

**LOBOLA CULTURAL PRACTICES IN MODERN ZULU SOCIETY AS THE SHAPE  
OF GENDER IDENTITY AND CONSTRAINT ON MARRIAGE.**

**By**

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**A thesis submitted in fulfilment of the requirements for**

**the degree of**

**MASTER OF ART**

**In the**

**COLLEGE OF HUMANITIES, SCHOOL OF ART**

**At the**

**UNIVERSITY OF KWAZULU-NATAL**

**PMB CAPMUS**

**2023**

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## DECLARATIONS

I, **THOBISILE MKIZE**, the undersigned, hereby declare that the contents of this thesis, headed "Lobola cultural practice in modern Zulu societies as the shape of gender identity and constraint on marriage," are my own original work. It has not previously been presented to another school, in part or in full, with the purpose of receiving a degree. Where others work has been used, it has been acknowledged and referenced appropriately.

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**Signature**

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## **ABSTRACT**

Among Zulu people, marriage is perceived as an integral ritual and aspect of socio-cultural life. Lobola cultural practice is the first step carried out prior to marriage. This practice is respected as a foundation for family formation that allows the bride and the groom to connect and connect their families. Lobola practice has been handed down from generation to generation and sustained from time immemorial to this date. Traditionally, lobola was determined by the family of the groom as a way of gratitude to the bride's family for the upbringing of their daughter. There was no fixed number of cows were deemed valuable, the groom gives what he could afford. There was no monetary exchange and therefore, the term, "payment" was not utilized. Lobola was not regulated until 1869 when it was formalized by the then Natal Secretary for Native Affairs, Theophilus Shepstone. The aim of this study was to shed insights into lobola practice in modern Zulu society. It is essential to highlight that all Zulu people who participated in this study were married and still in the lobola process. This study strived to answer the following research questions (1) How lobola practices is practiced in Zulu society? (2) What are the lobola processes in Zulu society? (3) What is the relationship between cultural factors and lobola practices?

The study adopted a qualitative research positioned with the interpretivist paradigm. The data was collected from the sample of 50 participants using semi-structured interviews and questionnaire. Semi-structured interviews were conducted with 6 interviewees selected from Willowfontein community in Pietermaritzburg. The questionnaire was distributed to 44 participants, equally divided between male and female, at the United Ethiopian Church in Willowfontein. Data were analysed using thematic analysis. The study will contribute to the younger generation and urban Zulu people who challenge lobola practice and African cultures and religion.

The findings indicated that, lobola is well-known among Zulus and retains cultural value. Participants stressed that the significance of lobola is to link two families and to legalize marriage. This is even though as time passed, individuals lost sight of the meaning of lobola, resultantly commercialising the practice. Participants claimed that there is a link between lobola and marriage since lobola payment is needed for a marriage to be acknowledged. However, in post-apartheid and with the advent of democracy in South Africa marriage has decreased and lobola is identified as constraint on marriage especially among youth. Large amount of lobola and different stages that occur during lobola payment, in some cases, caused delays in marriage. Participants said that some families utilized the girl's virginity status and educational attainment to determine the amount of lobola payment.

Apart from the challenges that participants experienced as married people, some participants' felt that lobola should not be a deciding factor for two people who want to be together. Modern families have been portrayed as using lobola for financial gain. Since most people in modern times use money as a gift to the family of the bride and has been reduced to transaction or payment, it is recommended that before lobola negotiations commence, both families should advise individuals who are about to get married about the importance of true love and proceed with the negotiations once they can see that both individuals understand the importance of marriage.

Although this present study has highlighted important aspects of lobola cultural practice and it will contribute to young people who continue to challenge lobola practice, the applicability of the findings to broader society is still questionable. However, while the outcomes of this study are not generalizability of results but rather a deeper understanding of lobola from Zulu people's perspectives. It is recommended that a larger study of this nature be undertaken so as to make the findings more applicable to a larger society. Furthermore, all participants of this study belong to Zulu ethnic group. This was largely a function of that during data collection period all participants were in fact of Zulu ethnicity

## ACKNOWLEDGEMENTS

I would like to offer my gratitude and appreciation to everyone who helped make this project a success. While it would be difficult to list everyone, I would like to highlight the following individuals:

First and foremost, I thank God for guiding me along the road as I completed this difficult task and an intriguing project. Heavenly Father, you deserve to be praised all the time for creating things doable in seemingly impossible situations!

