As the product of a living oral culture  
- an authentic oral style person –

Jousse offers a theoretical perspective of the thinking and perceptions of an ‘insider’,  
simultaneously recording the retention of his Oral-style consciousness  
and his quantum leap from an oral milieu to advanced academic literacy  
in one gifted lifetime.

In so doing, he demonstrates the fallacy of the dichotomy  
between the ‘oral’ and ‘literate’ mind,  
with the associated connotations of ‘oral = primitive’ and ‘literate = complex’.  
Jousse (2000:9)

#### 8.1 Very important note

1. I have submitted two DVD’s together with this thesis, marked “The Gospel Singers” and the “Masters of Geste”.
2. Please watch the DVD’s before and during the reading of this chapter.
3. I have analysed the performances marked in bold with an asterisk \*.

In the “The Gospel Singers” DVD, there are two performances only.

1. **\*“*Helele Mama*” performed by the Gospel Group led by Babhekile Dlezi**
2. **\*“*Izintandane*” performed by the Gospel Group led by Xolani Jileka**

In the “Master of Geste” DVD, filmed on 16<sup>th</sup> September 2003, the sequence is as follows :

4. Mthusi High School and Community welcome the film crew.
5. Two gospel songs.
6. ***Izibongo* :**
  - 3.1 **\*the first *izibongo*, “*Naye unelungelo*”, composed by Lydia Khawula, is performed by Mxolisi Khawula.**
  - 3.2 **\*The second *izibongo*, “*Ingculaza*”, composed by Zikephi Cele, is performed by Zikephi Cele**
7. ***Isicathamiya*: *Isicathamiya* group entertaining visitors**
  - 4.1 **\*the second *isicathamiya* text, “*Ithuba*”, is performed by the**

- Isicathamiya* boys led by Canwell Mqadi...**
- 4.2    **\*the third *isicathamiya* text, “*Hulumeni*”, is performed by the  
*Isicathamiya* boys led by Canwell Mqadi**
8.      *Isibhaca* Boys who perform to entertain the visitors.

## 8.2 Introduction

One of my principal intentions in this study was to break the silence around HIV and AIDS. My first interaction in this study was with my learners at Mthusi High School. In 2003, I asked them what they knew about HIV and AIDS, and within days I was presented with a number of written versions of performed texts. Within weeks, I asked my learners to perform in public, and they have been doing so ever since.

In this chapter, I record and analyse six performed texts from a collection of more than fifty. When I saw and heard the learners performing and asked the learners about who composed the texts and how they were composed and they told me that they composed in performance, and, where relevant, in groups, I realized that they were using what Marcel Jousse identified as “rhythmo-stylistic, rhythmo-catechistic, rhythmo-pedagogic mnemonic Oral-style” (2000, 2001, 2010).

I received my early basic education through the oral traditions of the Bhaca and the Xhosa people. I have observed the mnemonic oral-style being used in numerous ways traditionally for social cohesion: through the mnemonic oral-style, the required information reaches the intended audience thus educating her/him about other people’s expectations of him/her, and what she/he has to do to resolve the situation. Oral-style traditional education enables one to adapt to new situations, and to confront uncertainty. These traditions serve as a reminder about where we come from, and these reminders energise us.

### 8.3 What happened at Mthusi High School in 2003?

What would it really mean to study the world from the standpoint of children  
both as knowers and as actors?  
(Moletsane, 2011:21)

When I asked the learners at Mthusi High School in 2003 “What do you know about HIV and AIDS? Tell me any way that you like.” they began spontaneously to put “new wine in old bottles” (Sienaert, Bell and Lewis, 1990) using the rhythmo-stylistic, rhythmo-catechistic, rhythmo-pedagogic mnemonic oral-style traditions of *izibongo*, *isicathamiya* and gospel songs, even though they did not know that this was what it is called.

It is my experience currently that rural people still prefer to share information orally and through the rhythmo-stylistic, rhythmo-catechistic, rhythmo-pedagogic mnemonic oral-style traditions, as was the case in the past. It is through these mnemonic oral-style forms of expression and communication that we, rural people, were made to know who we are. They remind us about where we come from, and through the oral tradition and the oral-style tradition, we received our basic education. “In our research in orate communities and archives, we have encountered numerous genres of knowledge archived in the mnemonic oral-style” (Conolly et al, 2009:107), because they were our learning texts, not ‘art’ or ‘drama’ or ‘music’, but our way of learning about all kinds of knowledge.

[Much] can be achieved by investigating, recording and explaining the oral traditional ‘memories’ performed as rituals and dance in movement and gesture (the corporeal-manual mode), protest, slogans and praises, narratives, epics and fables, negotiations, genealogies and histories in sound, speech and song (the laryngo-buccal mode); beadwork, masks and sculpting, rock and house painting as forms of writing (the mimographic mode) (Conolly, 2001:vol1:85).

I wanted to investigate the operation of the rhythmo-stylistic, rhythmo-catechistic, rhythmo-pedagogic mnemonic oral style as a learning and teaching tool precisely because it had emerged spontaneously among learners and was and is being effective in addressing the silence, confusion and denial surrounding HIV and AIDS.

#### **8.4 The rhythmo-stylistic Oral Style as memory support and aid**

Marcel Jousse (1886) identified the mnemonic Oral-style as the pre-eminent and natural process of learning through performance. Jousse further identified the rhythmo-pedagogic mnemonic oral-style as the mode and method with which the oral tradition has conserved and relayed human knowledge since primordial times in the absence of, or in preference to, writing, for the recording of knowledge (Jousse, 2000, 2001a, 2001b, 2004, 2006a, 2006b, 2010; Conolly, 2001, vols. 1-3.)

Before and without writing, human beings are dependent on memory as archive, as a lifelong record handed down from generation to generation. Jousse (2000:17) records ...

Memory! We no longer have any idea of its capabilities! When I strung together the series of texts that, in a simple bead-like string formation, make up the work on rhythmic and mnemonic Oral Style, the philologists cried out: "But it is absolutely impossible that human memory should have such powers!" This is because they themselves have lost their own powers of memory through lack of exercise. (...) Had we all been brought up in milieux more open to memory, the problems would have been presented very differently. (...) My view is exactly the opposite and unlike so many other psychologists and philologists who have lived with the printed word from the very beginning of their training. They have graduated from schoolbooks to this or that somewhat larger book, from matriculation to bachelor's degree or doctorate – how could they have the slightest notion of what the training of the human memory means?

Jousse identified that "that human memory is dynamically imitative, in that it reflects as would a fluid mirror what is happening in its environment", (Conolly et al, 2009:107) and that it reflects and records "lived experiences" (Moletsane, 2011:13). Jousse calls this reflecting and recording process "mimism" (Jousse, 2000, 2010). For Jousse 'memory' and 'mimism' cannot be separated.

Jousse also observed that "'mimism' is supported by the human characteristics of Rhythmism, Bilateralism, and Formulism" (Conolly et al, 2009:107).

About rhythm, Jousse notes that

Human Rhythmism comes into action simultaneously with Mimism. (...) Mimism and Rhythmism, however, always come into play, constantly and intelligently, interdependently and simultaneously. Rhythmism is the life force which, of necessity, distributes and sequences Mimism (Jousse, 2000:116).

Rhythmism propels Mimism dynamically. Mimism and Rhythmism will always play in constant and intelligent interdependence (Jousse, 2000:175).

In living matter, rhythm is the recurrence of the same physiological phenomena at biologically equivalent intervals. (...) In the cosmos, rhythm pertains solely to energy. In man it is necessary: biological profound pulsations of life from which we cannot escape. Cessation means death (Jousse, 1990:232).

The role of rhythm is central to the operation of the mnemonic oral-style, particularly in “utilitarian works” : “In utilitarian works, rhythm was used above all as a mnemonic support” (Jousse, 2010:215). “It is worth noticing that the exercising of memory involved in learning [recitations] in this way is free of effort and boredom, since memorisation is ... helped by rhythm” (Jousse, 2010:201)

What we are talking about now is mnemonic rhythm: composition in those oral rhythmic schemas for each particular language, which are familiar to the human organism, as scientifically studied on the machines of experimental phonetics. I do not mean versification and poetry with all that these words imply, viz. artificial rules, indiscriminately multiplied impediments to make their operational play more difficult, metaphors and mythologies constructed in imitation of concrete expressions and beliefs which were full of imagery but which were themselves neither metaphors nor myths for the genuinely spontaneous peoples who lived them (Jousse, 2010:201).

Jousse also observed that every “human being is balanced in formulation - side to side, back to front, and top to bottom - and that the interaction between the rhythm and the balance of the human presents itself in patterns and formulas” (Conolly, et al, 2009:107) and that “this rhythmmed, balanced patterning characterizes their expression and that this supports the reliability of the human archive, the human memory” (Conolly, et al, 2009:107). Jousse relates “this balanced structural element in the expression to the balanced structure of the human body and to the phenomenon of memory, learning and knowledge” (Conolly, 2001: vol. 3:41)

Jousse (2010:297) identifies that as the performer performs the mnemonic oral-style text, he or she sways or rocks rhythmically which AIDS the memorizing process. This swaying can take place in one of three ways: from side to side in a 'yoke' movement, or from back to front in a 'burden' movement, or in a combination of the 'yoke' and the 'burden' in a circular 'cradling' movement. Jousse "relates this balanced structural element in the expression to the balanced structure of the human body and to the phenomenon of memory, learning and knowledge" (Conolly, 2001:vol3:41)

Jousse observed that the combination of 'rhythm' and 'balance' results in 'patterns', or 'formula' emerging in the text.

Mnemonic recitative Formulism operates as a product of the energies of Bilateralism and Rhythmism. As the 'balance' and 'rhythm' interact, 'formulas' of expression manifest becoming ever more refined through millennia of dynamic human corporeal-manual and laryngo-buccal repetition (Conolly, 2001:vol 3:114).

When the text is performed, and the body of the performer is simultaneously swayed or rocked, the rhythmic mnemonic "textual atoms" become evident because of the Bilateralism, Rhythmism, Formulism working in the composition and performance of the text (Jousse, 2000:486) to create "textual atoms" which are repeated in various combinations.

Each of these textual atoms forms a small block which is easy to handle separately. As I wrote recently: "It is, so to speak, a marvelous game of living dominoes: the pieces of the game remain always roughly the same with their same reciprocal attractions, but their combinations are almost indefinitely renewed (Jousse, 2000:456).

"The Terrestrial Mechanics of the textual atoms which arrange themselves in human mouths in order to re-order the human universe, are truly prodigious" (Jousse, 2000:485), and account for the record of knowledge, particularly orally traditioned indigenous knowledge before, or rather than, writing.



In the analysis of the mnemonic oral-style gospel songs, the *isicathamiya* texts and the *izibongo* texts, I show “textual atoms” (ibid) at work.

### **8.5 Analyzing the mnemonic oral style: finding the internal rhythmic and rhyming mnemonic ‘textual atoms’**

Performed texts are live performances which makes it impossible to represent them fully on paper (Frielick, 1991; Conolly, 2002). I have used Jousse’s mode of analysis to show the mnemonic nature of the Mthusi learners’ texts. I have not done an exhaustive analysis, as that would have been a complete thesis in itself. I have identified only the initial mnemonic elements in each of the texts.

Jousse’s (2000, 2001, 2010) method for the analysis of a mnemonic oral-style text operates first via awareness of a living tool - the human geste.

What we have to study is something very much more profound than language, something much more primitive, more virginally anthropological: the corporeal-manual geste which is not yet transposed into the laryngo-buccal geste. True human expression is not language, reduced to the geste of the langue: it is the expression of the entire being (...) (Jousse 2000:574).

‘Geste’ is ‘Text’, i.e. any manifestation of human expression be it corporeal-manual (movement of the hands and body), laryngo-buccal (vocal sound and articulated speech/song) (...) its “geste and rhythm” (Conolly, 2001: Vol 1:11).

When analyzing mnemonic oral-style texts, we have to focus first on what the body is doing, then on what the voice is doing, and then on what the words are saying. The body leads the way. When we forget a text, all we need to get things started, is to move, to sway in the rhythm of the text. The swaying is followed by miming then the voice comes to mind and the text is remembered.

Conolly (2000, vol.1:158-167) identified six steps in the process she reconstructed from Jousse (1990, 2000, 2001<sup>53</sup>) to show the internal rhythmic and rhyming textual atoms at work in a mnemonic oral-style texts. These six steps are as follows:-

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<sup>53</sup> *The Parallel Rhythmic Recitatives of the Rabbis of Ancient Galilee* was ‘in press’ by 1999.

Step 1: Identification, analysis and interpretation of the characteristics of the texts in the form in which they are presented.

Step 2: Create rhythmic balancing with the texts used and represented these typographically, as Jousse does in pitgamas in boxes.

Step 3: The Rhythmic shapes of the Oral Style text.

Step 4: Establish the position of Graphic Abbreviations.

Step 5: Identify analyse and interpret the elements of Oral–Style composition, rhythmic, balancing formulas. Rhythm energises performance, hence Rhythmo-energetism, in which Jousse identifies two different rhythmic functions, viz Rhythmo-explosism and Rhythmo-vocalism evidenced by four rhythms in the performance of Oral–Style texts.

Step 6: Identify the Mnemotechnical devices. Mnemotechnical devices are identified by Jousse as those devices that aid memory by setting up patterns of different kinds. These devices include aconsonantisation, avocalisation, onomatopoeia, pair-words count-downs, repetitions of other kinds. They are dependent on the sound patterns in spoken language.

In my analysis, I adapt these six steps as follows:

1. I place the written Zulu text with an English translation in the centre of the page, so that the text can be seen as a ‘performed text’ rather than a ‘written text’.

2: I identify the pitgamas or ‘word clusters’, and I put these in boxes on either side of the spine of the page, which represents the spine of the performer.

3: I arrange the boxes in a rhythmic schema in binaries, ternaries and pivots so that the rhythmic shapes of the Oral-style texts can be seen. “A rhythmic schema, so to speak, elaborates itself by the balanced recitation of two, and sometimes three, approximately parallel propositional gestes” (Jousse, 2010:283). When I did this, I found that

So as far as the number of syllables is concerned, it is very variable, whether for the [rhythmic schema] as a whole, or for each of the [two balancings]. Without reporting numerous examples here, it should suffice to say that the number of syllables in the [rhythmic schema] varies between 14 and 25, that the shortest

[balancing] is 5, [even 4] syllables long, and the longest 15 syllables. This irregularity, far from being exceptional, is normal, and it exists to the same degree in all the pastorals (Jousse, 2010:285).

4: I identify the repetition of the ‘textual atoms’ in the rhythmic schemas in the gospel texts and the *iscathamiya* texts, and the ‘textual atoms’ in the consonant-vowel clusters in the *izibongo* texts, to show the memory supporting operations of each text.

Before I began my analysis, I watched the video of the performances and checked that what was performed had been fully written down by the learners. In many instances the two were not the same, so I transcribed from the performance on the DVD. This is an example of what Jousse (2000:234ff; 495; 514ff) calls “graphic abbreviation” that when the performers write their performances down they abbreviate them and make them shorter.

In this section, I analyse the following mnemonic oral-style texts rhythmically:

#### ***Gospel Songs on the DVD The Gospel Singers***

1. *Helele Mama* (Why my Lord?) by The Gospel Singers ‘
2. *Izintandane* (Orphans) by The Gospel Singers

#### ***Isicathamiya texts on the DVD Masters of Geste***

3. *Hulumeni* (Government) by Abafana besicathamiya – the *Isicathamiya Boys*
4. *Ithuba* (A chance) by Abafana besicathamiya – the *Isicathamiya Boys*

#### ***Izibongo texts on the DVD Masters of Geste***

5. *Naye Unelungelo* (He/ she also has a right) composed by Lydia Khawula, and performed by Mxolisi Khawula
6. *Ingculaza* (HIV and AIDS) composed and performed by Zikephi Cele

In the case of the *izibongo* texts, I exercise part of step 6, which means that I identify, analyse and interpret repetitions of consonant and vowel clusters as internal mnemonic rhyming formulas, which Jousse identifies as another of the mnemotechnical device: "... the oral style makes *mnemotechnical*, and not purely esthetic, use of rhyme" (Jousse, 2010: 212), and "These assonances and rhymes were not made for aesthetic purposes, but only to help capture the movement for the path of memory" (Jousse, 2010: 287).

### **8.6 The presentation of the mnemonic oral-style texts.**

1. I provide a brief introduction to the specific genre of oral-style text, viz. gospel, *isicathamiya*, *izibongo*.
2. I present the written text in Zulu and English in the centre of the page.
3. I explain what I have done to identify a memory-supporting pattern of textual atoms in that specific text.
4. I record the evidence of 'textual atom' repetition numerically and write a short comment.
5. I present the oral-style texts as Jousse does in his 2010 and 2000 publications, (see also Conolly, 2000; Gumede, 2001).
  - 5.1 In recording the oral-style text on a page, I have identified the 'spine' in the centre of each page.
  - 5.2 On either side of the 'spine' I have placed bilateralised segments or boxes into which I have placed the pivot, binary and ternary balanced rhythmic schemas. The rhythmic structure of each text consists of singles, pairs or trios of boxes on either side of the spine, or across the spine, in balancings. The visual effect is immediate. Visually the boxes balance each other on either side of the 'spine' of the page, just as they would have been balanced on either side of the spine of the oral reciter as he /she rhythmised them from side to side with his/her whole body.
  - 5.3 I have colour-coded the mnemonic sound clusters in the *izibongo* texts. The presentation reveals the operation of the Rhythmic and Formulaic (gospel and *isicathamiya* texts) and Sound Cluster (*izibongo*) mnemonic support.

## **8.7 Conclusions relating to mnemonic oral-style texts**

Rhythmo-stylistic, rhythmo-catechistic, rhythmo-pedagogic mnemonic oral style appears to be a didactic process and a learning and teaching tool precisely because it has emerged spontaneously among the learners and is being effective in addressing the silence, confusion, and denial surrounding HIV and AIDS.

The investigation of the rhythmo-stylistic, rhythmo-catechistic, rhythmo-pedagogic mnemonic oral style goes beyond its application to break the silence, challenge denial and address confusion, stigma and discrimination in the context of HIV and AIDS into its use pedagogically as a general rule.

## **8.8 “Putting New Wine in Old Bottles” : The mnemonic oral-style texts of some of the composers and performers of Mthusi High School**

### **8.8.1 Gospel Songs : Introduction**

Gospel songs are sung in many parts of the world and are featured on public television all over the world. Gospel songs are popular, because Gospel music serves as a vehicle for describing and dealing with everyday adversity facing individuals and in every situation.

Many of the members of the Mthusi Community and the learners at Mthusi High School attend church and religious meetings regularly. The Mthusi High School learners who are my gospel singers are part of the Mthusi community who attend church. Today gospel singing by rural blacks is experiencing an awakening in the cities and churches. Various churches organise internal competitions in which some of the gospel groups participate.

Gospel songs provide relief for those who are personally affected by the HIV and AIDS pandemic. When I asked my learners to compose texts they found it easy to use the ‘old bottles’ of Gospel songs because in the community they participate in social gatherings of different kinds and sing gospel songs to fit the occasion. At

school they are part of learners who entertain visitors, and participate in community gatherings.

#### **8.8.1.1 *Helele Mama* : the Zulu and English texts**

The Zulu version of the gospel text, *Helele Mama*, is presented in the centre of the page.

##### **HELELE MAMA**

Helele mama  
Helele mama  
Helele ma, iyhoo mama  
Helele mama saphelisizwe sibulawa yingculaza  
Kwanele Mvelingqangi  
Kwanele Mvelingqangi oh! kwanele  
Kwanele Somandla  
Kwanele oh! Kwanele ngesizw' esimnyama  
Sekwanele  
Kwanele Mvelingqangi  
Kwanele Mvelingqangi oh! kwanele  
Kwanele Somandla  
Kwanele oh! Kwanele ngesizw' esimnyama  
Oh! Siyakhala mama  
Siyakhala ngezintandane zigcwel' imigwaqo yonke  
Usizi luminjalo  
Usizi luminjalo kubantwan' abamnyama  
Oh! Siyakhala mama  
Siyakhala ngezintandane zigcwel' imigwaqo yonke  
Usizi luminjalo  
Usizi luminjalo kubantwan' abamnyama  
Uzusigcine njalo Nkosi, Uzusigcine njalo Nkosi  
Uzusigcine njalo Nkosi, Uzusigcine njalo Nkosi  
Amaqhawwe bo!  
Amaqhawwe akithi asishiyile  
Abazali bethu basishiyile  
Sekwanele  
Kwanele, kwanele Nkosi yethu  
Amaqhawwe bo! Amaqhawe bo!  
Amaqhawwe akithi asishiyile  
Abazali bethu basishiyile  
Sekwanele  
Kwanele, kwanele Nkosi yethu  
Sekwanele, sekwanele  
Kwanele, kwanele Nkosi yethu

Sekwanele, sekwanele  
 Kwanele, kwanele Nkosi yethu  
 Sekwanele, sekwanele  
 Kwanele, kwanele Nkosi yethu  
 Sekwanele, sekwanele  
 Kwanele, kwanele Nkosi yethu  
 Izolo ku'omunye  
 Izolo ku'omunye namhlanje kwaf'abanye  
 Ihhololo  
 Iyhoo! Sithwele kanzima  
 Izolo ku'omunye namhlanje kwaf'abanye  
 Ihhololo  
 Iyhoo! Sithwele kanzima  
 Kuthenina, Thixo nkosi yami

The English version of the gospel text, *Helele Mama* (Why My Lord?) presented in the centre of the page.