My supervisor Dr Tholakele Ngcobo, I appreciate her unending tolerance and support, as well as her willingness to accommodate me despite her extremely busy schedule. I am grateful to her for the challenging direction she provided from concept to completion of this thesis. I am appreciative for her subject matter wisdom and knowledge, as well as the insight and understanding she demonstrated throughout the project.

Phumlani Zuma is a rare jewel. His contributions to this initiative in terms of love, sacrifice, ongoing support, encouragement, and financial support are immeasurable and deeply appreciated. I thank him for covering my registration fees during difficult periods. It would not have been possible to start and finish the project without his unwavering interest and dedication. I appreciate his supportive responsibilities.

Finally, I dedicate this complete degree to my Mother Mrs. Madondo; you never had the opportunity to further your studies, but you made it possible for me to do so. Thank you; this one is for you.

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## CHAPTER ONE

### 1.1 Introduction

This chapter introduces the study on lobola cultural practices in modern Zulu society and how these practices shape gender identity and are a constraint on marriage. The first section of the chapter provides a detailed background of the study by discussing lobola culture in Zulu society and the various initiatives for the practices of lobola within and beyond South Africa's borders. This is followed by an outline of, the research objectives, research questions and the motivation of the study. The chapter also provides a comprehensive delineation of methodological considerations and theoretical framework before wrapping up with a brief breakdown of the chapters.

### 1.2 Background information

Lobola cultural practices are an old practice amongst the Zulu and Xhosa ethnic groups. According to Spencer (2008), "Africans in South Africa frequently engage in different cultural activities" (in Spencer, 2012:2). Culture is defined as a set of basic assumptions and values, orientations to life, beliefs, policies, procedures, and behavioural conventions that are shared by a group of people (Spencer, 2012). The definition shows that while cultural practices apply to everyone in the group, each needs to determine the degree to which they will abide by the related procedures (Idang, 2015). Lobola is one of the traditional practices that are part of the marriage process and is viewed as being significant to culture among various ethnic groups. MacDonald (2019) emphasises the point that people build and recreate culture because it shapes who they are and what they will become. Lobola is a core institution founded in cultural practices as a means of creating families and serving as one of the key prerequisites for getting married (Pauli, 2016). Among Africans, there can never be marriage without lobola payment. This is because, among Africans, lobola is seen as an important aspect of culture that must be carried out following cultural laws and customs. A man who wants to get married is expected to pay a lobola fee to show his commitment to marry by the beliefs and ideals of the community (Posel, Rudwick and Casale, 2011).

Lobola cultural practices are meant to build a relationship between the family of the bride and that of the groom. It includes the process of *ukulobola* and lobola payment which are two different concepts that are used when partners are about to get married. According to Rajuili (2004) *ukulobola* is defined as the entire marriage process, between the family of the bride and the groom. Lobola is then a gift given to the bride's family from the groom, in the form of

cattle, cash, or both (Rajuili, 2004). Burns (2005) additionally concurs that many African ethnic groups have these practices which are governed by the transfer of cattle or cash from the groom's family to the bride before marriage. The cattle or cash that is transferred is variably known as the bride price, bride wealth, or *lobola*.

Rajuili (2004) further contends that in the exchange that takes place during *ukulobola*, the bride's family receives a son, and the groom's family receives a daughter and wife. The bride's family is also compensated with cash or cows as part of the lobola payment that can be paid in full or instalments but must be completed before the bride and groom get married (Rajuili, 2004). Ansell (2011) emphasizes that the lobola cultural practice serves to symbolize many social identities and relationships, including the passage into maturity, and the validity of the marriage. The study on lobola cultural practice in contemporary South Africa by Msweli (2020) concurs, that *ukulobola* is connected to presenting gifts to the bride's family however, on the other hand, she claims that in other countries the bride additionally presents gifts to the groom's family.