*Why My Lord?*  
 Helele mama  
 Helele mama  
 Helele mam' iyhoo mama  
 Helele mama, the nation is dying of AIDS  
 It is enough, Lord oh! It is enough  
 About our Nation  
 It is enough  
 It is enough Lord, Oh it enough  
 It is enough, Lord oh! It is enough  
 About our Nation  
 Oh, it is enough Lord enough, enough  
 Oh, we are crying mother  
 We are crying for the orphans who are all over  
 Self pity  
 There is self pity among the nation  
 Oh, we are crying mother  
 We are crying for the orphans who are all over  
 Keep us always Lord keeps us always  
 Keep us always Lord keeps us always  
 Keep us always Lord keeps us always  
 Keep us always Lord keeps us always  
 Our Heroes!  
 Our Heroes are dead, our parents are dead  
 It is enough  
 Enough, it is enough our Lord

Our Heroes! Our Heroes!  
 Our Heroes are dead, our parents are dead  
 It is enough  
 Enough, it is enough our Lord  
 It is enough, it is enough  
 Enough, it is enough our Lord  
 It is enough, it is enough  
 Enough, it is enough our Lord  
 It is enough, it is enough  
 Enough, it is enough our Lord  
 It is enough, it is enough  
 Enough, it is enough our Lord  
 One died yesterday  
 One died yesterday, others today  
 Ihhololo  
 Oh! We are overburdened  
 One died yesterday  
 One died yesterday, others today  
 Ihhololo  
 Oh! We are overburdened  
 Why my Lord, why?

#### 8.8.1.1.1 Analysis of the Mnemonic Rhythmic Textual Atoms of *Helele*

##### ***Mama* by the Gospel Group led by Babhekile**

At this point, I have identified the rhythmic schema of the text of *Helele Mama* and placed the text in text boxes, representing pitgamas, along either side of the spine in the centre of the page, where the centre of the page represents the spine of the performer. The performer sways or rocks his/ her spine from side to side in what Jousse identified as the 'yoke' as s/he performs the text.

There are 94 pitgamas in 13 ternaries (39 pitgamas), 20 binaries (40 pitgamas) and 15 pivots (15 pitgamas).

Mnemonic analysis of *Helele Mama*

##### *Clamping ternaries*

1. /kwanele Mvelingqangi /kwanele Mvelingqangi /oh! kwanele/ in (7-8-9)+(15-16-17)
2. /kwanele Somandla / kwanele / oh! kwanele / in (10-11-12)+(18-19-20)



3. / usizi luminjalo/usizi luminjalo / kubantw' abamnyama / in (25-26-27)+(31-32-33)
4. / kwanele / kwanele / Nkosi yethu / in (48- 49-50)+ (58-59-60)+(63-64-65)+(68-69-70)+(73-74-75)+(78-79-80)

#### *Clamping binaries*

1. /siyakhala ngezintandane /zigwel' imigwaqo yonke / in (23-24)+(29-30)
2. /uzusigcine njalo/ nkosi / in (34-35)+(36-37)+(38-39)+(40-41)
3. /amaqhawe akithi /asishiyile / in (43-44)+(53-54)
4. / abazali bethu / basishiyile / in (45-46)+(55-56)
5. / sekwanele /sekwanele / in (61-62)+(66-67)+(71-72)+(76-77)
6. /iyhoo! /sithwele kanzima / in (85-86)+(91- 92)
7. /izolo kuf'omunye /namhlanje kwaf'abanye / in (82 -83)+(88- 89)

#### *Clamping pivots*

1. /oh! Siyakhala mama / in (22)+(28)
2. / ngesizwe esimnyama / in (13)+(21)
3. / sekwanele / in (14)+(47)+(57)
4. / Ihhololo / in (84)+(90)
5. / izolo kuf'omunye / in (81)+(87)

#### *Analysis of clamping mnemotechnical devices:*

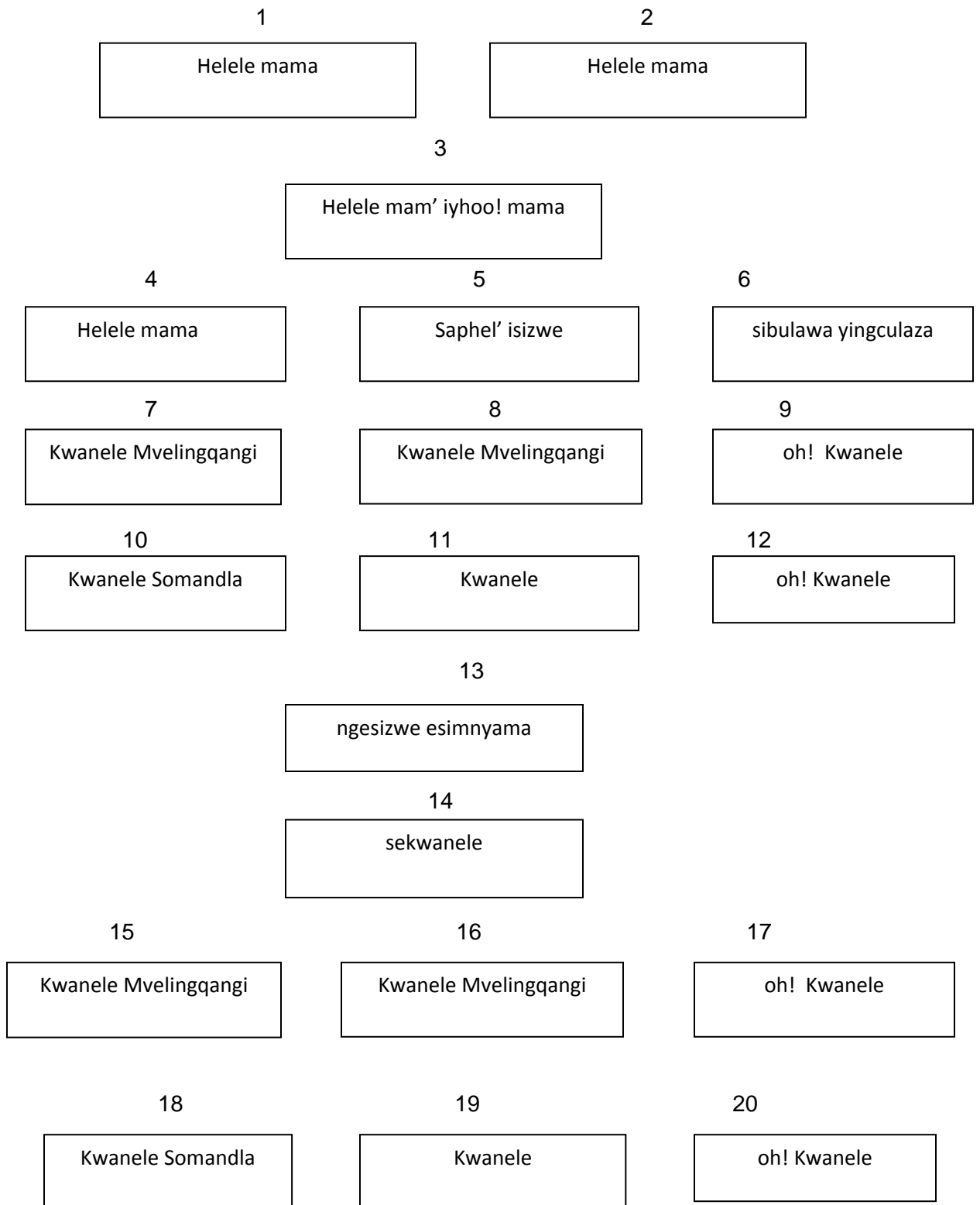
- Of the 13 ternaries, 12 are clamping, and the other 1 has other mnemotechnical devices which I do not analyse here.
- Of the 20 binaries, 18 are clamping, and the other 2 have other mnemotechnical devices which I do not analyse here.
- Of the 15 pivots, 11 are clamping, and the other 4 have other mnemotechnical devices which I do not analyse here.

#### 8.8.1.1.2 Evidence of the ‘textual atoms’ providing mnemonic support in the Gospel songs

The mnemotechnical devices which I found in *Helele Mama* included the following:

- parallelisms and balancings manifest in Rhythmic Schemas which appear as
  - pivots (regular repetitions of single pitgâmâs),
  - binaries (pairs of balanced pitgâmâs),
  - ternaries (trios of balanced pitgâmâs);
- calling and clamping mechanisms which manifest in
  - annomination where the pitgâmâ is repeated in regular or random rhyme throughout the recitative, eg “Forgive us our trespasses as we forgive them that trespass against us”;
  - key-words which will frequently be repeated or woven into other mnemotechnical devices,
  - calling and clamping pitgâmâs which are very like keywords but which are used deliberately ambiguously to enrich the meaning of the performance;
  - *repetition of a part of a pitgâmâ*. (Conolly, 2001: Vol. 3: 221)

### 8.8.1.1.3 *Helele Mama* in mnemonic Rhythmic Schemas



21

ngesizwe esimnyama

22

Oh! siyakhala mama

23

Siyakhala ngezi ntandane

24

zigcwel' imigwaqo yonke

25

Usizi luminjalo

26

Usizi luminjalo

27

kubantw' abamnyama

28

Oh! siyakhala mama

29

Siyakhala ngezi ntandane

30

zigcwel' imigwaqo yonke

31

Usizi luminjalo

32

Usizi luminjalo

33

kubantw' abamnyama

34

uzusigcine njalo

35

Nkosi

36

uzusigcine njalo

37

Nkosi

38

uzusigcine njalo

39

Nkosi

40

uzusigcine njalo

41

Nkosi

42

Amaqhawwe bo!

43

Amaqhawwe akithi

44

asishiyile

45

Abazali bethu

46

basishiyile

47

sekwanele

48

Kwanele

49

kwanele

50

Nkosi yethu

51

Amaqhawwe bo!

52

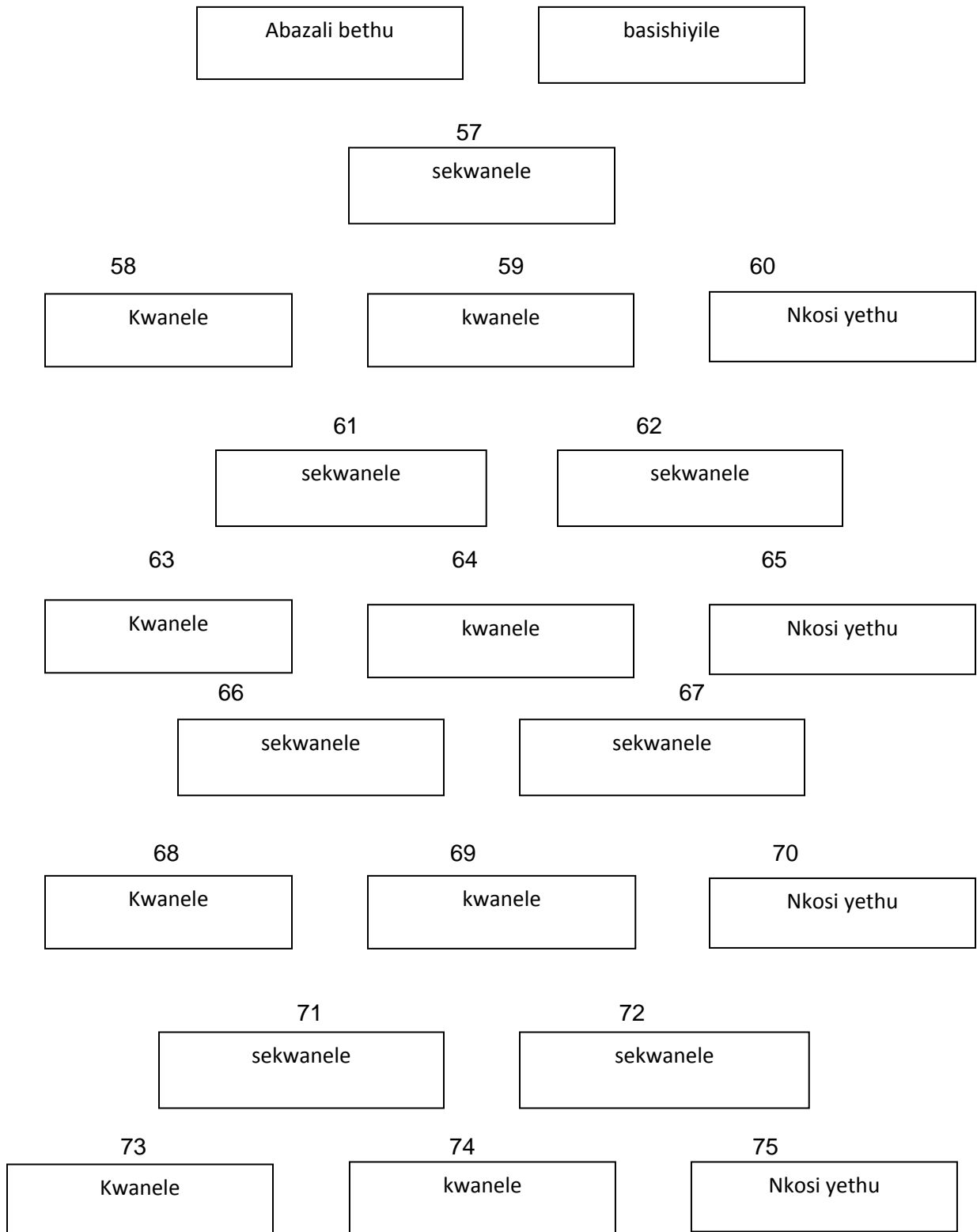
Amaqhawwe bo!

53

Amaqhawwe akithi

54

asishiyile



76

sekwanele

77

sekwanele

78

Kwanele

79

kwanele

80

Nkosi yethu

81

Izolo kuf'omunye

82

Izolo kuf'omunye

83

Namhlanje kwaf' abanye

84

Ihhololo!

85

Iyhoo!

86

Sithwele kanzima

87

Izolo kuf'omunye

88

Izolo kuf'omunye

89

Namhlanje kwaf' abanye

90

Ihhololo!

91

Iyhoo!

92

Sithwele kanzima

93

Kuthenina

94

Thixo nkosi yami



### 8.8.1.2 Izintindane : the Zulu and English texts

The Zulu version of the gospel text, *Izintandane*, presented in the centre of the page.

#### Izintandane

Izintandane zigcwele imigwaqo yonke  
Usizi lumi njalo kubant' abamnyama  
Kuthenina, kuthenina Thixo nkosi yami  
Indlu emnyama ayihlangane  
Ilwe!  
Ilwe nengculaza nokubulawa komama nezingane  
Zesizwe awu yeh nkosi yethu  
Awu kulukhuni, kulukhuni  
Kulukhuni madoda kwaze kwalukhuni ezweni  
Aibo! Kulukhuni, kulukhuni  
Kulukhuni befundisi wo! Lekelelani  
Aibo! Kulukhuni, kulukhuni  
Kulukhuni madoda kwaze kwalukhuni ezweni  
Aibo! Kulukhuni, kulukhuni  
Kulukhuni befundisi wo! Lekelelani  
Wo!  
Thina sibon' abantu bakho  
Sibon' abantu bakho  
Bebulalana bodwa  
Bebulalana bodwa  
Wo!  
Thina sibon' abantu bakho  
Sibon' abantu bakho  
Bebulalana bodwa  
Bebulalana bodwa  
Ngabe kutheni na Somandla  
Kutheni na Somandla ungakhulumi kuthi sonke  
Ngabe kuthenina Somandla  
Kutheni na Somandla ungazembuli kuthi sonke  
Aibo! Siphelil' isizwe sakho  
Siphelil' isizwe sakho yizibhamu nemikhonto  
Aibo! Siphelile, siphelile  
Siphelil' isizwe sakho sibulawa ingculaza  
Aibo! Siphelile, siphelile  
Siphelil' isizwe sakho yizibhamu nemikhonto  
Aibo! Siphelile, siphelile  
Siphelil' isizwe sakho sibulawa yingculaza  
Ai! kuthenina Somandla

Kuthenina Somandla ungazembuli kithi sonke  
 Ai! Ngabe kuthenina Somandla  
 Kuthenina Somandla ungakhulumi kuthi sonke  
 Aibo! Jem uh jem  
 Jem uh jem  
 Jem uh jem  
 Jem uh jem  
 saphela isizwe sakho  
 isizwe sakho saphela  
 Jem uh jem uh jem  
 isizwe sobab' omkhulu  
 Jem uh jem  
 Jem uh jem  
 Jem uh jem  
 Saphela isizwe sakho  
 Isizwe sakho saphela  
 Jem uh jem  
 Isizwe sobab' omkhulu  
 Oh! Baba Mvelingqangi  
 Mvelingqangi siqoqel' isizwe sakho  
 Sibe no....  
 Sibe nobuntu siziphathe kahle  
 Oh! Mvelingqangi  
 Mvelingqangi siqoqel' isizwe sakho  
 Sibe no.....  
 Sibe nobuntu siziphathe kahle  
 Awu! Mvelingqangi we  
 Mvelingqangi siqoqel' isizwe sakho  
 Sihlale ngentombi  
 Sibenobuntu siziphathe kahle  
 Awu Mvelingqangi yho!  
 Mvelingqangi siqoqel' isizwe sakho  
 Ngensizwa, ngensizwa  
 Sibenobuntu siziphathe kahle  
 Awu! Mvelingqangi  
 Mvelingqangi siqoqel' isizwe sakho  
 Sibe no...  
 Sibe nobuntu siziphathe kahle  
 Kuthenina Thixo nkosi yami

The English version of the gospel text, *Izintandane* (Orphans) presented in the centre of the page.

Orphans  
Orphans are scattered all over the roads  
Self pity prevails amongst the blacks  
Why, why  
Why  
Why Lord  
My Lord  
But why why  
Why  
Why  
My Lord  
Blacks  
Blacks must come together  
Fight  
Fight against AIDS, killing of mothers and children  
Of the nation  
Oh yeah my Lord  
Oh! It is tough, it is tough  
It is tough gentlemen it is so tough in this world  
Oh! It is tough, it is tough  
It is tough priest oh come to our rescue  
Oh! It is tough, it is tough  
It is tough gentlemen it is so tough in this world  
Oh! It is tough, it is tough  
It is tough priest oh come to our rescue  
We see your people  
See your people  
Killing each other  
Killing each other  
We see your people  
See your people  
Killing each other  
Killing each other  
But why my Lord  
Why don't you talk to us all Lord?  
But why my Lord  
Why don't you avail yourself to us all Lord  
Oh! The nation is dying  
The nation is dying through guns and assegais  
Oh! It is dying, it is dying  
The nation is dying of AIDS

Oh! It is dying, it is dying  
 The nation is dying through guns and assegais  
 Oh! It is dying, it is dying  
 The nation is dying of AIDS  
 Oh! But why my Lord  
 Oh! Why don't you avail yourself to us all Lord  
 Oh! But why my Lord  
 Why don't you talk to us all Lord?  
 Oh! Jem Uh Jem  
 Jem uh jem  
 Jem uh jem  
 Jem uh jem  
 Your nation is dying  
 Oh! Jem Uhm Jem  
 Our ancestor's nation  
 Jem uh jem  
 Jem uh jem  
 Jem uh jem  
 Your nation is dying  
 The nation is finished  
 Oh! Jem Uh Jem  
 Our ancestor's nation  
 Oh! Our Heavenly Father  
 Our Heavenly Father please bring your nation together  
 That they...  
 Show humanity and respect who they are.  
 Oh! Heavenly Father  
 Our Heavenly Father please bring your nation together  
 That they...  
 Show humanity and respect who they are.  
 Oh! Heavenly Father, oh!  
 Our Heavenly Father please bring your nation together  
 Girls respect themselves  
 Show humanity and respect who they are.  
 Oh! Heavenly Father, oh!  
 Our Heavenly Father please bring your nation together  
 Boys respect themselves  
 Show humanity and respect who they are.  
 Oh! Heavenly Father  
 Our Heavenly Father please bring your nation together  
 That they...  
 Show humanity and respect who they are  
 Why my Lord

#### **8.8.1.2.1. Analysis of the Mnemonic Rhythmic Textual Atoms of *Izintindane* *Izintandane in Rhythmic Schemas***

At this point, I have identified the rhythmic schema of the text of *Izintandane* and placed the text in text boxes, representing pitgamas, along either side of the spine in the centre of the page, where the centre of the page represents the spine of the performer. The performer sways or rocks his/ her spine from side to side in what Jousse identified as the 'yoke' as s/he performs the text.