### **1.3. Global overview of lobola cultural practice**

Paying lobola is a widespread African tradition. However, lobola is practised in a variety of ways in other countries although there are also some similarities. It is known as bride wealth for some, bride price for others, and lobola in South Africa. This is connected to the exchange of gifts with the bride's family. In some cultures, the bride also presents the groom's family with gifts. According to Laiphrakpam and Aroonsrimorakoti (2016), in India lobola practice is different from that of African cultures where it is transferred from the groom's family to the bride. They indicate that in India lobola is divided into two categories: dowry, which is transferred from the bride's family to the groom, and bride price, which is transferred from the groom's side to the bride (Laiphrakpam & Aroonsrimorakoti, 2016). They further indicate that dowry is an inheritance that the bride brings to her marriage, it is passed down from one generation to the next, from parent to daughter (Laiphrakpam and Aroonsrimorakoti, 2016). Dowry is defined as wealth given to a daughter at her marriage as a contribution to the practical life of the newly married couple. One may say that the common thread discovered is the desire to share wealth with a partner. Bride price and dowry are both agreed upon before marriage by the families involved, though one is a form of money, and the other might be both money and property (Laiphrakpam and Aroonsrimorakoti, 2016).

In the same work, Laiphrakpam and Aroonsrimorakoti (2016) draw us to the Thailand practices where lobola is known as 'ka-Nam-nom' or 'milk money'. This is in reference to the payment for milk and nursing babies. Unlike dowry, which is paid by the bride's father to the groom's family, milk money is provided by the groom's family to the bride as a form of appreciation like in other countries. However, there have been many changes in Thailand in both marriage processes and transactions involving money or any other precious property, such as a diamond ring, land, a house, a car, or a bank account. The modern lifestyle has had a significant impact on the dissolution of milk money, which has been replaced by a new category of marriage transaction known as "sinsodthongman" which signifies that as the world changes, so people do. It is not that people lose their culture, but that they are compelled to adapt to a new way of thinking because of shifting trends (Laiphrakpam and Aroonsrimorakoti, 2016).

#### **1.4 Aim and Objectives**

This study's main aim is to investigate how the lobola practices in modern Zulu society shape gender identity and constrain marriage.

The aims of this study are:

- To examine lobola cultural practice in Zulu society
- To explore marriage process in Zulu society.
- To analyse the relationship between lobola practice and gender stereotypes.

This study will answer the following questions:

- How lobola practices is practiced in Zulu society?
- What are the lobola processes in Zulu society?
- What is the relationship between cultural factors and lobola practices?

#### **1.5 Motivation of the study**

Among Africans, lobola and marriage is perceived as an integral ritual and aspect of socio-cultural life. It has been handed down from generation to generation and sustained from time immemorial to this date. Traditionally, ilobolo was determined by the family of the groom as a way of gratitude to the bride's family for the upbringing of their daughter. It could be in the form of pumpkins and other goods that were deemed valuable. There was no monetary exchange and therefore, the term, "payment" was not utilized. Lobola was not regulated until 1869 when it was formalized by the then Natal Secretary for Native Affairs, Theophilus Shepstone. Ten cattle for the bride were given to the family including the eleventh cattle dedicated to the

mother of the bride, and fifteen for the Chief's daughter. The cow designated for the mother of the bride represents the daughter's virginity. There is no limit for the daughter of the king. Lobola was in the form of an object or goods and therefore it is supposed to be a gift and not payment. Post-apartheid and with the advent of democracy in South Africa, many people moved away from their traditional families to cities to settle for jobs. The varying views of lobola most people in modern times use money as a gift to the family of the bride and has been reduced to transaction or payment as they have been exposed to modernization, colonization and hegemony of Western cultural practice,

and the degree to which it is practised in rural and urban areas are evidence of this. It is not known if their opinions on lobola cultural practice differ from those expressed in the literature or from those of their senior relatives.