There are 150 pitgamas in 6 ternaries (18 pitgamas), 51 binaries (102 pitgamas) and 28 pivots (28 pitgamas)

##### *Clamp ternaries*

1. / Aibo! Kulukhuni /kulukhuni /kulukhuni / in (29-30-31)+(34-35-36)+( 40-41-42)

##### *Clamp binaries*

1. / kuthenina / kuthenina / in (5-6)+(11-12 )
2. / kwaze / kwalukhuni ezweni / in (27-28)+(38-39 )
3. / befundisi / wo! Lekelelani / in (32-33)+(43-44)
4. / thina sibon' abantu bakho / sibon' abantu bakho / in (46-47)+(51-52 )
5. / bebulalana bodwa / bebulalana bodwa / in (48-49)+(53-54 )
6. / kuthenina /Somandla / in (56-57)+(61-62)
7. / ungakhulumi /kithi sonke / in (58-59)+(93-94)
8. / ungazembuli /kithi sonke / in (63-64)+(88-89 )
9. / siphelile, siphelile /siphelil' isizwe sakho / in (71-72)+(76-77)+(81-82)
10. / yizibhamu /nemikhonto/ in (68-69)+(78-79)
- 11./ sibulawa /yingculaza / in (73-74)+(83-84)
12. / jem / uh jem / in (96-97)+(98-99)+(100-101)+(104-105)+(108-109)+(110-111)+(114-115 )
- 13./ saphela isizwe sakho /isizwe sakho saphela / in (102-103)+(112-113 )
- 14./ isizwe / sobab' omkhulu /l n (106-107)+(116-117)

15. / siqoqel'/isizwe sakho/ in (121-122)+(127-128)+(133-134)+ (139-140)+ (145-146)

16. / sibe no..... / sibenobuntu siziphathe kahle / in (123-124)+(129-130)+(135-136)+(141-142)+(147-148)

#### *Clamp pivots*

1. /Thixo nkosi yami / in (9)+(13)+(150)
2. /wo! / in (45)+(50 )
3. / ngabe kuthenina Somandla / in (55)+(60 )
4. / Aibo!/ in (65)+(70)+(75)+(80)+(95)
5. /ai! / in (85)+(90 )
6. / awu Mvelingqangi we / in (125)+(131)
7. / Mvelingqangi / in(126)+(132)+(138)+(144)

#### *Clamp words :*

1. /ilwe/ilwe / in (17)+(18)
2. / kwaze/kwaze/ in (27)+(38)
3. /abantu/abantu/in (47)+(52)
4. /isizwe/isizwe sakho/ in (116)+(122)

#### *Complementary pivot :*

- 1./awu Mvelingqangi yho!/ awu Mvelingqangi / in (137)+(143)

#### *Analysis of clamping mnemotechnical devices:*

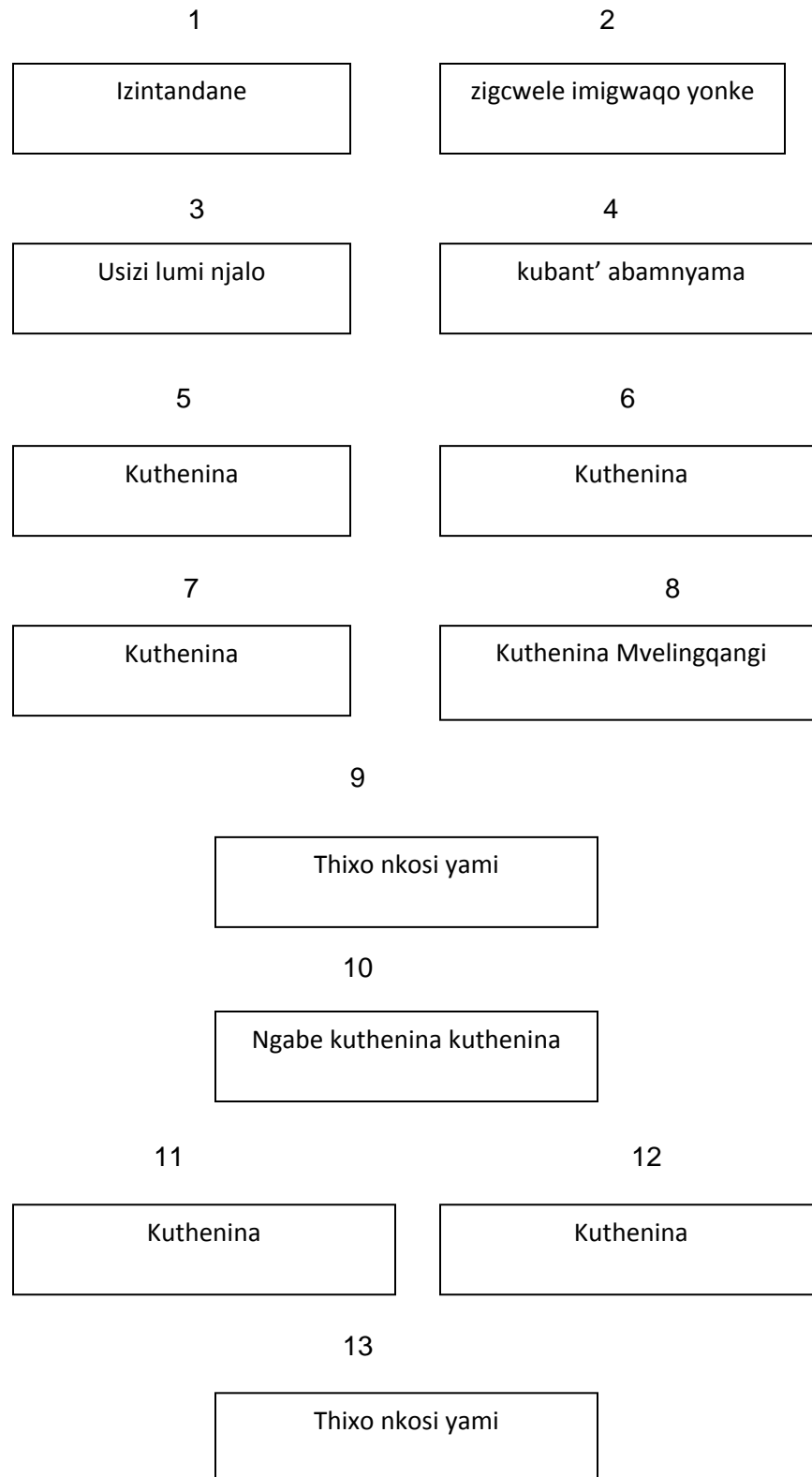
- Of 6 ternaries, 3 are clamping, and the other 3 have other mnemotechnical devices which I do not analyse here.
- Of 51 binaries, 44 are clamping, and 7 have other mnemotechnical devices which I do not analyse here.
- Of 28 pivots, 20 are clamping, 2 is a complementary clamping, and the other 6 have other mnemotechnical devices which I do not analyse here.

#### 8.8.1.2.2. Evidence of the ‘textual atoms’ providing mnemonic support in the Gospel songs

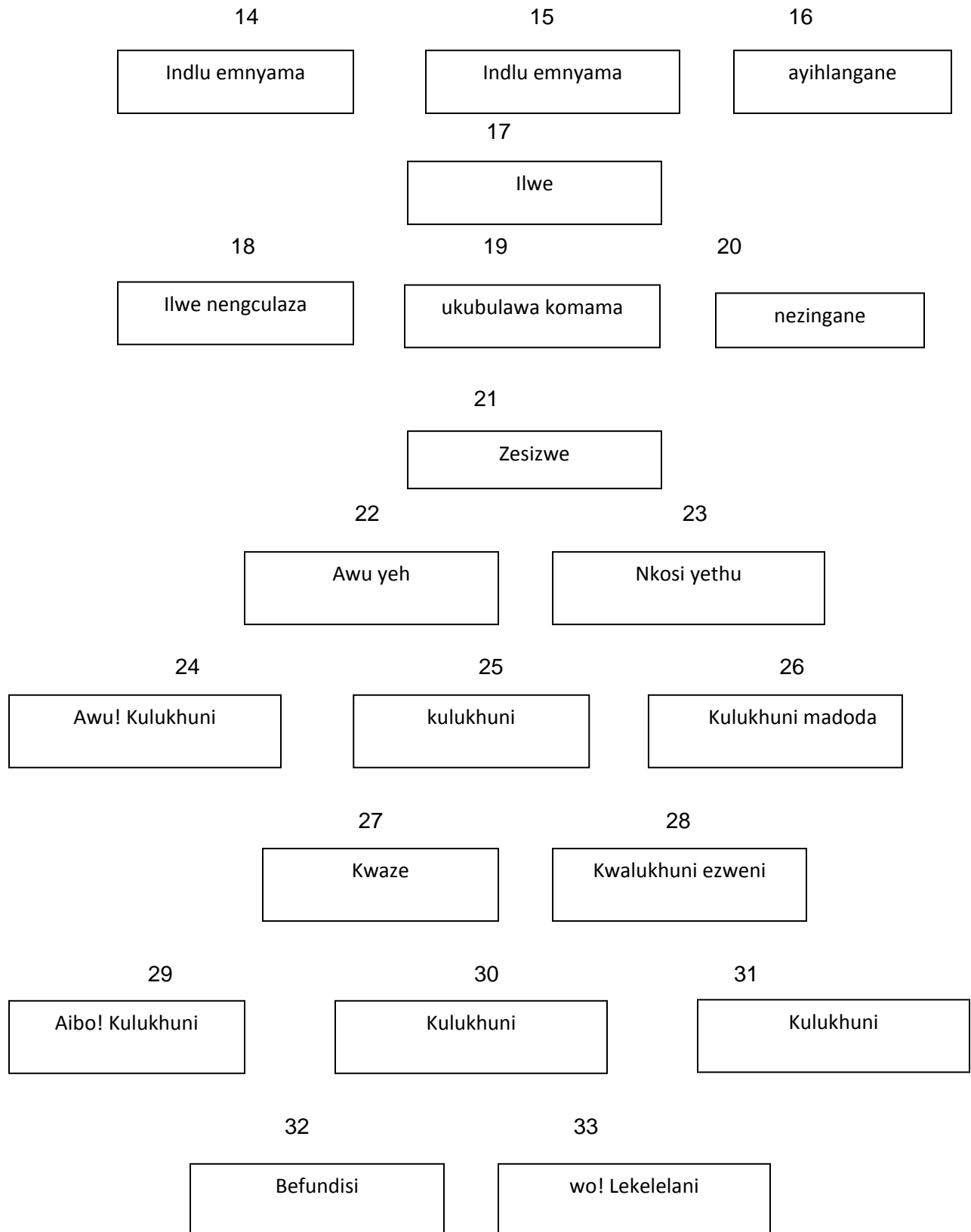
The mnemotechnical devices which I found in *Izintandane* included the following.

- parallelisms and balancings manifest in Rhythmic Schemas which appear as
  - pivots (regular repetitions of single pitgâmâs),
  - binaries (pairs of balanced pitgâmâs),
  - ternaries (trios of balanced pitgâmâs);
- calling and clamping mechanisms which manifest in
  - annomination where the pitgâmâ is repeated in regular or random rhyme throughout the recitative, eg “Forgive us our trespasses as we forgive them that trespass against us”;
  - key-words which will frequently be repeated or woven into other mnemotechnical devices,
  - calling and clamping pitgâmâs which are very like keywords but which are used deliberately ambiguously to enrich the meaning of the performance;
  - *repetition of a part of a pitgâmâ*. (Conolly, 2001: Vol. 3: 221)

### 8.8.1.2.3. *Izintandane* in mnemonic mnemonic rhythmic schemas







34

Aibo! Kulukhuni

35

Kulukhuni

36

Kulukhuni

37

Madoda

38

kwaze

39

kwalukhuni ezweni

40

Aibo! Kulukhuni

41

kulukhuni

42

Kulukhuni

43

Befundisi

44

wo! Lekelelani

45

Wo!

46

Thina sibon' abantu bakho

47

Sibon' abantu bakho

48

Bebulalana bodwa

49

Bebulalana bodwa

50

Wo!

51

Thina sibon' abantu bakho

52

Sibon' abantu bakho

53

Bebulalana bodwa

54

Bebulalana bodwa

55

Ngabe kutheni Somandla

56

Kutheni na

57

Somandla

58

Ungakhulumi

59

Kuthi sonke

60

Ngabe kutheni Somandla

61

Kuthenina

62

Somandla

63

ungazembuli

64

kithi sonke

65

Aibo!

66

siphelil' isizwe sakho

67

Siphelil' isizwe sakho

68

Yizibhamu

69

Nemikhonto

70

Aibo!

71

Siphelile siphelile

72

Siphelil' isizwe sakho

73

Sibulawa

74

Yingculaza

75

Aibo!

76

Siphelile, siphelile

77

Siphelile isizwe sakho

78

Yizibhamu

79

Nemikhonto

80

Aibo!

81

Siphelile siphelile

82

Siphelil' isizwe sakho

83

Sibulawa

84

Yingculaza

85

Ai!

86

Kuthenina Somandla

87

Kuthenina Somandla

88

Ungazembuli

89

kithi sonke

90

90

Ai!

91

Ngabe kuthenina Somandla

92

Kuthenina Somandla

93

Ungakhulumi

94

kithi sonke

95

Aibo!

96

Jem

97

Uh jem

98

Jem

99

Uh jem

100

Jem

101

Uh jem

102

Saphela isizwe sakho

103

Isizwe sakho saphela

104

Jem

105

Uh jem

106

Isizwe

107

Sobab 'omkhulu

108

Jem

109

Uh jem

110

Jem

111

Uh jem

112

Saphela isizwe sakho

113

Isizwe sakho saphela

114

Jem

115

Uh jem

116

Isizwe

117

Sobab' omkhulu

118

Oh!

119

Baba Mvelingqangi

120

Mvelingqangi

121

Siqoqel'

122

Isizwe sakho

123

Sibe no.....

124

Sibenobuntu siziphathe  
kahle

125

Awu! Mvelingqangi we

126

Mvelingqangi

127

Siqoqel'

128

Isizwe sakho

129

Sibe no.....

130

Sibenobuntu siziphathe  
kahle

131

Awu! Mvelingqangi we



132

Mvelinqangi

133

Siqoqel'

134

Isizwe sakho

135

Sibe no.....

136

Sibenobuntu siziphathe  
kahle

137

Awu Mvelinqangi yho!

138

Mvelinqangi

139

Siqoqel'

140

Isizwe sakho

141

Sibe no.....

142

Sibenobuntu siziphathe kahle

143

Awu Mvelinqangi

144

Mvelinqangi

145

Siqoqel'

146

Isizwe sakho

147

Sibe no.....

148

Sibenobuntu siziphathe  
kahle

149

Kutheni

150

Thixo Nkosi yami

### 8.8.2 *Isicathamiya* texts : Introduction

Traditionally *isicathamiya* was called '*Mbube*' meaning 'Lion', which was sung loudly and powerfully. Its roots reach back before the turn of the 20<sup>th</sup> century when numerous men left the homelands in order to search for work in the cities. It originated from the mines where mine dwellers gathered together after work and sing, '*iMbube*'.

The 20<sup>th</sup> century featured the Ladysmith Black Mambazo with *isicathamiya* taking the place of *iMbube*. The name *isicathamiya* refers to the style tightly-choreographed dance moves that keep the singers on their toes.

According to Ndlovu (1989:45) *isicathamiya* was performed by a group of eight to twenty male migrant workers in the hostels of mines to express nostalgia and to assuage their feelings from separation from their families and loved ones. Ndlovu (1989:186) further said that the Zulu dictum, '*umuntu ungumuntu ngabantu*' - a person is a person because of other people - dominates Zulu social organisation and is used as a tool of strengthening social harmony and reciprocity, which influenced the musical practices of Zulus such as *isicathamiya*.

The Mthusi High School learners saw and heard the well-known Ladysmith Black Mambazo on the radio and television. They recognized that Ladysmith Black Mambazo was the best *isicathamiya* group but it was far away from them. A powerful group called *KwaXolo Homeboys* emerged at the South Coast in the early eighties. The *KwaXolo Homeboys* were also well-known around Durban. As a result, *isicathamiya* groups mushroomed in the different locations in the South Coast. With the promotion of Arts and Culture in rural areas, competitions were held and these young *isicathamiya* groups competed in these events. The *isicathamiya* group from Mthusi was formed and competed with others. They composed texts of their own as per the rules of the competition. During school holidays they competed with outsiders in their different locations.

When I asked them to tell me about their experience of HIV and AIDS, they were able to respond quickly. They had no problem in composing texts about HIV and AIDS because all their compositions involve issues that face them as the youth.

#### **8.8.2.1 *Hulumeni* : the Zulu and English texts**

The Zulu version of the *isicathamiya* text, *Hulumeni*, presented in the centre of the page.

##### **HULUMENI**

Hulumeni wezwe lethu sonke  
Hulumeni wezwe lethu sonke  
Sithi  
Sicel'uyibhekisise lendaba yamadoda  
Hulumeni wezwe lethu sonke  
Hulumeni wezwe lethu sonke  
Sithi  
Sicel'uyibhekisise lendaba yamadoda  
Ayaganga  
Ayaganga phel' amadoda  
Ungamqala kanjani umntwana umzala  
Umqage inabukeni  
Umqage umsubelo  
Ungamqala kanjani  
Ungamqala kanjani umntwana onesonto elilodwa  
Ulale naye  
Ayaganga  
Ayaganga phel' amadoda  
Ungamqala kanjani umntwana umzala  
Umqage inabukeni  
Umqage umsubelo  
Ungamqala kanjani  
Ungamqala kanjani umntwana onesonto elilodwa  
Ulale naye  
Sikhuluma nje omam' emakhaya  
Abasakwazi nokushiy' izingane noyise  
Odade emakhaya  
Abasakwazi ukushiy' abashana nomalume babo  
Ngoba kwala noma nje  
Nom' ingane seyikhala  
Ikhala ithi  
Ithi baba kubuhlungu  
Aphikelele

Aphikelele aze ayifeze injongo yakhe  
 Ngoba kwala noma  
 Nom'ingane seyikhala ithi  
 Malume kubuhlungu yen' aphikelele  
 Aze ayifeze injongo yakhe  
 Akusilona  
 Akusilona iqiniso ukuthi  
 Uma udlwengula umntwana omncane  
 lyaphela ingculaza  
 Akusilona  
 Akusilona iqiniso ukuthi uma udlwengula  
 uzosala ube msulwa  
 Sadlal' amadoda  
 Ow! Yeah! Sadlal' amadoda  
 Sadlal' amadoda  
 Ow! Yeah! Sadlal' amadoda  
 Madoda siyanikhuza, madoda siyanikhuza  
 Madoda siyanikhuza, madoda siyanikhuza  
 CHORUS  
 Yimbi Int' eniyenzayo  
 Bahlala bekhala omama ngezingane zabo  
 Yimbi Int' eniyenzayo  
 Bahlala bekhala omama ngezingane zabo  
 Madoda siyanikhuza, we madoda siyanikhuza  
 Yimbi Int' eniyenzayo  
 Bahlala bekhala omama ngezingane zabo  
 Madoda siyanikhuza, we madoda siyanikhuza  
 Yimbi Int' eniyenzayo  
 CHORUS  
 Azi uma kunje emhlabeni kazi eZulwini kuyoba njani  
 Kwasa saqoqa imithwalo  
 Uma kunje emhlabeni eZulwini kuyoba njani  
 Azi uma kunje emhlabeni kazi eZulwini kuyoba njani  
 Kwasa saqoqa imithwalo  
 Uma kunje emhlabeni eZulwini kuyoba njani

The English version of the isicathamiya text, *Hulumeni* (Government) presented  
 in the centre of the page.