In this study the findings will shed light on how lobola is practiced by Zulu people in modern society. The focus of this study is on the Zulu people who live in the Willowfontein community, a Pietermaritzburg suburb that is part of the uMgungundlovu district in the KwaZulu-Natal province. This area has a high concentration of Zulu people who originate from various communal rural areas where cultural norms and traditions are strictly upheld and have settled in cities and suburbs for economic reasons. One of the aspects of this research would be to ascertain if their opinions about lobola have altered since they left their families and how this migration has influenced their current attitudes. Being in a new environment enables individuals to be exposed to various lifestyles and interact with individuals from various cultures, which may affect their outlook on life. Exploring their perspectives on lobola cultural practice in the context of modernization and determining whether this change is influenced by social contact will be intriguing.

By examining the attitudes of Zulu people, the study seeks to fill the knowledge gap on lobola practices as a factor in shaping gender identities accounting for a decline in marriage. In modern societies, lobola has generated a lot of discussion and controversy. The age at first marriage decreased between 1996 and 2016. According to the 2016 South African Community Survey; in 1996, it was 47, 7 years old, and in 2016, it was 56, 5 years old (Statistics South Africa, 2018). This is because marriages are put off for a variety of reasons, including the high amount of lobola payments. In the context of South Africa's precarious economic condition, it is challenging for people to find employment that will enable them to afford lobola payments. Even though many studies have documented the practice of lobola, clarified its significance, and highlighted the drawbacks attached to it, few researches have examined the viewpoints of Zulu people in modern societies on lobola.

## **1.6 Research methodology**

According to Creswell (2008:320), “research methodology is the study and science of how research is conducted, how information is gathered, and how the researcher learns about a research subject.” This section provides explanations on the research methodology, data collection tools, administration of the questionnaire, sampling strategy, ethical considerations, data analysis, trustworthiness, and thesis structure.

### **1.6.1 Research approach**

There are two types of research methods: qualitative and quantitative. Kennedy (2013:327) claims that “understanding how people define, describe, and figuratively make meaning of experiences is increasingly important during the qualitative data collecting and processing process.” By doing interviews and making observations, the researcher can obtain a comprehensive viewpoint (Denzin and Lincoln, 2005). Quantitative research is defined by Sekaran and Bougie (2010:8) as an “organized empirical study of observable events using statistical, mathematical, or mathematical methods.” The creation and application of mathematical models is the aim of quantitative research, theories and/or conjectures relevant to the study issue.

This study’s approach fits into the interpretive research paradigm. The foundation of an interpretive research paradigm is the belief that the focus of qualitative research conclusions should be on revealing many facets of reality rather than trying to find a single, objective reality (Guest, Namey & Mitchell, 2013). According to Wahyuni (2012), interpretivists also recognize that people’s varied experiences, histories, and presumptions all play a significant role in shaping the reality that emerges in their different social contexts through interactions with one another. This study’s use of a qualitative research approach is associated with the interpretive research paradigm.

### **1.6.2 Data collection methods**

Two different data collection methods namely semi-structured interviews and questionnaires were employed in this study. Semi-structured interviews are unsystematised interviews that are frequently used by qualitative researchers with the main objective of examining a phenomenon in its natural environment as opposed to verifying a particular hypothesis (David & Sutton, 2004). The researcher is consequently unlimited as compared to a structured interview, which is one of the main benefits of employing this data-gathering strategy (Kajornboon, 2004). In-depth inquiries concerning the phenomenon being studied can also be made during this type of interviews without feeling obligated to stick to the interview guide’s instructions (Patton, 2002). The main drawback of this approach is that researchers may find it challenging to acquire pertinent data due to poor questioning skills.

For this study, data from the identified participants in the sites chosen gathered in two phases. Semi-structured interviews employed to gather data from the identified participants in the selected sites for this study. These participants included local church pastors and well-known

marriage counsellors. Questionnaires were also employed as a primary data source for this study through a presentation at the United Ethiopian church, the Willowfountein branch. These participants included married participants and participants who are still involved in the process of lobola. This data collection method's main presumption is that participants' behaviour is influenced by and further reflects their values and beliefs (Marshall, 2011). Furthermore, using documents as a method of data gathering entails analysing documents that contain proof of the phenomenon under research (Bailey, 1994). In this study, document review served as a secondary source of data to support few arguments. Books, policies, project reports, journal papers, and project summaries are among the documents that were examined.

### **1.6.3 Sampling**

Sampling methods are examined as either probability sampling or non-probability sampling (Sekaran & Bougie, 2010:987). "A collection of sample strategies known as non-probability sampling aids in the process of choosing study units from a population of interest for researchers." These units come together to form the sample that the researcher examines. "One fundamental feature of non-probability sampling methods is that samples are chosen not by chance but rather according to the researcher's subjective assessment (Stirling, 2001:14)." Purposive and quota sampling are two non-probability samplings used in this study.

## **1.7 Theoretical framework**

It is important to have a theoretical framework that is central to the research. Bawah (1999:35) states that "theory helps research to follow a certain pattern, helping the researcher not to find him or herself wandering off". Everything, from the researcher's comments and achievements, is controlled by the theory. A theory is the best source of information on the subject topic. This study is underpinned by two theories which are modernization and liberal feminist theory to guide the direction of the inquiry and making sense of the findings.

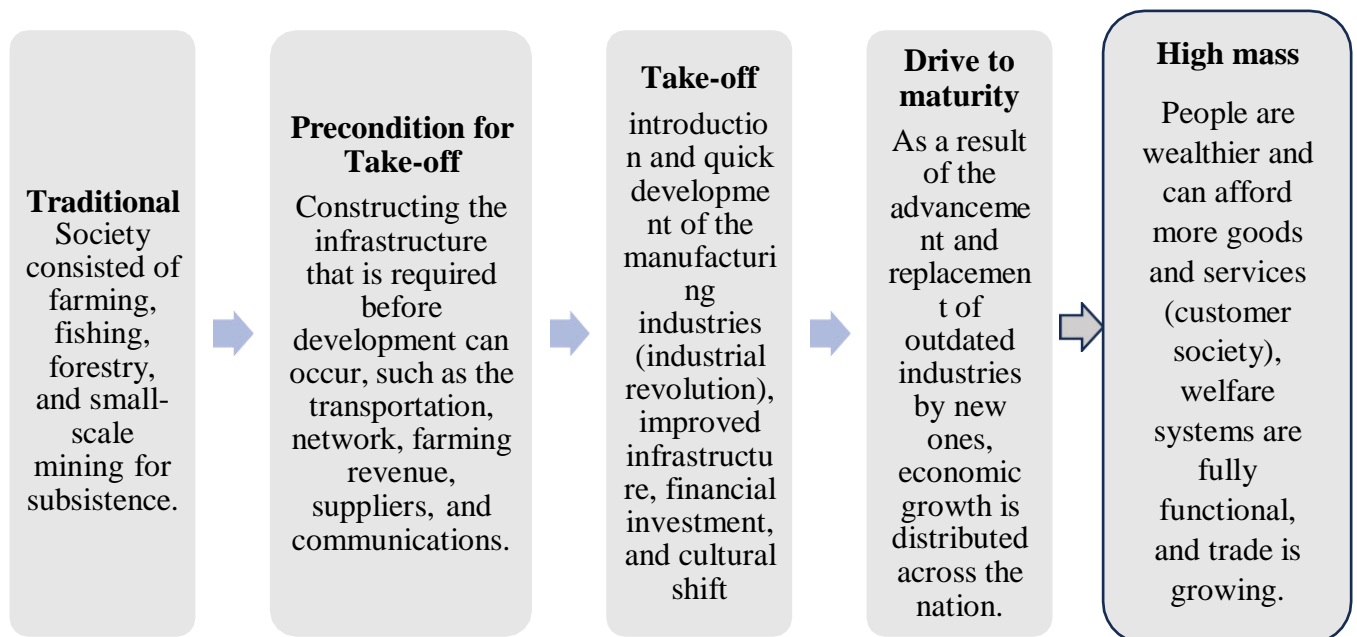
### **1.7.1 Modernization theory**

Modernization refers to a model of a progressive transition from traditional to modern society covering both economic and social developments (Reyers, 2001). This indicates that institutions are more likely to transform, change and adapt to new orders. According to this view, this process entails breaking the chains of traditional society and moving towards the space of modernity. Rostow (1960) describes linear stages of modernization, traditional, pre-condition to take off, take off, drive to maturity, and high mass consumption. These stages show

the progressive growth of societies from traditionalistic values, beliefs, and attitudes to modern technological advancement (Rostow, 1960).