GOVERNMENT  
 Government of our country  
 Government of our country  
 We are saying  
 We appeal to you to look again at the issue of men

Government of our country  
 Government of our country  
 We are saying  
 We appeal to you to look again at the issue of men  
 Men are naughty  
 Men are naughty  
 How do you sleep with your own child?  
 To remove a napkin?  
 To remove a napkin?  
 How do you begin?  
 How do you begin to rape a one week old child?  
 And sleep with her?  
 Men are naughty  
 Men are naughty  
 How do you begin to rape your own child?  
 To remove a napkin?  
 To remove a napkin?  
 How do you begin?  
 How do you begin to rape a one week old child?  
 And sleep with her?  
 As we are talking? Women at home  
 Are unable to leave kids with their fathers  
 Sisters at home  
 Are unable to leave kids with their uncles  
 Even if the child cries out  
 Cries saying  
 "Father it's painful"  
 He will continue to satisfy his instinct  
 Even if the child cries saying  
 "Uncle it is painful"  
 He ignores and fulfills his desire  
 It is not true  
 It is not true that when you rape a  
 Small child you will be rid of AIDS  
 It is not true  
 It is not true that when you rape  
 You will be cured  
 Men are naughty  
 Oh! Men are naughty  
 Men are naughty  
 Oh! Men are naughty  
 Men we beg you, Men we beg you  
 Men we beg you, Men we beg you  
 CHORUS

What you are doing is unacceptable  
 Women are always complaining about their children  
 What you are doing is unacceptable  
 Women are always complaining about their children  
 Men we beg you, Men we beg you  
 What you are doing is unacceptable  
 Women are always complaining about their children  
 Men we beg you, Men we beg you  
 What you are doing is unacceptable

#### CHORUS

If things are like this on earth, how will they be in heaven?  
 Daily we collect food parcels  
 If on earth is like this how will it be in heaven?  
 If things are like this on earth, how will they be in heaven?  
 Daily we collect food parcel  
 If on earth is like this how will it be in heaven?

#### **8.8.2.1.1 Analysis of the Mnemonic Rhythmic Textual Atoms in *Hulumeni* by the *Isicathamiya* Boys led by Canwell Mqadi**

##### ***Hulumeni in Rhythmic Schemas***

At this point, I have identified the rhythmic schema of the performed text of *Hulumeni* and placed the text in text boxes, representing pitgamas, along either side of the spine in the centre of the page, where the centre of the page represents the spine of the performer. The performer sways or rocks his/ her spine from side to side in what Jousse identified as the “yoke” as s/he performs the text.

There are 113 pitgamas in 17 ternaries (51 pitgamas), 20 binaries (40 pitgamas), and 22 pivots (22 pitgamas).

##### *Clamping ternaries*

1. / ungamqala kanjani / umntwana / umzala / in (18- 19-20)+(31-32-33)
2. / ungamqala kanjani / umntwana / onesonto elilodwa / in (24-25-26)+(37-38-39)
3. / sadlal amadoda/ ow! yeh / sadlal' amadoda / in (77-78-79)+(80-81-82)
4. / madoda siyanikhuza/ we madoda / siyanikhuza/ in ( 93-94-95)+ (99-100-101).

### *Near clamping ternaries*

1. /aphikelele / aze ayifeze/ injongo yakhe/yena aphikelele/ aze ayifeze / injongo yakhe/ in (58-59-60)+(65-66-67)
- 2./uma kunjena emhlabeni/kazi eZulwini /kuyobanjani/uma kunjena emhlabeni/eZulwini/ kuyobanjani/in (107-108-109)+(111-112-113)
3. / kwasa saqoqa imithwalo/ in (106)+(110)

### *Clamping binaries*

1. / Hulumeni / wezwe lethu sonke/ in (1-2)+(3-4 )+(8-9 )+(10-11)
2. / sicele' uyibhekisise lendaba / yamadoda / in (6-7)+(13-14)
3. / ayaganga / phel' amadoda / in (16-17)+(29-30)
4. / umqaque inabukeni /umqaque umsubelo / in (21-22)+(34-35)
5. / madoda siyanikhuza /madoda siyanikhuza / in (83-84)+(85-86)
6. / bahlala bekhala omama /ngezingane zabo/ in (88-89)+(91-92)+(97-98)

### *Near clamping binaries*

1. /nom' ingane seyikhala/ngoba kwala/nom' imingane seyikhala / in (52-53)+(61-62)

### *Clamping pivots*

1. / sithi / in (5)+(12)
2. /ayaganga/ in (15)+(28)
3. /ungamqala kanjani/in (23)+(36)
4. /ulale naye/ in (27)+(40)
5. /yimbi int'eniyenzayo/ in (87)+(90)+(96)+ (102)

### *Analysis of clamping mnemotechnical devices;-*

- Of 17 ternaries, 8 are clamping, 4 are near clamps, and the other 5 have other mnemotechnical device which I do not analyse here.
- Of 20 binaries, 15 are clamping, 2 are near clamping, and the other 3 have other mnemotechnical devices which I do not analyse here



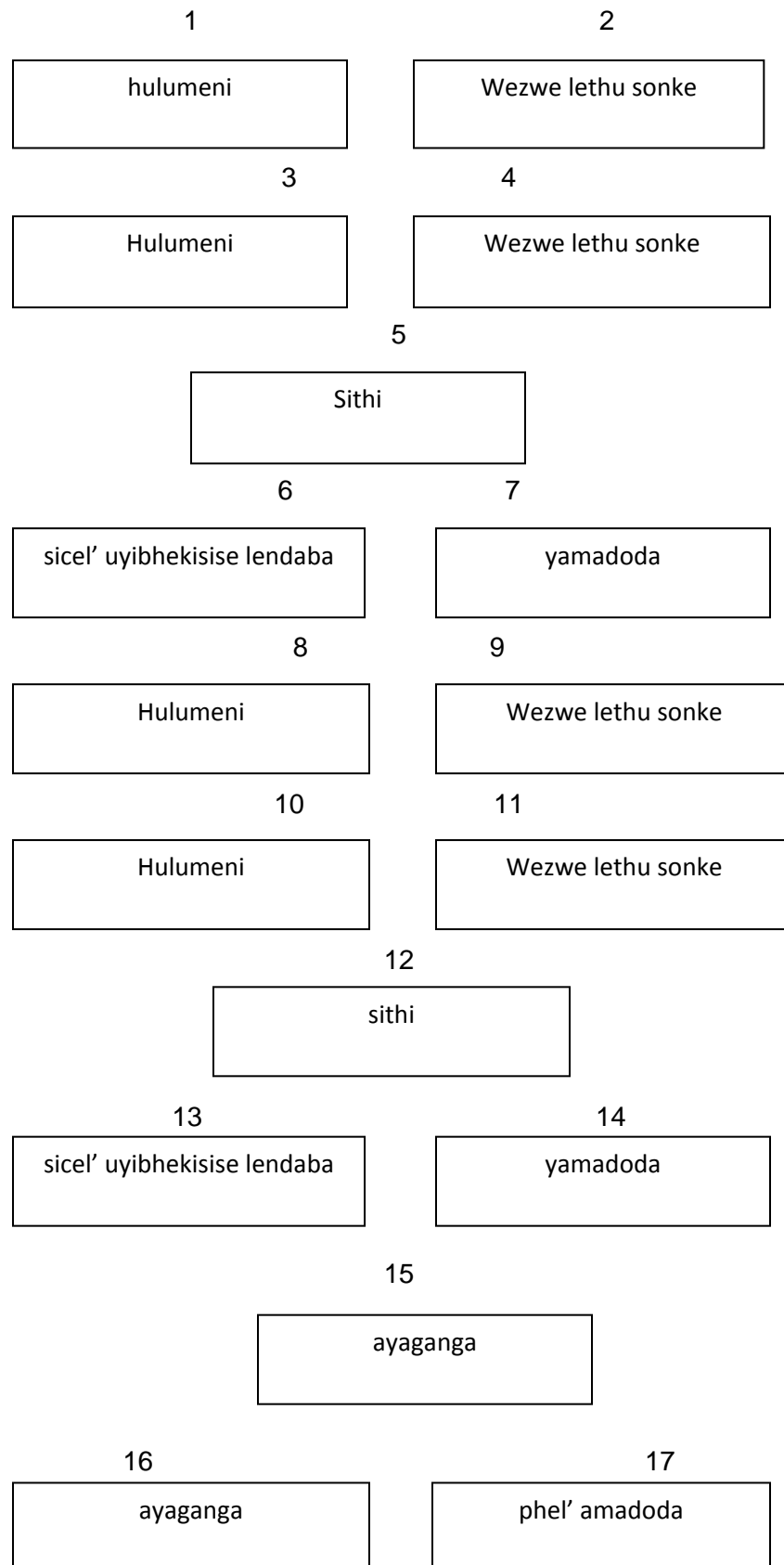
- Of 22 pivots, 14 are clamping, and the other 8 have other mnemotechnical devices which I do not analyse here.

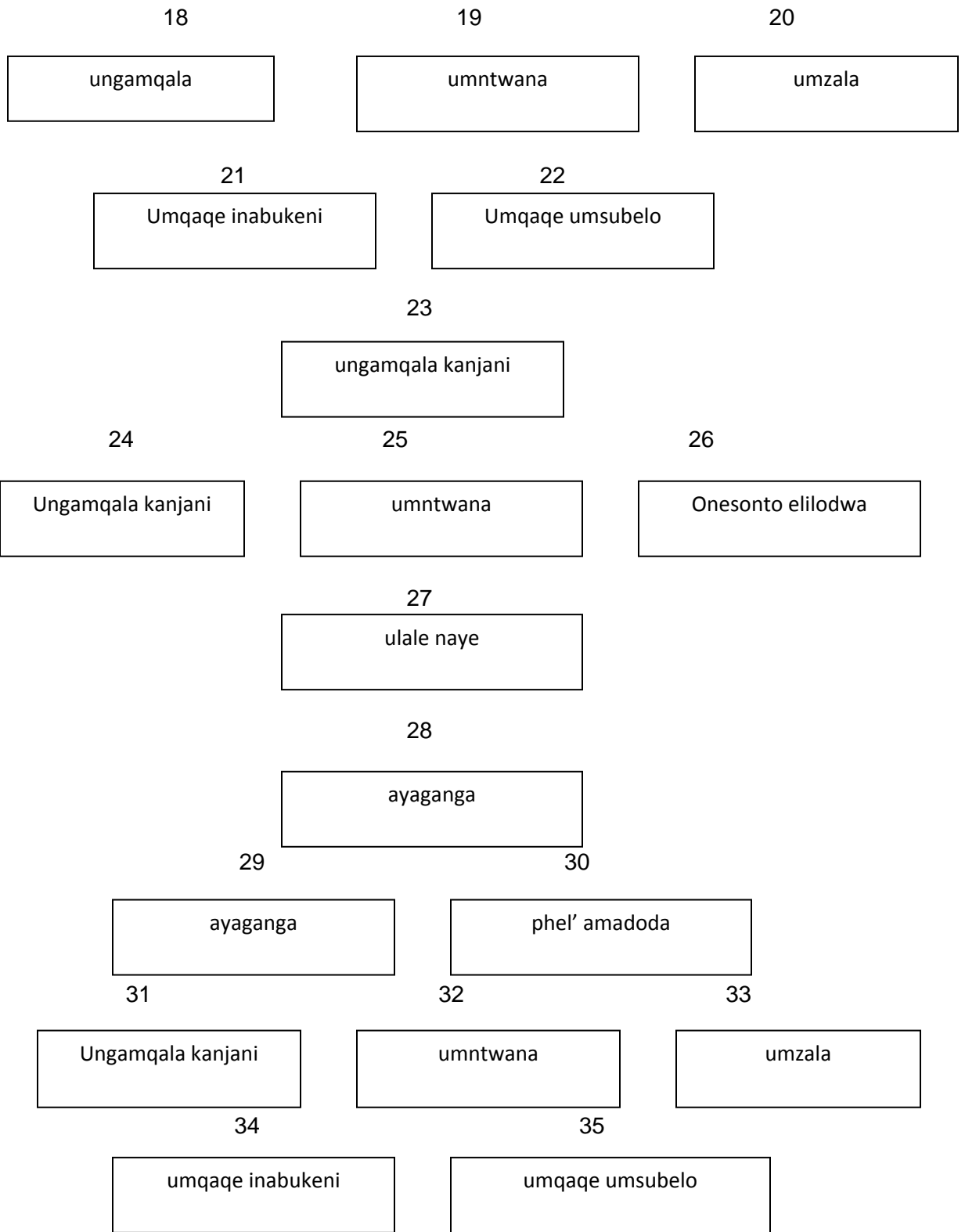
#### **8.8.2.1.2 Evidence of the ‘textual atoms’ providing mnemonic support in the *isicathamiya* texts**

The mnemotechnical devices which I found in *Hulumeni* included the following:

- parallelisms and balancings manifest in Rhythmic Schemas which appear as
  - pivots (regular repetitions of single pitgâmâs),
  - binaries (pairs of balanced pitgâmâs),
  - ternaries (trios of balanced pitgâmâs);
- calling and clamping mechanisms which manifest in
  - annomination where the pitgâmâ is repeated in regular or random rhyme throughout the recitative, eg “Forgive us our trespasses as we forgive them that trespass against us”;
  - key-words which will frequently be repeated or woven into other mnemotechnical devices,
  - calling and clamping pitgâmâs which are very like keywords but which are used deliberately ambiguously to enrich the meaning of the performance;
  - *repetition of a part of a pitgâmâ*. (Conolly, 2001: Vol. 3: 221)

### 8.8.2.1.3 *Hulumeni* in mnemonic Rhythmic Schemas





36

Ungamqala kanjani

37

Ungamqala kanjani

38

umntwana

39

Onesonto elilodwa

40

Ulale naye

41

sikhuluma nje

42

Omam' emakhaya

43

abasakwazi

44

Nokushiy' izingane

45

noyise

46

Odade emakhaya

47

abasakwazi

48

Ukushiy' abashana

49

nomalume

50

Ngoba kwala

51

noma nje

52

Nom' ingane

53

seyikhala

54

Ikhala ithi

55

Ithi

56

Baba kubuhlungu

57

aphikelele

58

Aphikelele

59

Aze ayifeze

60

Injongo yakhe

61

Ngoba kwala

62

Nom'ingane seyikhala

63

ithi

64

Malume kubuhlungu

65

Yena aphikelele

66

Aze ayifeze

67

Injongo yakhe

68

Akusilona

69

Akusilona iqiniso ukuthi

70

Uma udlwengula

71

Umntwana omncane

72

Iyaphela ingculaza

73

akusilona

74

akusilona iqiniso ukuthi

75

Uma udlwengula

76

Uzosala ube msulwa

77

Sadlal' amadoda

78

ow! yeh

79

Sadlal' amadoda

80

Sadlal' amadoda

81

ow! yeh

82

Sadlal' amadoda

83

Madoda siyanikhuza

84

Madoda siyanikhuza

85

Madoda siyanikhuza

86

Madoda siyanikhuza

87

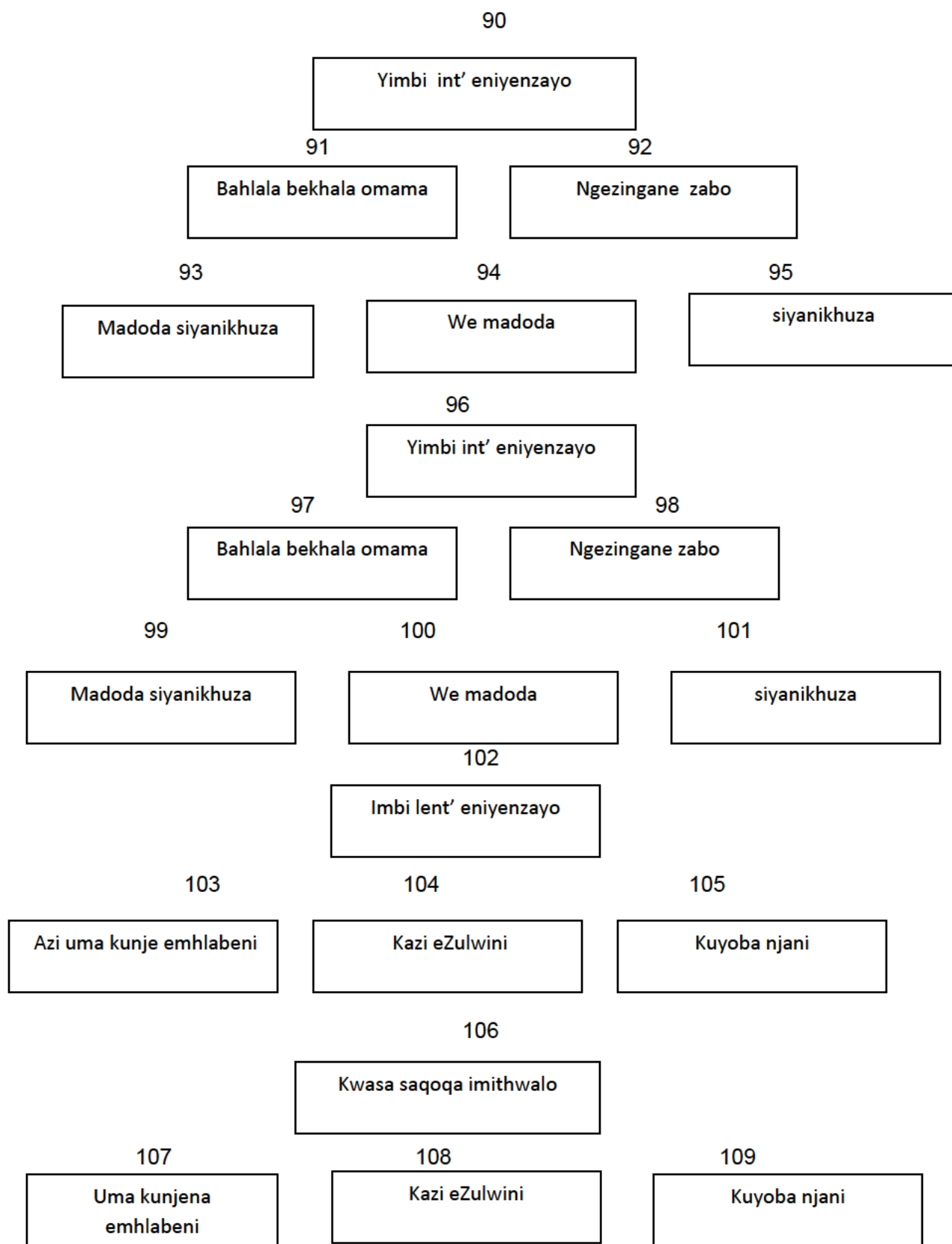
Yimbi int' eniyenzayo

88

Bahlala bekhala omama

89

Ngezingane zabo



110

Kwasa saqoqa imithwalo

111

Uma kunjena emhlabeni

112

eZulwini

113

Kuyoba njani



### 8.8.2.2 *Ithuba* : the Zulu and English texts

The Zulu version of the *isicathamiya* text, *Ithuba*, presented in the centre of the page.

#### **ITHUBA**

Nanti futhi elinye  
Nanti futhi elinye ithuba silitholile  
Abanye abalitholanga  
Nanti futhi elinye ithuba silitholile  
Thina ma  
Masibambaneni ngezandla  
Siduduze  
Siduduze labo asebephila nesifo  
Sengculaza  
Manje nkosi  
Manje nkosi siyacela  
Siza Nkosi  
Siza ngemilingo yakho  
Yasekhaya  
Yasekhaya eZulwini  
Saphela isizwe esimnyama  
Siza nkosi  
Kakhulukazi kubantu abasha  
Siza nkosi  
Kakhulukazi kubantu abasha  
Labo nje  
Labo asebeqalile  
Mabasebenzise  
Mabasebenzise ijazi lomkhwenyane  
Kulungile  
Abangakaqali  
Labo abangakaqali  
Mabangabe besaqala  
Mabangabe saqala  
Ukuphika  
Ukuphika bathi qha!  
Kulungile  
Kulungile, kulungile  
Ngithi bonke laba bantu  
Mabazivikele impilo zabo  
Ngithi bonke laba bantu  
Mabazivikele impilo zabo  
Asebenayo  
Masibathande noma bephihla nezilonda  
Noma be

Noma bengangoluthi lokuvungula  
 Sibathande  
 Sibathande benjalo  
 Ngoba kufa abant'wezweni  
 Bafa abantu yingculaza  
 Singabaxwayi asebenayo  
 Lithath' omncane lithath' omdala  
 Singabaxwayi asebenayo  
 Singabaxwayi asebenayo  
 Sihlale nabo  
 Bafa abantu yingculaza  
 Bafa abantu yingculaza  
 Siyaphela isizwe  
 Lithath' omncane lithath' omdala  
 Singabaxwayi asebenayo  
 Singabaxwayi asebenayo  
 Sihlale nabo  
 CHORUS  
 Masibathande  
 Noma ngabe benjalo bangodadebethu  
 Thina masibathande basengabethu  
 Noma ngabe benjalo basengabafowethu  
 Masibathande njalo  
 Ngoba noma benjalo bangodadebethu  
 Thina masibathande basengabethu  
 Noma ngabe benjalo basengabafowethu

The English version of the isicathamiya text, *Ithuba (A Chance)* presented in the centre of the page.