Rostow (1960) described the stages of modernization that nations go through to become developed to include the traditional stage, which is marked by agricultural and hunter-gatherer societies that are firmly rooted in their old ways and a minimal use of technology that hinders economic advancement. Preconditions for take-off, or the second stage, is defined by a rise in agricultural production and improvements in agricultural equipment that boost output volume, speed, and efficiency and spur industry expansion. The mining industry’s growth has led to an increase in trade, and as the population grows, so does the demand for agricultural products. A few of the economic characteristics include a rise in trade brought about by the mining industry’s expansion and an increase in demand for agricultural products because of population growth. The third stage is known as “economic take-off,” during which economies grow rapidly and industrialization begins. The fourth stage, known as the drive to maturity or a period of consolidation, sees the application of contemporary science and technology to most economic sectors, expanding the number of leading industries. The final step before a nation transition into a capitalist economy where goods are produced in vast quantities is known as high mass consumption.

**Figure 1.1 indicates Rostow’s stages of modernization.**



**Source: Ruccio (2018)**

Although the primary focus of Rostow's modernization theory is economic development, it also considers the social development of societies as they shift from traditional to contemporary modes of living. In this study, the application of modernization theory centred on social components such as changes in how society behaves and adapts to modern ways of life. Zulu societies are sometimes thought to be mostly modern. The implication is that modern society adopted Western economic methods, norms, and values to develop.

### **1.7.2 Liberal feminist theory**

According to Tong (2018), feminist theories are varied and diverse. All of them look at women's experiences of gender subordination, the causes of women's oppression, how gender inequality is maintained, and what can be done about it. Liberal feminists contend that women have the same moral reasoning and agency potential as men, but patriarchy particularly the gendered division of labour, has traditionally denied women the opportunity to articulate and exercise this reasoning (Tong, 2018). These forces contribute to pushing women into the domestic realm, preventing them from fully participating in public life. Liberal feminists argue that women in heterosexual marriages face gender inequality and that marriage does not benefit women. Married women, according to this feminist theory, are more stressed than unmarried women and married males. As a result, for women to achieve marriage equality, the sexual division of labour in both the public and private realms must be altered.

### **1.8. Ethical considerations**

It has been argued that "when a researcher conducts a study on either qualitative research or quantitative research, reliability, and validity guarantee that the research is reliable" (Sekaran, 2003: 612). In qualitative research, the notion of trustworthiness, credibility, and transferability that is building confidence in the findings replaces the idea of discovering truth through measurements of validity and reliability (Stirling, 2001). Credibility, transferability, and trustworthiness can be maximized or assessed in this study by presenting excellent qualitative research findings that can be supported by evidence. To answer the study questions, the researcher makes sure the data is reliable by ensuring that the sample is representative.

### **1.9 Data analysis**

According to Berg (2009:113), "the process of carefully examining collected data and turning it into a significant piece of knowledge is known as data analysis." To illustrate the conclusions,

the information acquired from interviews and questionnaires is displayed using textual information, tables, and graphs. The research uses thematic analysis to analyse the data.

### **1.10 Thesis structure**

In keeping with the aims as well as the key research question described above, this study is composed of six chapters:

**Chapter 1:** Is the introduction that presents a brief description attached to lobola cultural practice, provides a brief description of lobola culture globally. It additionally, highlights the research aims and objectives of the study, the research method, sampling and the theoretical framework that guides the study.

**Chapter 2:** This chapter reviews the literature on lobola cultural practice.

**Chapter 3:** The chapter outlines the methods, which includes research design, data collection methods, sampling, and analysis. Ethical considerations, trustworthiness and limitations of the study are also discussed in this chapter.

**Chapter 4:** This chapter discusses theories employed in the study.

**Chapter 5:** This is the crust of the research as it presents the data and discussions linked to the data.

**Chapter 6:** This chapter provides an overview of the entire study, summarising the study's findings and discusses foreseeable challenges and recommendations for future studies.

### **1.11 Conclusion**

This chapter has provided a thorough introduction to this study through the presentation of a background and context to the study, a brief discussion of a global overview of lobola cultural practice, a presentation of the research objectives and research questions, the motivation for the study, research methodology, an outline of the theoretical framework that forms the study, and finally the breakdown of all the thesis chapters. The following chapter presents a review of the relevant literature.

## CHAPTER TWO

### LITERATURE REVIEW

#### 2.1 Introduction

Lobola cultural practices are not confined to South Africa. They can be found in other parts of Africa and even outside the continent, in Asia, for example. This chapter highlights and acknowledges the contribution made by different scholars on lobola practice. The literature related to lobola practices is reviewed and subdivided into one that focuses on a global overview of lobola practices, lobola practices in the African, lobola practices amongst Africans in South Africa as well as lobola practices in KwaZulu-Natal.

#### 2.2 Global overview of lobola cultural practice

Lobola is commonly practiced in most African cultures. However, various researchers reveal that countries like India and Thailand also have practices similar to lobola where the common thread is giving gifts to the bride's family as a crucial step into marriage. Laiphrakpam and Aroonsrimorakoti (2016) posit that in India lobola practice is different from that of African countries where the lobola goes from the groom's family to that of the bride. In India lobola is divided into two categories: dowry, which is transferred from the bride's family to the groom's family, and bride price, which is transferred from the groom's side to the bride's side (Laiphrakpam & Aroonsrimorakoti, 2016). They further posit that dowry is an inheritance that the bride brings to her marriage, and it is passed down from one generation to the next, from parent to daughter (Laiphrakpam & Aroonsrimorakoti, 2016). Dowry is defined as wealth given to a daughter at her marriage as a contribution to the practical life of the newly married couple. The common thread in all this is the desire to share wealth with a partner. Bride price and dowry are both agreed upon before marriage by the families involved, though one is a form of money, and the other might be both money and property (Laiphrakpam and Aroonsrimorakoti, 2016).

Laiphrakpam and Aroonsrimorakoti (2016) further posit that in Thailand, the lobola is known as 'ka-Nam-nom' or 'milk money, and it refers to the payment for milk and nursing. Unlike dowry, which is paid by the bride's father to the groom's family, milk money is provided by the groom's family to the bride as a form of appreciation like in other countries. However, there have been many changes in Thailand in both marriage processes and transactions involving money or any other precious property, such as a diamond ring, land, a house, a car, or a bank account. The modern lifestyle has had a significant impact on the dissolution of milk money,

which has been replaced by a new category of marriage transaction known as "sinsodthongman." This signifies that as the world changes, so do people and their cultures. It is not that people lose their culture, but that they are compelled to adapt to a new way of thinking because of shifting trends (Laiphrakpam & Aroonsrimorakoti, 2016).

### **2.3. Lobola cultural practice in African context**

Many African ethnic groups practise lobola as a cultural aspect that governs the transfer of cattle or cash from the groom's family to the bride before marriage. The cattle or cash that is transferred is variably known as the bride price, bride wealth, or lobola. Furthermore, researchers, reveal that paying lobola for a woman is a common practice in African countries like South Africa, Zimbabwe, Ghana, Nigeria, Zambia, and Malawi (Onyeneho, 2006). In this discussion, in as much as South Africa is an African country, it will be treated on its own since it is where the study is located.