### **A CHANCE**

Here is another chance  
 Here is another chance we've got  
 Some did not get it  
 Here is another chance  
 Here is another chance we've got  
 We  
 Let us hold hands together  
 And comfort  
 And comfort those who are living with HIV/AIDS  
 And now Lord  
 Now Lord we ask you  
 Help Lord  
 Help with your miracles  
 From our home

From our Heavenly home  
 The black nation is dying  
 Help Lord  
 Especially the youth  
 Help Lord  
 Especially the youth  
 Those  
 Those who are sexually active  
 Must use condoms  
 It's okay  
 Those who haven't  
 Those who haven't, must not even start  
 It's okay  
 Those who haven't, must not even start  
 Refuse  
 They must refuse, and say no  
 It's okay  
 It's okay, it's ok  
 I tell all those people  
 they must protect their lives  
 I tell all those people  
 they must protect their lives  
 Those who are infected  
 Let us love them  
 Even with bad sores  
 Even if  
 Even if they are of the toothpick stick size  
 Let us love them for who they are  
 Because people are dying in the country  
 People are dying of AIDS  
 Let us not discriminate against those who are infected  
 It kills all the young and the old  
 Let us not discriminate against those who are infected  
 Let us not discriminate against those who are infected  
 Let us stay with them  
 People are dying of AIDS  
 People are dying of AIDS  
 The nation is becoming extinct  
 It kills all the young and the old  
 Let us not discriminate against those who are infected  
 Let us not discriminate against those who are infected  
 Let us stay with them  
 Let us love them  
 Even if they are like that, they are still our sisters

Ours is to love them for they belong to us  
 Even if they are like that are, they are still our brothers  
 Let us love them for who they are  
 Even if they are like that, they are still our sisters  
 Ours is to love them for they belong to us  
 Even if they are like that, they are still our brothers

#### **8.8.2.2.1 Analysis of the Mnemonic Rhythmic Textual Atoms in *Ithuba* by the *Isicathamiya* Boys led by Canwell Mqadi**

##### ***Ithuba in Rhythmic Schemas***

At this point, I have identified the rhythmic schema of the text of *Ithuba* and placed the text in text boxes, representing pitgamas, along either side of the spine in the centre of the page, where the centre of the page represents the spine of the performer. The performer sways or rocks his/ her spine from side to side in what Jousse identified as the 'yoke' as s/he performs the text.

There are 100 pitgamas in 6 ternaries (18 pitgamas) 28 binaries (56 pitgamas) and 26 pivots (26 pitgamas)

##### ***Clamp ternaries***

1. /nanti futh' elinye /nanti futhi elinye/ ithuba silitholile /in (1-2-3)+(5-6-7)
2. /kakhulukazi /kubantu/ abasha/ in (28-29-30)+(32-33-34)

##### ***Clamp binaries***

1. / ngithi bonke / laba bantu / in (54-55)+(58-59)
2. /mabazivikele / impilo zabo / in (56-57)+(60-61)
3. / lithath' omncane / lithath' omdala/ in (75+76)+84-85)
4. / noma ngabe / benjalo basengabafowethu/ in (93-94)+ (99-100)
5. / bafa abantu / yingculaza/ in (72-73)+(81-82)

Near binary clamp where the first pitgama in each binary is a near clamp

1. / noma ngabe / benjalo bangodadebethu/ + ngoba noma /benjalo bangodadebethu/ in (90-91)+ (96-97)
2. singabaxwayi / asebenayo/singabaxwayi asebenayo/sihlale nabo/ in (77-

78)+(87-88)

#### *Complementary clamp*

1. / labo asebeqalile/ labo abangakaqali/in (36-37)+ (42-43)

#### *Clamp pivots*

1. / siza nkosi/ in (19)+(27)+(31)
2. / kulungile/ in (40)+(45)+(51)
3. / singabaxwayi asebenayo/ in (74)+(86)
4. /thina masibathande basengabethu/ in (92)+(98)

#### *Complementary pivot*

1. /masibathande/ masibathande njalo/in (89)+(95)

Analysis of clamping mnemotechnical devices in *Ithuba*:

- Of the 6 ternaries, 4 are clamping, and the other 2 have other mnemotechnical devices which I do not analyse here.
- Of the 28 binaries, 10 are clamping, 4 are near clamps, 2 are complementary clamps, and the other 12 have other mnemotechnical devices which I do not analyse here.
- Of the 26 pivots, 10 are clamping, 2 are complementary clamps, and the other 14 have other mnemotechnical devices which I do not analyse here.

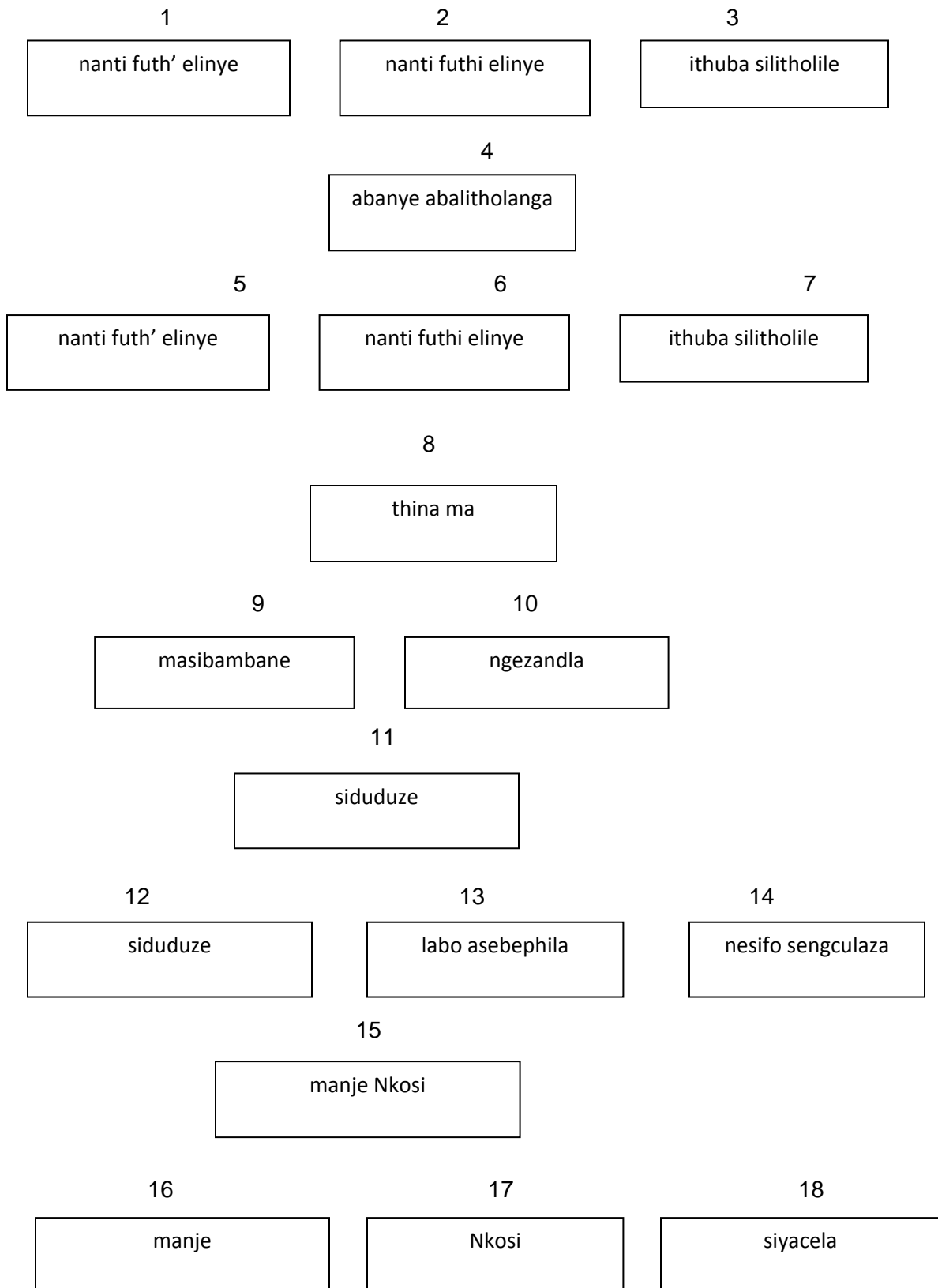
#### **8.8.2.2.2 Evidence of the ‘textual atoms’ providing mnemonic support in the *isicathamiya* texts**

The mnemotechnical devices which I found in *Ithuba* included the following:

- parallelisms and balancings manifest in Rhythmic Schemas which appear as
  - pivots (regular repetitions of single pitgâmâs),
  - binaries (pairs of balanced pitgâmâs),
  - ternaries (trios of balanced pitgâmâs);
- calling and clamping mechanisms which manifest in

- annomination where the pitgâmâ is repeated in regular or random rhyme throughout the recitative, eg “Forgive us our trespasses as we forgive them that trespass against us”;
- key-words which will frequently be repeated or woven into other mnemotechnical devices,
- calling and clamping pitgâmâs which are very like keywords but which are used deliberately ambiguously to enrich the meaning of the performance;
- *repetition of a part of a pitgâmâ*. (Conolly, 2001: Vol. 3: 221)

### 8.8.2.2.3 *Ithuba* in mnemonic rhythmic schemas



19

siza Nkosi

20

siza

21

Ngemilingo yakho

22

yasekhaya

23

yasekhaya

24

eZulwini

25

Saphela isizwe

26

esimnyama

27

siza Nkosi

28

kakhulukazi

29

Kubantu

30

abasha

31

siza Nkosi

32

kakhulukazi

33

Kubantu

34

abasha



35

Labo nje

36

labo

37

asebeqalile

38

mabasebenzise ijazi

39

lomkhwenyana

40

kulungile

41

abangakaqali

42

labo

43

abangakaqali

44

mabangabi saqala

45

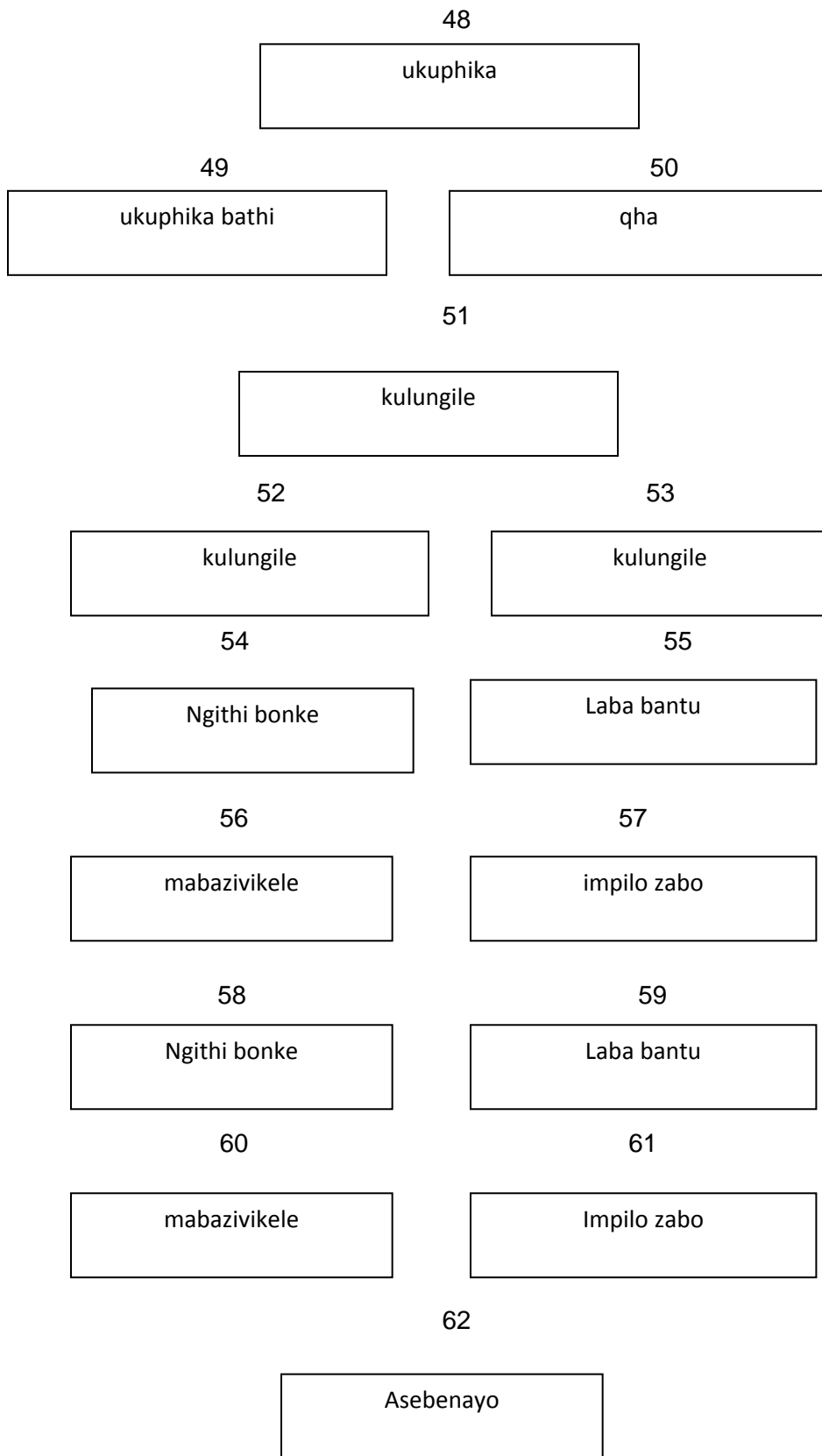
kulungile

46

labo abangakaqali

47

mabangabi saqala



63

masibathande

64

noma bebhidla izilonda

65

noma be

66

noma bengangothi

67

lokuvungula

68

sibathande

69

sibathande benjalo

70

Ngoba kufa

71

Abantu ezweni

72

bafa abantu

73

ingculaza

74

Singabaxwayi asebenayo

75

Lithath' omncane

76

Lithath' omdala

77

Singabaxwayi asebenayo

78

Singabaxwayi asebenayo

79

Sihlale nabo

80

Bafa abantu yingculaza

81

Bafa abantu

82

yingculaza

83

Siyaphela isizwe

84

Lithath' omncane

85

Lithath' omdala

86

Singabaxwayi asebenayo

87

Singabaxwayi asebenayo

88

Sihlale nabo

89

masibathande

90

Noma ngabe

91

Benjalo bangodadebethu

92

Thina masibathande basengabethu

93

Noma ngabe

94

Benjalo basengabafowethu

95

masibathande njalo

96

Ngoba noma

97

Benjalo bangodadebethu

98

Thina masibathande basengabethu

99

Noma ngabe

100

Benjalo basengabafowethu

### 8.8.3 *Izibongo* : Introduction

*Izibongo* are used as a vehicle for handing down the stories of triumphs and struggles, issues in daily life, prayers and political wars. *Izibongo* are educative as they communicate a message to an intended audience. *Izibongo* are not only about negative events and issues. There are also *izibongo* for amusement, about actions of a good woman and man. *Izibongo* are often composed in honour of people of different ages, sex and positions. In the Zulu culture the great chiefs and presidents each have their personal *imbongi*. *Izibongo* serve as an archive of traditional history which is handed down from generation to generation

Learners are exposed to this culture throughout their lives. Schools provide learners an opportunity to showcase their talents through competitions. Some are emulating *imbongi* like Mkiva.

*Izibongo* are often erroneously, we believe, translated as ‘praise songs’ and the ‘*imbongi*’ as the ‘praise singer’. Rather, the *imbongi* is a socially responsible commentator, and so the *imbongi* is ‘The Conscience of the King’—the person privileged in oral style communities globally to speak from the heart without fear or favor, and so *izibongo* is a solo performance giving candid social commentary both positive and encouraging, and critical and admonishing as relevant. (Conolly et al, 2009:111)

With the rise of the HIV and AIDS pandemic, some learners found it fitting for them to compose *izibongo* with which they also could contribute to the wellness of the community. What becomes clear in the *izibongo* of the Mthusi Learners is that *izibongo* is a prayer directed to the ancestors with the express purpose of addressing God about this very real problem of HIV and AIDS.

Okugqamayo ngezibongo ukuthi zingumthandazo oqonda ngqo kwabaphansi ngenhloso yokuba uyokwethulwa phambi kwesihlalo sobukhosi basezulwini nesiqondile (Chiliza, 2001) <sup>54</sup>.

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<sup>54</sup> It becomes clear that *izibongo* is a prayer directed to our ancestors with the express purpose of placing the prayer before the Higher place in Heaven which is real.

### 8.7.3.1 *Naye Unelungelo* : the Zulu and English texts

The Zulu version of the gospel text, *Naye Unelungelo*, presented in the centre of the page.

#### *Naye Unelungelo*

Sithe libuyile izwe sagubha sahalalisa  
Sagcwala imigwaqo sigijima sihuba  
Sithi sikhululekile  
Ngoba sesinamalungelo  
Sekwenzeke imbedu mehlwana  
Kwavela lesifo abathi ingculaza  
Sebeze basitha amagama  
Bathi amagama amathathu  
Bathi umashay' abhuqe  
Ngoba esibhuqabhuqa  
Maye yavela inkanankana  
Ngaso isifo belu  
Seyiphinde yagadla ingcindezelo  
Nonomalungelo besithi ukhona  
Kanti qha phinde  
Sizishaya ngemf' iphindiwe  
Ophethwe yingculaza akasenamhlaba  
Usefana nelulwane  
Isilahlwa noboy' uqobo  
Kungabe uzenzile noma wenziwe asazi  
Sesikushaya indiva konke  
Lushonephi ubizo kubahlengikazi  
Onengculaza ayingenwa eyakhe  
Owakhe umbhede awukho ezibhedlela  
Buphi ubuntu kubantu  
Onjani okhishwa inyumbazana  
Isidalwa sikaNkulunkulu  
Njengami nawe  
Esihlalweni sobukhosi buka Nkulunkulu siyefana  
Besithi silungcwabile ubandlululo  
Cishe umgodi ubungangedolo  
Lwaphinde lwavumbuka  
Lwabuy' isibili ubandlululo seluza ngesihluku  
Bakwethu makubanjiswane kunqotshwe ingculaza  
Simamukele osenayo  
Ngoba isondo liyaphenduka  
Namuhla kungami ngomuso kungawe  
Ingabe uyojabula yini

The English version of the gospel text *Naye Unelungelo, (She has a Right)*, presented in the centre of the page.

***She has a Right***

We celebrated the regaining of our independence  
We scattered in the streets running and singing  
Saying we are free  
Because we have rights  
Something unexpected occurred  
A disease called AIDS appeared  
They have given it names  
Some called it three words  
They called it a destroyer  
Because it destroy them  
Oh! There appeared another problem  
Regarding HIV/AIDS  
The apartheid has attacked them again  
We thought we had rights  
Only to find that we don't  
We were deceiving ourselves  
An HIV/AIDS victim is an outcast  
Victims of HIV/AIDS are not accommodated in hospitals  
They are like a bat which is rejected everywhere  
Due to lack of identity  
Has he done this to himself or someone has?  
We don't know  
We tend to ignore it  
Where is the calling, from the nurses?  
An HIV/AIDS victim is not cared for  
He has no bed in the hospital  
Where is humanity among people?  
Why must he be abandoned?  
At God's temple above we are the same  
We said we have buried apartheid  
Maybe the hole was shallow  
So it appeared again  
The second return marked by its harshness  
Fellow humans let us join hands and fight HIV/AIDS  
Let us welcome him  
Because the wheel turns  
Today it's my turn and tomorrow is yours  
Would you be happy?



#### **8.8.3.1.1 *Naye Unelungelo* in Rhythmic Schemas**

At this point, I have identified the rhythmic structure of *Naye Unelungelo* and placed the text in text boxes, representing pitgamas, along either side of the spine in the centre of the page, where the centre of the page represents the spine of the performer.

#### **8.8.3.1.2 Analysis of the Mnemonic Sound Cluster Textual Atoms in *Naye Unelungelo* (She has a Right) composed by Lydia Khawula and performed by Mxolisi**

I observed 'textual atoms' in the form of repeated 'sound clusters'. I marked the repeated sounds in colours so that I could see them, the patterns they formed and their distribution. The incidence and patterns of repeated sounds create internal rhyming patterns which provide the mnemonic support in the text, but also frequently relate to meaning, what Jousse calls "mimism" (Jousse, 2000).

For this exercise I saw that the repeated sounds were constructed as follows: (C+)(C+)(C+)(C+)(V) which means that each repeated sound consists of at least one vowel sound but only when the vowel sound is not preceded by a consonant, but more often the repeated sounds are constructed from a number of consonant sounds + a vowel sound or more than one vowel sound.

In *Naye Unelungelo* all of the vowel sounds occur as an independent sound at least once. There is no significant mnemonic pattern in the distribution of the vowel sounds.

In *Naye Unelungelo* the distribution of consonant + vowel clusters is significant. The repeated consonant vowel cluster which occurs most frequently and with the greatest variety are those related to /ntu/ meaning in Zulu 'a human being' which echoes the significance of the title of the izibongo.

I have identified 61 pitgamas in *Naye Unelungelo*.

76 - NTU ne ni na ngo nge nga ndu nde ndi ndhu ndhi ndlu ngcwa ngcu nji  
nze nyu nke mzi ngcu

49 - la le li lu lwa lwe

41 - si se sa si si so swa

31 - bu ba be bha bhu bhe

29 - ku ko ki khu kwe kwa

24 - ma mo mbe

17 - yi y'a ya y'u yu y'i ye yo

15 - da de dle di do

11 - the thi tha thu

8 - ga gcwa gwa gi gcu

7 - ze zi zwe

7 - qo qe qha qo

8 - phe phi

7 - ha hu h'lwa hi hla

7 - we wa wu

4 - ve va vu

4 - ji ja

4 - fa

3 - sha she

1 - ca

**8.8.3.1.3 Naye Unelungelo – She has a Right - in mnemonic rhythmic schemas with the mnemonic sound clusters marked**

1	2
<div style="border: 1px solid black; padding: 5px; width: fit-content; margin: 0 auto;">             sithe libuyile izwe           </div>	<div style="border: 1px solid black; padding: 5px; width: fit-content; margin: 0 auto;">             sagubha sahalalisa           </div>
3	4
<div style="border: 1px solid black; padding: 5px; width: fit-content; margin: 0 auto;">             sagcwal' imigwaqo           </div>	<div style="border: 1px solid black; padding: 5px; width: fit-content; margin: 0 auto;">             sigijima sihuba           </div>
5	6
<div style="border: 1px solid black; padding: 5px; width: fit-content; margin: 0 auto;">             sithi sikhululekile           </div>	<div style="border: 1px solid black; padding: 5px; width: fit-content; margin: 0 auto;">             ngoba sesinamalungelo           </div>
7	8
<div style="border: 1px solid black; padding: 5px; width: fit-content; margin: 0 auto;">             sekwenzeke           </div>	<div style="border: 1px solid black; padding: 5px; width: fit-content; margin: 0 auto;">             imbedumehlwane           </div>
9	10
<div style="border: 1px solid black; padding: 5px; width: fit-content; margin: 0 auto;">             kwavela lesisifo           </div>	<div style="border: 1px solid black; padding: 5px; width: fit-content; margin: 0 auto;">             abathi ingculaza           </div>
11	12
<div style="border: 1px solid black; padding: 5px; width: fit-content; margin: 0 auto;">             sebeze basetha amagama           </div>	<div style="border: 1px solid black; padding: 5px; width: fit-content; margin: 0 auto;">             bathi amagama amathathu           </div>
13	14
<div style="border: 1px solid black; padding: 5px; width: fit-content; margin: 0 auto;">             bathi ngumashay' abhuqe           </div>	<div style="border: 1px solid black; padding: 5px; width: fit-content; margin: 0 auto;">             ngoba esibhuqa bhuqa           </div>
15	
<div style="border: 1px solid black; padding: 5px; width: fit-content; margin: 0 auto;">             maye           </div>	
16	17
<div style="border: 1px solid black; padding: 5px; width: fit-content; margin: 0 auto;">             yavela inkanankana           </div>	<div style="border: 1px solid black; padding: 5px; width: fit-content; margin: 0 auto;">             ngaso isifo belu           </div>

18

seyiphi<sup>nd</sup>e yaga<sup>dl</sup>a

19

ingcinde<sup>z</sup>elo

20

nonoma<sup>l</sup>ungelo

21

besithi<sup>u</sup>khona

22

kanti<sup>q</sup>ha

23

phinde

24

sizishaya<sup>ngemfiphi</sup>ndiwe

25

ophethwe<sup>yingcu</sup>laza

26

akase<sup>namh</sup>laba

27

usefana<sup>nelu</sup>wane

28

isilahlwanoboy'<sup>uq</sup>obo

29

kungabe<sup>uzenz</sup>ile

30

noma<sup>wenzi</sup>we

31

asazi

32

sesikushay'<sup>indiva</sup>konke

33

Lushonephi<sup>ubizo</sup>  
kubahlengikazi

34

Onengculaza<sup>ayingenwa</sup>  
eyakhe

35

owakhe<sup>umbhede</sup>

36

Awukho ezibhedlela

37

buphi ubuntu

38

kubantu

39

onjani okhishwa inyumbazana

40

isidalwa sikaNkulunkulu

41

Njengami nawe

42

esihlalweni sobukhosi

43

bukaNkulunkulu

44

siyefana

45

besithi silungcwabile  
ubandlululo

46

cishe umgodi

47

ubungangedolo

48

lwaphinde

49

lwavumbuka

50

lwabuy'isibili

51

ubandlululo

52

seluza ngesihluku

53

bakwethu

54

makubanjiswane

55

kunqotshwe ingculaza

56

simamukele onayo

57

ngoba isondo

58

liyaphenduka

59

namuhla kungami

60

ngomuso kungawe

61

ingabe uyojabula yini

### 8.8.3.2 *Ingculaza* : the Zulu and English texts

The Zulu version of the gospel text, *Ingculaza*, presented in the centre of the page.

#### **Ingculaza**

Kukhale nyonini ngawe mbulalazwe  
Uqubuke lapho kungazelele muntu  
Waqhamuka usuveze ikhanjana lakho  
Elinezimpondo ezintathu  
Wavela kwelimnandi ithafa leli  
Usucothoza  
Lapho ababili bezithokozisa ngocansi  
Besemhlabeni wabo bengazi nanyaka  
Waqhamuka ususineka  
Uveze abomvu amehlo lawa  
Injabulo yocansi yaphenduka usizi  
Nezinyembezi zentokozo zaphenduka umfula wosizi  
Osukhukhule izigidigidi zabantu kuleli  
Lase Afrika  
Konakelephi ngawe mbedukazwe  
Osonzululwazi basathe bayakuphunga ngezithebe  
Kunhlanga zimuka omoya  
Udla fumuka udla sitshodo awukhethe bala lamuntu  
Nemiphefumulo engenacala yambethwe nguwe  
Onompilo sebesakazeke izwe lonke  
Beshumayela ngevangeli lejazi nezexwayiso ngawe  
Awukugqizi qakala ungena nejazi uphume ngale  
Engabe wawunhloboni nhlulabashuki  
Uququda izidlakela zamadoda udle ilunda  
Umkhaba usithele  
Isinqe sitshobele ngale kwemilenze  
Amabhulukwe aqale avakashele amadolo  
Usukela imidududla yezintombi  
Ezisuka amathuthuva zihlobele ikusasa  
Uziphendule imikhuba mpofu  
Ubuhle buphenduke igceke losizi  
Uzidla zize zibe ngangothi lokuvungula  
Ukhwelela izinsizwa ebezihambela phezulu  
Ziphuthuma ucansi  
Uzishaya ngempindamshaye zawa zingandlalelwe  
Zawisa okwamagwala engalwanga  
Zabonakala ziya ngokushabalala  
Zafiphala njengamazolo zaphela ebusweni bomhlaba

Yashabalala ne- Afrika yakusasa  
 Yisiphi isizukulwane esiya kuziqhenya ngaso  
 Njengoba nentsha igijimisa okwamakhanka iya ocansini  
 Nabadala bagijimela khona sakhuzo umhlola  
 Nabo bafika babhabhalala  
 Ubabize ngentelezi yakho mthakathi wezindaba  
 Oh! Ngiyakwesaba ngculaza nontanda kubukwa  
 Eyakho ngoyizekela amagwababa echobana

The English version of the gospel text *Ingculaza, (AIDS)*, presented in the centre of the page.

### **AIDS**

What is wrong with you? Wild killer of people in the world!  
 You appeared where people least expected you.  
 You appeared showing a head with three horns  
 You appeared in a valley of happiness where people were enjoying themselves  
 Walking slowly.  
 Where couples were enjoying sex  
 Being in their own world  
 Not even sounding the time of the year.  
 You appeared  
 Grinning with red eyes  
 Sexual enjoyment became painful  
 And tears of joy became rivers of sorrow  
 Which drains and drowns thousands of people in Africa?  
 What has happened with you, wild killer of people in the world?  
 Scientists tried to stop you  
 But in vain.  
 You kill the old  
 And even the unborn.  
 The unborn ones are your victims  
 Caregivers are spread all over the world preaching about you  
 And the use of condoms  
 You take no notice of that  
 But penetrate through the condoms  
 I wonder what kind of disease are you?  
 You.  
 Disease that resists the best efforts of tanners,  
 Where did they dig you from?  
 You kill strong, healthy men  
 And they lose their broad shoulders  
 And their big stomachs disappear like clouds



And their waists become thin.  
 Their trousers fall to their knees.  
 You kill beautiful ladies  
 Who like to dance like virgins?  
 At the reed ceremony and turn them into skeletons.  
 Their beauty wastes away  
 You make them look like toothpicks.  
 You also kill young men who look healthy and run after sex.  
 And bring them down and they fall without a fight  
 Like cowards who fall on the ground before the fight begins  
 And disappeared like dew from the world and from the Africa of tomorrow.

Which generation will we be proud of?  
 When the youth is after sex in the same way as the dogs do  
 Even old ones run after sex and they also fall  
 And we criticize them.  
 You have your own way of attracting them,  
 You wild killer of people in the world  
 Oh! I am terrified of you AIDS.

#### **8.8.3.2.1 *Ingculaza* in Rhythmic Schemas**

I have identified the rhythmic structure of *Ingculaza* and placed the text in text boxes, representing pitgamas, along either side of the spine in the centre of the page, where the centre of the page represents the spine of the performer.

#### **8.8.3.2.2 Analysis of the Mnemonic Sound Cluster Textual Atoms in *Ingculaza* composed and performed by Zikephi Cele**

I observed 'textual atoms' in the form of repeated 'sound clusters'. I marked the repeated sounds in colours so that I could see them, the patterns they formed and their distribution. The incidence and patterns of repeated sounds create internal rhyming patterns which provide the mnemonic support in the text, but also frequently relate to meaning, what Jousse calls "mimism" (Jousse, 2000).

For this exercise I saw that the repeated sounds were constructed as follows: (C+)(C+)(C+)(C+)(V) which means that each repeated sound consists of at least one vowel sound but only when the vowel sound is not preceded by a consonant,

but more often the repeated sounds are constructed from a number of consonant sounds + a vowel sound or more than one vowel sound.

In **Ingculaza** all of the vowel sounds occur as an independent sound at least once. There is no significant pattern in the distribution of the vowel sounds, but there is evidence of dense repetition.

97 - NTU ne ni na ngo nge nga ndu nde nda ndi ndhu ndhi ndlu ngcwa ngcu  
nji nja nze nyu nke nzi ngcu nsi

75 - la le li lu lwa lwe

53 - ku ko ki khu kwe kwa

52 - ZULU ze zi zwe

51 - bu ba be bha bhu bhe

46 - ma mo mbe

36 - si se sa si si so swa

20 - yi y'a ya y'u yu y'i ye yo

19 - we wa wu wi wo

16 - da de dle dla di do

16 - phe phi

16 - the thi tha thu

8 - ga gcwa gwa gi gcu

8 - qo qe qha qo

7 - ha hu h'lwa hi hla

6 - ve va vu

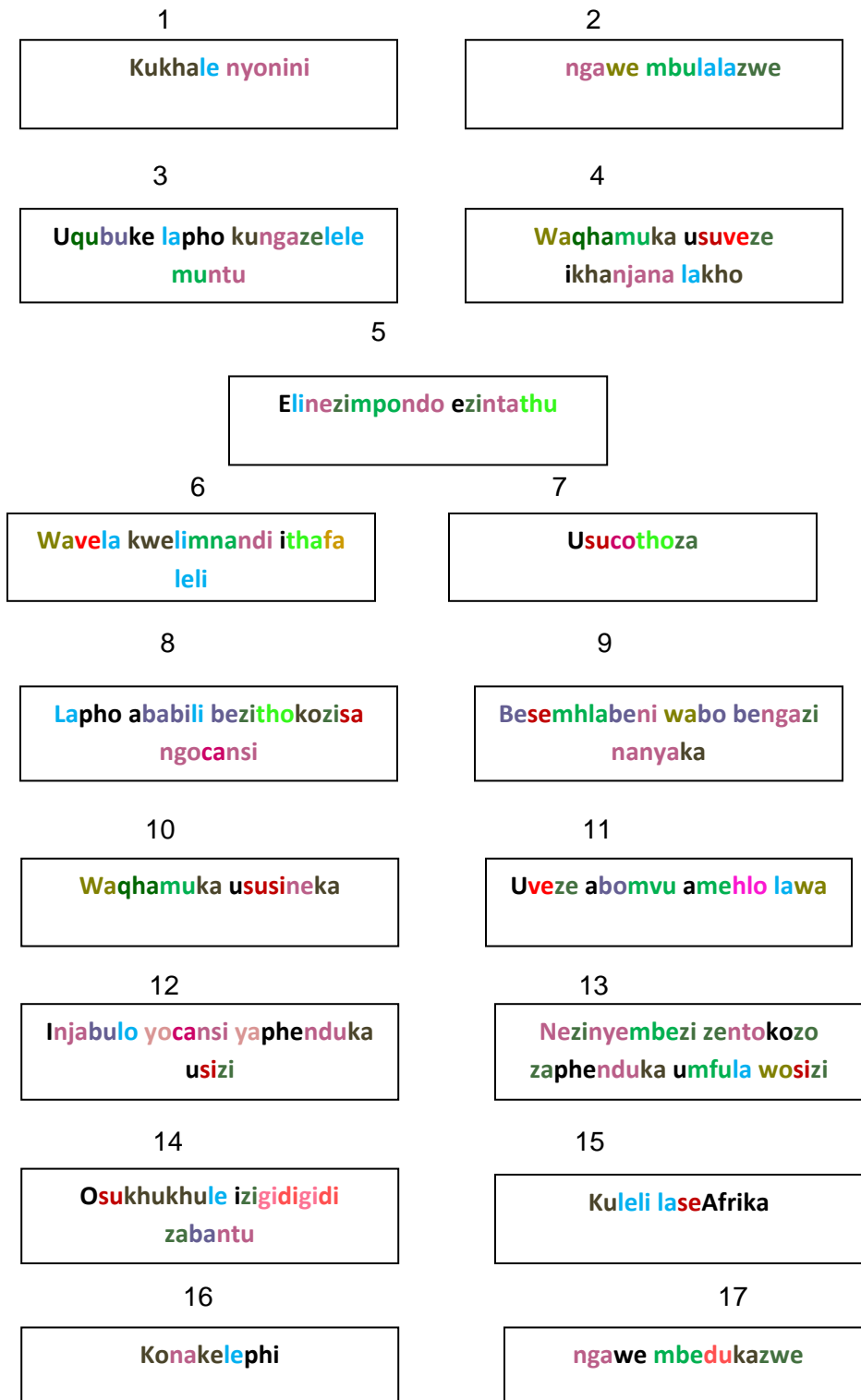
7 - ca

6 - fa

5 - sha

4 - ji ja

### 8.8.3.2.3 *Ingculaza* - AIDS - in mnemonic rhythmic schemas with the mnemonic sound clusters marked



18

Osonzululwazi basathe  
bayakuphunga ngezithebe

19

Kunhlanga zimuka nomoya

20

Udla fumuka

21

udla sitshodo

22

Awukhethe bala lamuntu

23

Nemiphefumulo engenacala

24

yambethwe nguwe

25

Onompilo sebesakazeke izwe  
lonke

26

Beshumayela ngevangeli  
lejazi nezexwayiso ngawe

27

Awukugqizi qakala

28

ungena nejazi

29

uphume ngale

30

Engabe wawunhloboni  
nhlulabashuki

31

Wawumbiwa kumuphi  
ummango

32

Uququda izidlakela zamadoda

33

udle ilunda

34

Umkhaba usithele

35

Isinqe sitshobele ngale  
kwemilenze

36

Amabhulukwe aqale  
avakashele amadolo

37

Usukela imidududla  
yezintombi

38

Ezisuka amathuthuva

39

zihlobele ikusasa

40

Uziphendule imikhuba  
mpofu

41

Ubuhle buphenduke igceke  
losizi

42

Uzidla zize zibe ngangothi  
lokuvungula

43

Ukhwelela izinsizwa  
ebezihambela phezulu

44

Ziphuthuma ucansi

45

Uzishaye ngempindamshaye

46

zawa zingandlalwe

47

Zawisa okwamagwala  
engalwanga

48

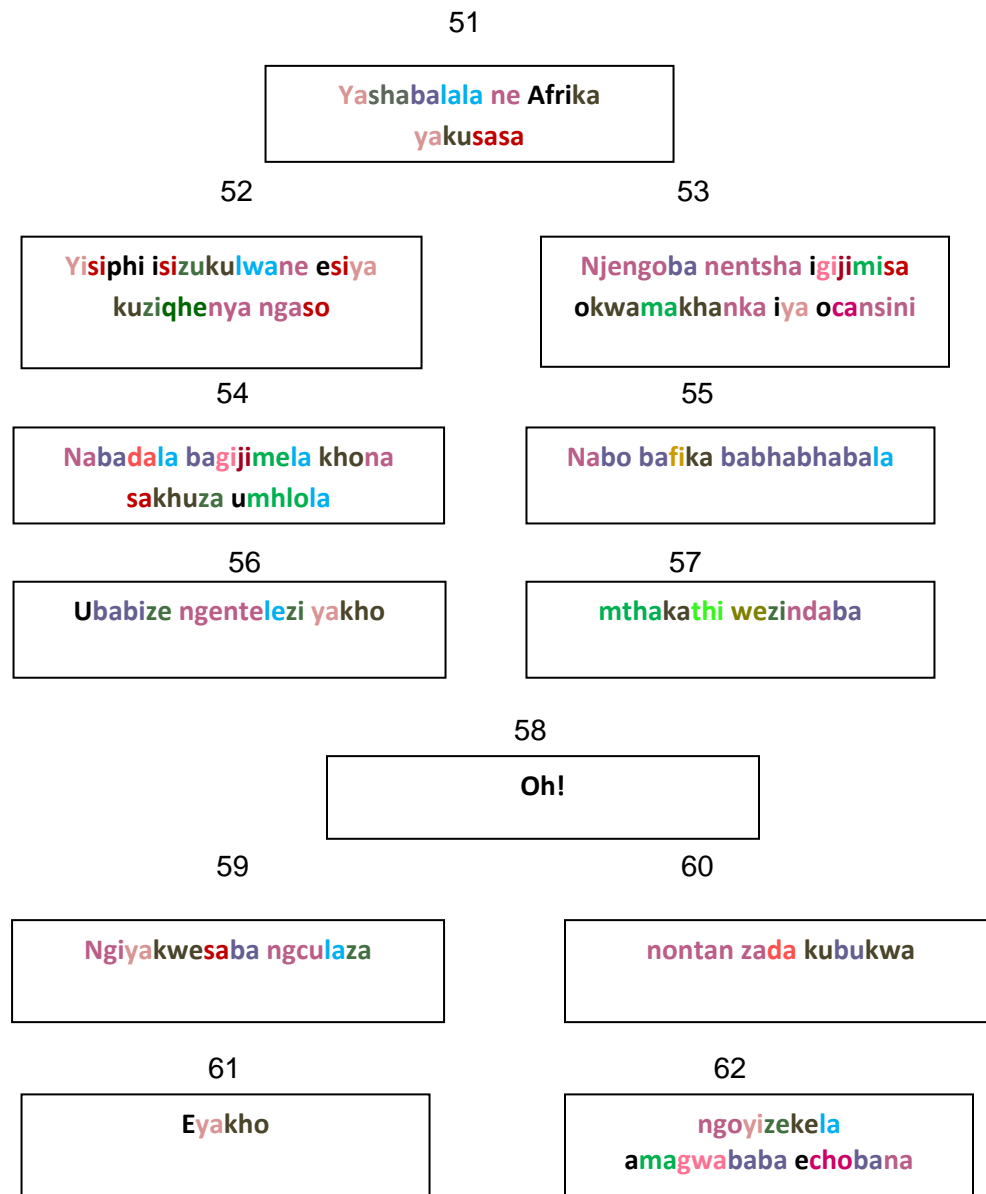
Zabonakala ziya  
ngokushabalala

49

Zafiphala njengamazolo

50

zaphela ebusweni bomhlaba



## Conclusion

In the following chapter I examine what can be added to the Life Orientation grades 10-12 programmes which will enhance the quality and usefulness of the school curriculum, with particular reference to HIV and AIDS and career guidance.

## **Chapter Nine**

### **Life Orientation Curriculum for Grades 10-12**

#### **Introduction**

In this chapter, I address my concerns about the Life Orientation grades 10-12, and suggest ways in which these concerns can be addressed.

#### **What are my concerns? Why am I concerned? What evidence do I have for my concerns?**

I am concerned that there is nothing in the Grade 10-12 Life Orientation curriculum which deals explicitly with HIV and AIDS. This concerns me because learners are leaving school without explicit instruction on how to take care of themselves in the midst of the HIV and AIDS pandemic. I have recorded the evidence for this concern in all the chapters of my thesis thus far.

One of my intentions in conducting this study was to look at ways in which the Life Orientation curriculum for grades 10-12 could be used to strengthen HIV and AIDS awareness among school learners. I consider the Life Orientation curriculum as the one most suitable to do this as every learner is compelled to complete this course in grades 10-12.

#### **What should be included in the Life Orientation Curriculum grades 10-12?**

In the suggestions that I make for inclusion to the curriculum below, you will see that I have been informed by my study thus far. So it is that I have looked at ways in which the curriculum can strengthen the HIV and AIDS awareness campaign. One of my suggestions is that the composition and performance of performed texts be included in the curriculum as a medium to alert school learners and communities about HIV and AIDS. I believe that this will be particularly effective in rural schools because performed texts are traditionally part of daily life in rural communities. But I also believe that the addition of performed texts will alert urban and peri-urban school goers of the potential for creativity and group work

in the composition and performance of performed texts as didactic or protest texts. I hope that this will provide learners with valuable information to inform their behaviours.

In my suggestions for this curriculum, I realised that I had to prepare a curriculum that can be taught at school in line with the skill levels of the learners, and one which can be sensitively used with all learners including those infected or particularly affected by HIV and AIDS.

I am aware that many of our learners have experienced sexual abuse and rape, teen sex and poorly presented traditional practices. So, in this curriculum I have tried to provide opportunities for educators to address those aspects of life the learners might have already faced or might have to face in the future. I hope that the additions I have suggested will help learners to manage the changes that are taking place in their bodies, the problems they have to confront as growing youth, and how to protect themselves against such practices. The moment the learner begins to be involved in sexual matters, it is very important that he or she is aware of the consequences of these actions.

As some learners find themselves as orphans at an early age it is vital that they are made aware of making good choices, goals in life and importance of communication. It is also vital that they are made to participate in community service, and know what human rights and democracy entail. They need to be encouraged to participate in programmes both in and outside the school to improve the level of personal fitness and health. Learners need to know places where people can access help with regard to HIV and AIDS because in some families these children become responsible for everyone in it. The curriculum is vital as a tool that equips each and every learner at school level because not all of them participate in performed texts within school and outside the school. In the curriculum the learners need to play a role in the composition of songs, games so that they can participate and own them. Learners are in the forefront in the struggle against HIV and AIDS because they become responsible for their sick



families and they require the knowledge about HIV and AIDS for themselves and others. They can play a major role in communities in fighting the diseases.

This is done to fill in the gap in the existing life orientation as performed text does not feature in this curriculum

Learning Outcomes and Assessment Standards for grades 10-12 are presented below. I have recorded my suggestions on **bold/underlined**.

<p><b>Learning outcome 1: Personal well-being</b></p> <p>The learner is able to achieve and maintain personal well-being.</p> <p><b>We know this when the learner is able to:</b></p> <p><i>AS 1: Apply various strategies to enhance self – awareness and self –esteem , while acknowledging and respecting the uniqueness of self and others .</i></p> <p>Applies various strategies to bring to light:</p> <p><b><u>-how HIV/AIDS is contracted</u></b></p> <p><b><u>-modes of infection and transmission</u></b></p> <p><b><u>-biological infection (immune system, what depresses it).</u></b></p> <p><b><u>to bring to light ways in which one can manage HIV/AIDS infection: Be proud of who you are and look after oneself.</u></b></p>	<p><b>Learning outcome 1: Personal well-being</b></p> <p>The learner is able to achieve and maintain personal well-being.</p> <p><b>We know this when the learner is able to:</b></p> <p><i>AS1 Apply various life skills to provide evidence of an ability to plan and achieve life goals.</i></p> <p>Applies various life skills acquired with regard to planning that will lead to achievement of one's</p> <p><b><u>-knowing his /her goals in life</u></b></p> <p><b><u>-planning accordingly to the requirements set to attain these goals.</u></b></p> <p><b><u>-practicing life skills that will equip her /him with information required in dealing with HIV/AIDS infection.</u></b></p>	<p><b>Learning outcome 1: Personal well-being</b></p> <p>The learner is able to achieve and maintain personal well- being.</p> <p><b>We know this when the learner is able to:</b></p> <p><i>AS1: Apply a range of life skills, evaluate own ability to prevent and manage stress, and adapt to change as part of an ongoing healthy lifestyle choices.</i></p> <p><b><u>-evaluate own ability to prevent stress and stress related activities.</u></b></p> <p><b><u>-ability to manage stress</u></b></p> <p><b><u>- display ability to adapt to change</u></b></p> <p><b><u>- ability to make choices</u></b></p> <p><b><u>- ability to adapt to change and inherit skills that promote continuity of a healthy lifestyle.</u></b></p>
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<p>AS2: Explain different roles, and how they change and affect relationships</p> <p><b><u>Factors that can contribute to the infection of an individual are:-</u></b></p> <ul style="list-style-type: none"> <li><b><u>-social factors</u></b></li> <li><b><u>- poverty</u></b></li> <li><b><u>-malnutrition</u></b></li> <li><b><u>- contamination</u></b></li> <li><b><u>- air pollution</u></b></li> <li><b><u>-water pollution</u></b></li> <li><b><u>-being abandoned by relatives /friends</u></b></li> <li><b><u>-isolation</u></b></li> <li><b><u>-discrimination</u></b></li> </ul> <p>AS3: Explain changes associated with growing towards adulthood and describe values and strategies to make responsible decisions regarding sexuality and lifestyle choices in order to</p>	<p>AS2:Explain the relationships that can influence and are influenced by own well-being</p> <p><b><u>Knowledge of relationships that can contribute to positive well-being</u></b></p> <ul style="list-style-type: none"> <li><b><u>-the influence of own well being to these relationships that they can contribute to a healthy lifestyle.</u></b></li> <li><b><u>-being involved in raising awareness</u></b></li> <li><b><u>-educating people that you are still the same person they are used to</u></b></li> </ul> <p>AS3: Explore characteristics of a healthy and balanced lifestyle, factors influencing responsible choices and behavior in the promotion of health, and the impact of unsafe practices on self and others.</p>	<p>AS2: Discuss the importance of initiating, building and sustaining positive relationships with family and peers as well as in the workplace and the broader social context</p> <p><b><u>-knowledge of relationships that can contribute to positive well-being</u></b></p> <ul style="list-style-type: none"> <li><b><u>-the influence of own well being to these relationships that they can contribute to a healthy lifestyle</u></b></li> <li><b><u>-being involved in raising awareness</u></b></li> <li><b><u>-educating people that you are still the same person they are used to.</u></b></li> </ul> <p>AS3: Investigate the human and environmental factors that cause ill health, accidents, crises and disasters, and explore appropriate ways to deal with them.</p>
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<p><i>optimize personal potential.</i></p> <ul style="list-style-type: none"> <li><u>-knowledge on being infected</u></li> <li><u>-affected by the disease</u></li> <li><u>-songs warning people about the pandemic</u></li> <li><u>-songs warning youth about dangers of practicing unprotected sex and its outcome.</u></li> <li><u>-how to protect yourself from being infected</u></li> <li><u>-how to prevent further spread of the disease</u></li> <li><u>-ways to treat the infected.</u></li> <li><u>- cultural knowledge. making responsible decisions and choices of a lifestyle</u></li> </ul>	<ul style="list-style-type: none"> <li><u>-importance of a balanced diet and physical training</u></li> <li><u>-family unit in times of trial</u></li> <li><u>-make correct choices</u></li> <li><u>-listen to the various ways of leading a good life and ensure</u></li> <li><u>you make right choices –</u></li> <li><u>-warning songs against abuse</u></li> <li><u>-songs complaining about the rights of women when it comes to sexual matters</u></li> <li><u>-being aware of unsafe practices that can lead to your discrimination by others.</u></li> <li><u>- importance of belonging to which one has to keep it up</u></li> <li><u>-being sensitive to others opinion against practices that are unacceptable to the community.</u></li> </ul>	<ul style="list-style-type: none"> <li><u>-naming of factors that can lead to ill-health and accident</u></li> <li><u>-ways to avoid such disasters</u></li> <li><u>-how to deal with them.</u></li> <li><u>-positive relationship with peers</u></li> <li><u>-educate them that being positive does not mean the end of the world</u></li> <li><u>- songs that teach them that you are still their brother /sister</u></li> <li><u>-songs on how people should treat the infected to love and care for them.</u></li> <li><u>-accept oneself and seek for help</u></li> <li><u>-the community to accept victims and work with them to deal with the situations they find themselves.</u></li> </ul>
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<p>AS 4 Describe concepts “power” and “power relations” and their effect on relationships between and among genders</p> <p><u>-explain the role of power in a relationship</u></p> <p><u>-how songs can play a role in conveying the complaints on the effects of power in a woman’s life.</u></p> <p><u>- how men abuse their power towards women</u></p>	<p>AS4 Analyse gender roles and their effects on self, family and society.</p> <p><u>-males perceived as superior to women</u></p> <p><u>-men dictate the way woman has to conduct themselves</u></p> <p><u>- women see themselves as inferior</u></p> <p><u>-protest songs on gender equality and women rights to say “no” to sex</u></p> <p><u>- men abuse women and children in families</u></p>	<p>AS4 Investigate how unequal power relations between sexes are constructed and how they influence health and well-being, and apply this understanding to work, cultural and social context</p> <p><u>-songs/ texts about the imbalances due to gender</u></p> <p><u>-songs on hlonipha taboos that do not allow women to confront laws that affect them</u></p> <p><u>- equal work roles to be given to workers irrespective of sex</u></p> <p><u>- the need for women to hold high positions heretofore reserved for men</u></p> <p><u>-ability to accept change as an advancement of the community.</u></p>
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<p><b>Learning outcome2: Citizen education</b></p> <p>The learner is able to demonstrate an understanding and appreciation of the values and rights that underpin the constitution in order to practise responsible citizenship, and to enhance social justice and sustainable living.</p>	<p><b>Learning outcome2: Citizen Education</b></p> <p>The learner is able to demonstrate an understanding and appreciation of the values and rights that underpin the constitution in order to practise responsible citizenship, and to enhance social justice and sustainable living.</p>	<p><b>Learning outcome 2: Citizen Education</b></p> <p>The learner is able to demonstrate an understanding and appreciation of the values and rights that underpin the constitution in order to practise responsible citizenship , and enhance social justice and sustainable living.</p>
<p><b>We know this when the learner is able to:</b></p> <p><i>AS1 Identify social and environmental issues and participate in a group project to address a contemporary social and environmental issue (eg. abuse, depletion of resources).</i></p> <p><b><u>Songs and dances as a strategy for expression and the management of the emotional, intellectual and spiritual impact of the pandemic.</u></b></p> <p><b><u>-learners will compose and perform songs and</u></b></p>	<p><b>We know this when the learner is able to :</b></p> <p><i>ASI Participate in a community service that addresses a contemporary social or environmental issue, indicating how it can harm certain sectors of society more than others ( eg HIV and AIDS )</i></p> <p><b><u>-Participate in workshops around HIV and AIDS.</u></b></p> <p><b><u>-Be aware of the places that can provide help.</u></b></p> <p><b><u>-knowledge of first aid when confronted with the situation</u></b></p>	<p><b>We know this when the learner is able to :</b></p> <p><i>AS1 Evaluate services offered by a community project on a contemporary social or enviromental issue, and evaluate own contribution to the project.</i></p> <p><b><u>-know the community projects available in your area</u></b></p> <p><b><u>- evaluate the way your contribution to the project can improve it.</u></b></p> <p><b><u>-how can you be of service to the community.</u></b></p>

<p><u>dances, poems, draw pictures, do sculpture about the pandemic in their lives.</u></p> <p><u>- engage in group activities to tell stories of their experiences</u></p> <p><u>I raise awareness on Hiv/AIDS addressing issues of silence and denial</u></p> <p>AS2 Explain the value of diversity, and discuss contemporary contributions of individuals and groups in addressing discrimination and violation of human rights.</p> <p><u>-addressing discrimination by highlighting the constitutional rights in poems like “Naye unelungelo”</u></p> <p><u>- protecting the vulnerable against abusers using the songs referred to the government seeking his protection “Hulumeni wezwe lethu sonke”</u></p>	<p><u>- volunteer to help and participate in community training to address HIV and AIDS problems</u></p> <p>AS2 : Formulate strategies based on national and international instruments for identifying and intervening in discrimination and violations of human rights</p> <p><u>-observance of human rights</u></p> <p><u>-strategies to discourage discrimination.</u></p> <p><u>-implant the concept of ubuntu to the parties involved</u></p> <p><u>- songs and texts about discrimination by community</u></p> <p><u>-songs to make people</u></p>	<p><u>-participate in the project so as to empower yourself</u></p> <p>AS2: Evaluate own position taken when dealing with discrimination and human rights violations, taking into account the Bill of Rights</p> <p><u>-everyone has a right to live</u></p> <p><u>-every one is accorded respect he/she deserves as a human being</u></p> <p><u>-songs calling for government and all the stakeholders to intervene to protect the rights of those infected like “ithuba”</u></p> <p><u>-engage learners in composing texts on their</u></p>
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<p><b><u>- narrating stories of violation of human rights, discrimination and abuse rendered in various forms</u></b></p> <p><i>AS3: Participate in a democratic structure and know the principle of such a structure, how it functions and how it changes.</i></p>	<p><b><u>observe the rights of the infected</u></b></p> <p><b><u>-educate people that they are in the same boat as you are until proven innocent (tested)</u></b></p> <p><i>AS3: Participate and analyse the principles, processes and procedures for democratic participation in life.</i></p>	<p><b><u>experiences on the violation of the rights of the infected</u></b></p> <p><i>AS3: Analyse and debate the role of the media in a democratic society.</i></p>
<p><b><u>-democratic rights of an individual and democratic structures in place incorporated in the songs.</u></b></p> <p><b><u>-know what democracy entails</u></b></p> <p><b><u>-demonstrate structures to restore the dignity of the victims</u></b></p>	<p><b><u>- performed text that had to do with democratic rights for democratic participation in life</u></b></p> <p><b><u>e.g “naye unelungelo”</u></b></p> <p><b><u>- Songs on continuity of life in spite of all odds.</u></b></p>	<p><b><u>Songs and text on the role of media in a democratic society</u></b></p> <p><b><u>-how the media contribute to the roll of medicine to curb the pandemic</u></b></p> <p><b><u>-how the society behavior encourage silence and denial</u></b></p> <p><b><u>-media as a means to inform and warn people about the spread of the disease</u></b></p> <p><b><u>-advice geared towards the infected</u></b></p> <p><b><u>-may be misinterpreted by</u></b></p>



		<b><u>victims thus it leads to silence and denial</u></b>
<p>AS4: Display an understanding of major religions, ethical traditions and indigenous belief systems in South Africa, and explore how they contribute to a harmonious society.</p> <p><b><u>-knowledge of the creator and systems and beliefs within societies</u></b></p> <p><b><u>-involvement of preachers, traditional healers in shaping and informing the life of the society of values that unite them</u></b></p> <p><b><u>-their contribution to lives of such society that they live harmoniously</u></b></p> <p><b><u>- songs that have to do with taboos</u></b></p> <p><b><u>-songs that are used to convey messages to people who are not easy to confront eg in-laws, the perpetrators of crime</u></b></p>	<p>AS4: Reflects on knowledge and insights gained in major religious, ethical traditions and belief systems and clarify own values and beliefs with the view to debate and analyse contemporary moral and spiritual issues</p> <p><b><u>Songs that reflect values and beliefs held by the society.</u></b></p> <p><b><u>Faith in the Creator's miracle to heal the souls and illness</u></b></p> <p><b><u>Traditional behaviours as a means to curb the disease.</u></b></p> <p><b><u>Songs that call for the observance of our cultural practices that informs our behavior and have made us what we are</u></b></p> <p><b><u>Belief in God and the calling for his intervention in this crisis</u></b></p>	<p>AS4: Reflect on and explain how to formulate a personal mission statement based on core aspects of personal philosophies, values, beliefs, religion and ideologies, which will inform and direct actions in life and contribute meaningfully to society.</p> <p><b><u>-Let them explain how beliefs values myths custom habits and performance influences their self esteem and their behavior.</u></b></p> <p><b><u>-Songs that reflect the hardship born by victims, orphans and the homeless.</u></b></p> <p><b><u>-Messages which remind people of the importance of ubuntu.</u></b></p>
<b>Learning outcome 3:</b>	<b>Learning outcome 3:</b>	<b>Learning outcome 3:</b>

<p><b>Recreation and physical well-being</b></p> <p>The learner is able to explore and engage responsibly in creation and physical activities, to promote well being.</p> <p><b>We know this when the learner is able to:</b></p> <p><i>AS1: Participate in programmes to promote well being and describe the relationship between physical fitness and physical, mental and socio-emotional health</i></p> <p><u>- Celebration of May Day, who we are, where we come from</u></p> <p><u>-Celebration of the world AIDS day</u></p> <p><u>-Celebrating our heroes who fearlessly stood up to save those who cannot disclose their status</u></p> <p><u>-Celebrating the Heritage Day</u></p> <p><u>-Engage in cultural</u></p>	<p><b>Recreation and physical well-being</b></p> <p>The learner is able to explore and engage responsibly in creation and physical activities, to promote well being.</p> <p><b>We know this when the learner is able to:</b></p> <p><i>AS1: Set own goal and participate in programmes both in and out school to improve current personal level of fitness and health, and investigate how nutrition relates to these</i></p> <p><u>Participate in programmes that are run in your community around keeping yourself healthy and precautionary measures when dealing with HIV positive in the family and in the community</u></p> <p><u>Participate in sport to keep you fit</u></p> <p><u>Encourage the community to plant vegetables so as to have a healthy diet</u></p>	<p><b>Recreation and physical well-being</b></p> <p>The learner is able to explore and engage responsibly in creation and physical activities, to promote well being.</p> <p><b>We know this when the learner is able to:</b></p> <p><i>AS1: Monitor and evaluates own progress in the achievement of personal fitness and health goals through regular participation in a programme</i></p> <p><u>Engagement in physical training will help one keep fit</u></p> <p><u>Constant training and dieting will keep one fit and healthy</u></p> <p><u>Participate in programmes that will help you maintain a healthy living</u></p> <p><u>Songs about leading a healthy life in a family unit (<i>ubuntu</i>)</u></p>
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<p><b><u>activities like Umhlanga (Ukuhlolwa kwezintombi) so as to value their womanhood</u></b></p> <p><i>AS2: Participate and practice skills in a variety of games and sport, and analyse the value of own participation in such activities</i></p> <p><b><u>-enter competitions wherein messages on importance helping the needy</u></b>  <b><u>-dramatizing the impact of AIDS in society</u></b>  <b><u>-the behavior of the youth that leads them to trouble</u></b>  <b><u>-how young girls become victims</u></b></p> <p><i>AS3: Analyse the coverage of sport, sporting facilities and recreational activities by the media and suggest ways</i></p>	<p><b><u>Exercise and a good diet keep one's body healthy so as to fight diseases</u></b>  <b><u>Songs that include such information on good diet will help people see the necessity of vegetable garden and exercising.</u></b></p> <p><i>AS2: Participate in self-design and modified sport and games which are taught to peers, and develop own umpiring</i></p> <p><i>Administrative, organizational and leadership skills in such activities</i></p> <p><b><u>- design own choice games and participate with peers to maintain a healthy body and mind</u></b>  <b><u>- as a group, choose umpires for games</u></b>  <b><u>- lead and manage a sport group</u></b></p> <p><i>AS3: Investigate participant spectator in sport and the role of sport in nation building</i></p>	<p><b><u>Organize gatherings wherein the message on issues of healthy diet mind and soul in a healthy body is vital</u></b></p> <p><i>AS2: Evaluate and participate in various relaxation and recreational activities, sport and games with the view to making a choice about participation and long-term engagement in at least one activity</i></p> <p><b><u>-engage in at least one sporting activity.</u></b>  <b><u>-participate in the composition and performance of performed texts – gospel, isicathamiya, etc.</u></b></p> <p><i>AS3: Report on the opportunities for careers in the recreation, fitness and</i></p>
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<p><i>of redressing biases and unfair practices in the world of sport</i></p> <p>- <u>participate in the composition and performances of texts which alert people to inequities that exist in the sport, and the sports coverage by the media</u></p> <p><i>AS4: Plan and participate in a self-designed environmentally responsible outdoors recreational group activity, analyzing the value of own participation in such an activity</i></p> <p><u>Planning and designing of outdoor recreational group activity in which you target a certain audience</u></p>	<p>- <u>participate in the composition and performances of texts which alert people to unruly spectator behavior.</u></p> <p>- <u>participate in the composition and performances of texts which alert people to how sporting activities bring the nation together: “one nation one goal, one nation one soul”.</u></p> <p><i>AS4: Explore and evaluate vicarious leadership roles through participation in self-designed recreational group activity, and analyse own role in such activity</i></p> <p>- <u>Explore leadership roles that can be applied in your group composition and performance of recreational activities</u></p>	<p><i>sport industries</i></p> <p>-<u>Engage learners in explanatory discussions about how performed texts can be used in various professions and forms of recreation.</u></p> <p><i>AS4: Investigate how ideologies, beliefs and world views influence the construction of and participation in recreational and physical activities</i></p> <p>- <u>Explain why performed texts can be a way of life to some of the groups eg gospel, isicathamiya group and izibongo.</u></p>
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	<u>Explain the role that you will play in the process</u>	<u>Investigate ideologies and beliefs involved in the texts that can influence the way they are composed and performed to the society</u>
<b>LEARNING OUTCOME 4:</b>  <b>Career and career choices</b>  The learner is able to demonstrate self- knowledge and the ability to make informed decisions regarding further study, career fields and career pathing.  <b>We know this when the learner is able to:</b>  AS1: Demonstrate self-awareness and explore socio-economic factors as considerations in own subject ,career and study choices  <u>-make informed decisions when choosing a career</u>  <u>-knowledge of the field</u>	<b>LEARNING OUTCOMES 4 :</b>  <b>Career and career choices</b>  The learner is able to demonstrate self-knowledge and the ability to make informed decisions regarding further study, career fields and career pathing.  <b>We know this when the learner is able to:</b>  AS1: Explore and evaluate knowledge about self interests, abilities and personal expectations in relation to career requirements and socio-economic considerations.  <u>-explore and evaluate knowledge about self interests, abilities.</u>  <u>-what your expectations are</u>	<b>LEARNING OUTCOME 4:</b>  <b>Career and career choices</b>  The learner is able to demonstrate self-knowledge and the ability to make informed decisions regarding further study, career fields and career pathing.  <b>We know this when the learner is able to</b>  AS1: commit to a decision taken and apply accordingly for a job or a course in additional or higher education

<p><u>she/he would like to be of service to his community</u></p> <p><u>-how his/her career can help to bring about the country free from HIV/AIDS.</u></p> <p><u>-The career that can accommodate these stories and performance to live them throughout his/her life.</u></p> <p>AS2: Investigate the diversity of job according to economic sectors, and work settings and forms of activities in each of these sectors in relation to self.</p>	<p><u>in relation to career requirements will guide your choices.</u></p> <p>AS2: Research the requirements for admission to additional and higher education courses, as well as options for financial assistance to pursue the career</p>	
<p><u>-how you can use these texts to educate the public by visiting schools, clinics and hospitals to deliver a message about HIV/AIDS and ways to combat it through performed texts.</u></p> <p>AS3: Display an awareness of trends and demands the job</p>	<p><u>-research the requirements for admission to higher educational courses that can lead these texts into an advanced career and how to access financial assistance to pursue the career</u></p> <p>AS3: Demonstrates competences, abilities and ethics that will assist in</p>	<p>AS2: Explore career opportunities within chosen field and investigate other innovative solutions (including entrepreneurship) as ways in which to counteract possible unemployment.</p> <p><u>-explore career opportunities within the chosen fields</u></p> <p><u>-performance in municipality functions, weddings and cultural activities as a way to counteract unemployment.</u></p> <p>AS3: Investigate and report the core elements of a job contract, conditions of</p>

<p><i>market, as well as the need for lifelong learning.</i></p>	<p><i>securing a job and developing a career.</i></p>	<p><i>service, relevant labour laws and practices, the principles of equity and redress, the value of work and the importance of a work ethic.</i></p>
<p><u>-as you get engaged in a job situation you learn new ways of addressing the audience, how you would draw their attention to important things that can prolong their lives through performed texts.</u></p>	<p><u>-demonstrate your capabilities and ability to educate through performance that can make a difference in people's lives</u></p>	<p><u>-compose songs that will bring to light labour laws and practices</u></p> <p><u>-what principles of equity and redress entail to the employee.</u></p> <p><u>- texts in which all the information involved will address the question of equity principles in work situation</u></p> <p><u>-compose songs that will be performed for the different groups in the field wherein the application of labour laws to solve problems with regard to condition of services are communicated to the public and employer directing their attention to them.</u></p>

AS4: Explore a range of study skills and apply the selected method	AS4: Reflect and refine and apply own study skills styles and strategies.	AS4: Reflect on the process of assessment and examination writing skills of songs, poems and apply them thereof
<u>-explore ways gained in performed texts such as passion, love, tolerance, and entertainment in enhancing study skills</u>	<u>-reflect on and apply own study skills style and strategies attained from performed texts in one's study.</u>	<u>-reflect on the process of assessment and examine ratio of writing skills, songs poems and apply them thereof</u>

## Conclusion

In this chapter, I have made suggestions to include aspects of HIV and AIDS and career guidance in the Life Orientation grades 10-12.

In the following chapter, I reflect on my study and record my conclusions.



## Chapter Ten

### Conclusion

For this study, I set out originally to ‘break the silence, address confusion and challenge denial around HIV and AIDS’. As the study progressed I could not ignore the stigma and discrimination associated with HIV and AIDS infection. I also discovered that it was impossible to achieve my goals without bringing poverty and education into the study. I also found myself confronted with the use of the mnemonic oral traditional style of performance in the form of “new wine in old bottles” (Sienaert, Bell and Lewis, 1991) where the learners at Mthusi High School used the ‘old bottles’ of gospel songs, *isicathamiya* and *izibongo* to compose and relay the ‘new wine’ of their experiences and understandings around HIV and AIDS. I could see that the use of the mnemonic oral-style was a natural and effective way for the learners’ understandings of HIV and AIDS to be shared amongst themselves, within the community, and with a larger public. This suggested to me that the mnemonic oral style could be used effectively in education. I have made suggestions for the inclusion of matters relating to HIV and AIDS to be included in the Grades 10-12 Life Orientation Curricula.

Moletsane (2011) refers to “reflective nostalgia” which uses the traditions of the past to address the present, but does so by adjusting past practices so that they relate to present circumstances and events. This is what the learners of Mthusi are doing, unaided by any teacher or parent, when they put their “new wine” of performed texts about HIV and AIDS and community concerns about *ubuntu* and *ukuhlonipha* into the “old bottles” of gospel, *isicathamiya* and *izibongo* (Sienaert, Bell and Lewis, 1991).

The youth and members of the community are also talking with “reflective nostalgia” (Moletsane, 2011) about aspects of *amasiko* (cultures) such as *ukuhlonipha* (respect), *ukukhuliswa komntwana* (cultural way of bringing up a child), *ukuhlolwa* (virginity testing) and circumcision that were part of their cultural

past. They are talking about ways in which these traditional practices can be adjusted to the modern way of life and reintroduced to address the problems that the youth are confronted with.

Working with this community and engaging in 'private' and 'public' conversations with them has made me to see life differently. The experience I have gained from getting involved with them and their children has made me realise that what I thought was poverty is nothing compared to the lives of the Mthusi community and learners where a multiple of problems challenge even their existence. The HIV pandemic was the last straw. They needed someone to talk about lack of water, poverty, abuse, lack of assistance by government with regard to birth certificates, social grants and old age pensions. I have been happy to listen and help where I could.

I am committed to the growth of people. I took upon myself to help the home care volunteers, the youth club and learners to provide them with a platform to come together as a community. I am happy to help them to raise awareness and help each other to understand the importance of working together, love, passion and understanding the victims in their homes as people who need their support in order to survive. The community leaders, the learners, the home care volunteers and the youth club had to speak with one voice.

The ongoing 'private' and 'public' conversations with them and celebrations around HIV AND AIDS have brought stability to the area. I believe that the performances by learners and the work done by community structures have made a difference in this community for the death rate has lessened since the project began – not that I think that this project is solely responsible for this.

I have realised that people are now aware of the disease – the silence has been broken. The learners are encouraged to sing about their experiences of HIV and AIDS on every occasion and the 'private' and 'public' conversations about HIV

and AIDS continue every day. I believe that denial, confusion, stigma and discrimination are reduced, but not gone. What is needed is a widespread acceptance of the urgent need for testing.

I reflect on the period since my arrival at eShobeni up to the present and I can see that we have done a lot to improve the living conditions in a number of homes, so that many Mthusi learners are now at university, many are holding positions in companies, in the police force, in nursing, and some are educators. I believe that this is evidence of the “generative, dynamic lived experience” of the lives of the people in the Mthusi Community and the learners at Mthusi High School who “are capable of understanding and articulating challenges as well as possible solutions for their own issues in search of authentic knowledge” (Moletsane, 2011:24). They “who live, work and learn in [a] rural, informal and other marginalized communit[y]” do this in spite of the fact that they “are still plagued by seemingly insurmountable challenges, with no change in sight” (Moletsane, 2011:9). I have shown that they achieve in these ways in spite of “the isolation and distance of [this] rural space [which] leads to an intensely challenging lived experience for those who live, work and learn in these communities (Moletsane, 2011:11).

In this study, I have “focus[ed] on the dynamic interactions of the people who live, learn and work in [this] communit[y], [and] on the ways they engage with and make their lives in their environments (Moletsane, 2011:13) in the forms of (hi)stories, dialogues, gospel songs, *isicathamiya*, *izibongo*, and ‘private’ and ‘public’ conversations. In these ways the people of the Mthusi Community are addressing the challenge of the HIV and AIDS pandemic.

I believe that we have revalued “what has been lost (...) to solve current challenges in education (...) [we have used] our recollections and reconstructions of the past to inform, not only our fantasies for the future, but also our visions of

the good society (...) [and we have learned to use] what we know now to inform and critique (...) what can or should be (in the future)” (Moletsane, 2011: 25/26).

I remember constantly my grandmother’s saying “*Phosa isonka sakho ngasentla uyoisifumana ngezantsi*” - Cast thy bread upon the waters: for thou shalt find it after many days”. It encourages me to continue to give generously to anyone who is facing a problem so as to make a difference in his /her life, and to demonstrate that the silence can be broken, the confusion can be addressed, and the denial, stigma, discrimination around HIV and AIDS can be challenged, even in poverty-stricken communities and in the face of (mis)education.

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1993. *The Occupational Health and Safety Act* No. 85 of 1993 (OHSA)
1993. *The Compensation for Occupational Injuries and Diseases Act* No.130 of 1993 (COIDA).
1995. *The Labour Relations Act* No.66 of 1995 (LRA).
1996. *The Bill of Rights* section 14.
1996. Department of Education Policy: Act 27 of 1996.
1997. *National Education Policy Act* no.27 of 1999 section 3(4).
1997. *The Basic Condition of Employment Act* No.75 of 1997 (BCEA).
2000. *The Promotion of Equality and Prevention of unfair Discrimination Act* No 4 of 2000.

## Appendices

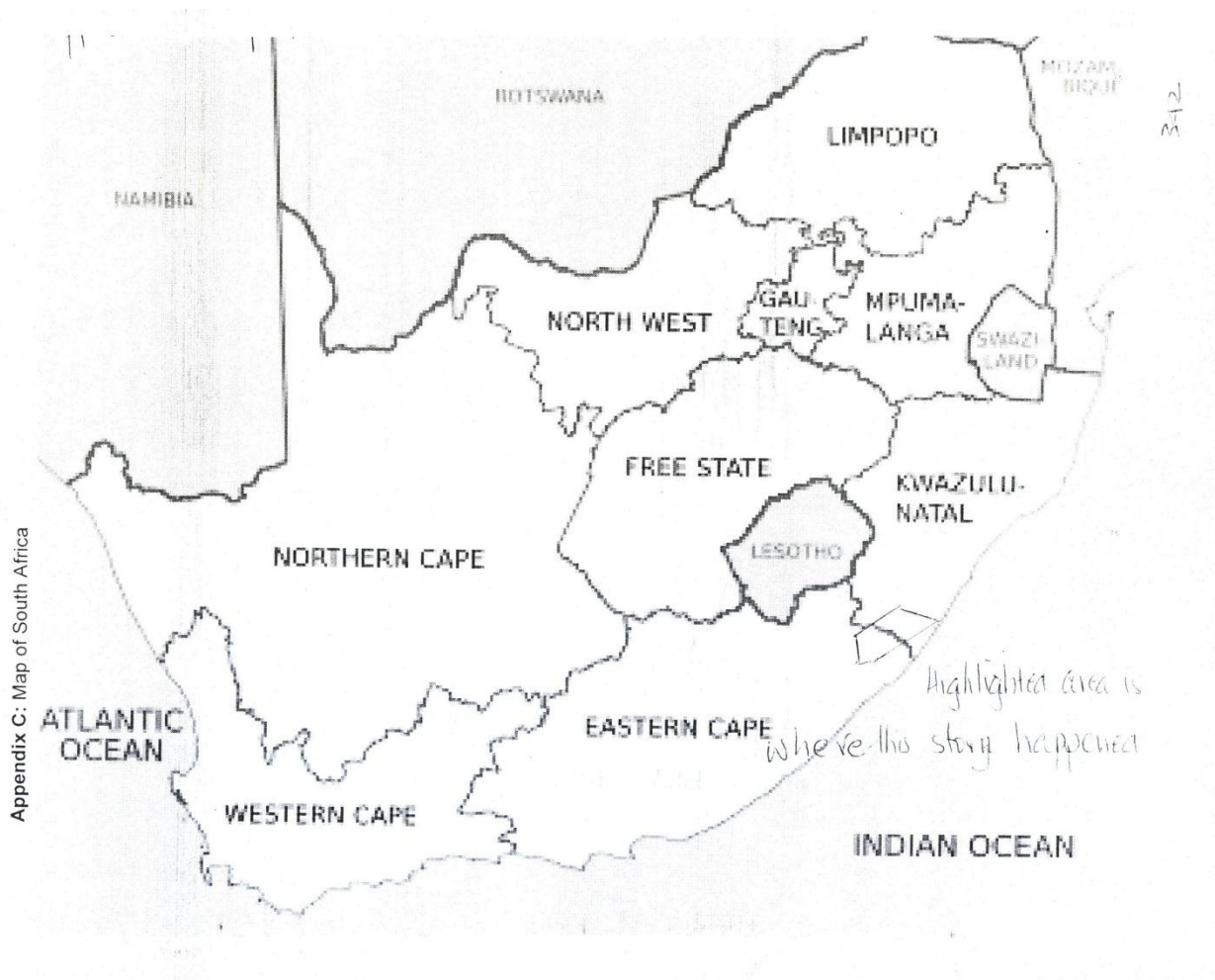
### Appendix A: Glossary of mnemonic oral-style technical terms

bilateralism	the element of balance which contributes to the mnemonic structure of oral-style texts
clamp words / clamp sounds - clamping	sounds and words which are repeated in such a way that they clamp meanings together in a mnemonic oral-style text
formulism	the effect of the combination of bilateralism and rhythmism which together create the mnemonic structure of oral-style texts
geste	an impulse of meaningful energetic expression
insider-implicated	research which is conducted by those who are members of the communities where they are conducting their research
mimism	the human capacity to mirror, register and express the world in which they live
mnemonic oral-style texts	texts which are structured in such a way that the elements of balance and rhythm combine to create memorable, viz. mnemonic, texts in oral-style performance, which are primarily created in performance
mnemonic rhythmic sound clusters	clusters of sound which are repeated in particular rhythmic structures for mnemonic support
mnemonic sound clusters	clusters of sound which are repeated for mnemonic support
mnemotechnical devices	all those elements which contribute to the mnemonic structure of a mnemonic oral-style text, e.g. repetition in various forms, such as individual and cluster sound repetition, word repetition, count-downs, clamping of sounds and words, inter alia
pitgamas	individual elements of a mnemonic oral-style rhythmic schema
rhythmism	the element of rhythm which contributes to the mnemonic structure of the oral-style texts
rhythmic schemas	arrangements of pitgamas into a rhythmic structure which is mnemonic
rhythmic textual atoms	units of a textual structure characterised by rhythmic repetition
textual atoms	a units of a textual structure

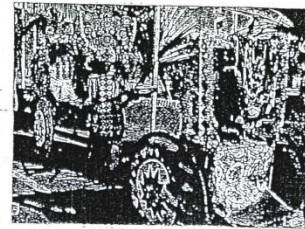
## Appendix B: Glossary of Zulu Terms

amaqhawe	heroes
amazimba	sorghum
induna	Headman
isandulelangculaza	HIV and AIDS
hlonipha	respect
Ncwaba	August
ubuntu	humanity
ukuhlolwa kwezintombi	virginity testing
Undasa	March
unozithetshana	Induna's messengers

## Appendix C: Map of South Africa



## Appendix D: Map of Eastern Province and Southern KwaZulu-Natal



The highlighted space is where this story happened.



**Appendix E: Informed consent document signed by Induna Masua  
dated 10 February, 2006**

Appendix E: Informed consent document signed by Induna Masua  
dated 10 February, 2006

**ISIVUMELWANO  
Consent**

Usuku/ Date: 10-02-06

Mina /I S.D. MASUA ( INDUNA ) ngiyavuma ukuba u / hereby agree

NGALOSHE

angakwazi ukubonisana aphinde axoxisane nomphakathi wenduna/wenkosi u/ that  
the researcher is permitted to talk to and share ideas with the community of induna  
or inkosi of

S.D. MASUA wase/ of SHOBENI LOC. mayelana nochwangingo lwakhe

alwenzayo olunalemininingwane: / about his or her investigation about

HIV/AIDS in our community. Our community  
had a high rate of HIV/AIDS in the past  
few years and now most people are  
aware of the danger of this disease  
and there is a drop of this disease  
due to help of educating people about  
this dangerous disease.

Yimi owakho/ yours faithfully,

u/ name S.D. MASUA

Ukusayina/ Signature:



SHOBENI LOCATION  
DATE  
KWAXOLO T/C

SHOBENI LOCATION  
DATE  
KWAXOLO T/C

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**Appendix F** : DVD – in pouch attached to back cover.

6. I have submitted two DVD's together with this thesis, marked "The Gospel Singers" and the "Masters of Geste".
7. Please watch the DVD's before and during the reading of this chapter.
8. I have analysed the performances marked in bold with an asterisk \*.

In the "The Gospel Singers" DVD, there are two performances only.

9. **\*"Helele Mama"** performed by the Gospel Group led by Babhekile Dlezi

10. **\*"Izintandane"** performed by the Gospel Group led by Xolani Jileka

In the "Master of Geste" DVD, filmed on 16<sup>th</sup> September 2003, the sequence is as follows :

9. Mthusi High School and Community welcome the film crew.
10. Two gospel songs.
11. ***Izibongo*** :
  - 9.1.1 **\*the first izibongo, "Naye unelungelo"**, composed by Lydia Khawula, is performed by Mxolisi Khawula.
  - 9.1.2 **\*The second izibongo, "Ingculaza"**, composed by Zikephi Cele, is performed by Zikephi Cele
  - 9.1.3 ***Isicathamiya*: Isicathamiya group entertaining visitors**
  - 9.1.4 **\*the second isicathamiya text, "Ithuba"**, is performed by the ***Isicathamiya* boys led by Canwell Mqadi...**
  - 8.1.5 **\*the third isicathamiya text, "Hulumeni"**, is performed by the ***Isicathamiya* boys led by Canwell Mqadi**
- 10 ***Isibhaca*** Boys who perform to entertain the visitors.