Onyeneho (2006), who studied lobola practices in the Mbaise culture of Nigeria, asserts that lobola traditionally entails the groom's family offering something in exchange for the bride, whether it be money or something in kind. The number of children, ideally boys, the wife can have directly related to the amount of lobola that the husband gives to the bride's family. The lobola amount is also based on her capacity to meet her husband's nutritional demands as well as his other needs particularly his sexual needs. This is why a woman who can have ten (10) pregnancies receives a goat for the productivity of the waist ceremony and a woman who can have nine pregnancies receives a chicken. A cow is presented to a woman who can have twelve or more children as a prize for her great birthing skills (Onyeneho, 2006).

Mills (2010) concurs stating that the ability of a woman to bear children has historically been highly valued since after marriage. The husband and his family are entitled to all the children, and lobola is regarded as a sufficient payment for the bride. He also notes that lobola is the bride's family's payment for all the trouble and costs involved in raising a woman. If the bride's family feels that they would be losing out on her assistance within the family unit, the man and his family must make up for this loss. Therefore, if a woman is unable to bear children, the husband's family may request that lobola be returned or that a substitute wife be provided. Moreover, Mills further argues that lobola grants the groom control over the womb of his wife. As a result, the children get their father's name and totem. The husband also has the legal right to his wife's creative output.

According to Mawere (2010), in his study on the changing philosophy of African marriage, the relevance of the Shona customary marriage practice is Kukumbira. In Shona society, lobola is a provision as a gift to the bride's parents, it is required for there to be a marriage, and the main part is called roora or lobola. He further asserts that, in Shona society, an ethnic group in Zimbabwe, marriage is an institution that takes on a variety of forms depending on the rituals and practices used to bring two people together as well as the nature of the union itself. The variety in how marriages are conducted is accounted for in part by this multiplicity of forms, but the idealistic component is constant. Shona couples have the option of a civil or customary marriage, but negotiations for lobola typically involve senior representatives from each family. Additionally, lobola has been Zimbabwe's foundation for marriage. However, particularly among young people who are looking for other sorts of partnership, this kind of marriage is losing its relevance and significance (Mawere,2010).

Mawere (2010) further emphasizes that since the beginning of time, the lobola practice has been the cornerstone of marriage in Zimbabwe. Nevertheless, as more and more young people choose other sorts of unions, the lobola practice is becoming less and less relevant and significant. Additionally, marriage is gradually eroding in favour of less formal sorts of relationships. Mawere goes on by saying that due to families charging extravagant amounts for their daughters' hand in marriage, this makes it difficult for most young men to be married, cohabitation and other options have gradually replaced the custom roora in Zimbabwe.

Kang'ethe & Mafa (2014) concur that engaging in a cohabitation, relationship was once frowned upon or thought to be abominable. Additionally, the family and society at large will shame, mock, and stigmatize you as a result. The acceptance of cohabitation unions as a precursor to marriage or as a viable alternative to it has increased recently, especially among young people and teenagers because of the high demands of lobola payments. Furthermore, parents are pressuring their children into this partnership-type of relationship, which is why cohabitation is becoming more and more common. This only serves to reinforce the notion that cohabitation is related to the lobola practice (Kang'ethe & Mafa;2014).

The study conducted by Gumbo (2020) on family sanctioned child kuchaya mapoto (cohabitation) in Zimbabwe highlights that it is now uncommon for young people to follow traditional marriage processes and that just one in ten of them get married by paying roora. She indicates that although lobola practice is related to cohabitation on the other hand to avoid the obligations that come with marriage, couples choose cohabitation as their only option. The

study conducted by Ngobese (2019) on contemporary partnership patterns among the Zulu population, revealed that cohabitation is utilized as a temporary solution that will end once the restrictions of marriage are lifted. Also, it allows couples the chance to become established and solid (Ngobese, 2019). Furthermore, lobola and marriage have nothing to do with cohabitation. However, regarding structural modifications, since most cohabiters are still young and unemployed, they are unable to afford lobola costs or customary marriage, so they settle for cohabitation. This is one of the key factors that has contributed to the rise in cohabitation. The steady erosion of lineage power and changes in the relative status of men's socioeconomic shifts have also contributed to the increase in cohabitation.

Casale et al (2004) acknowledges that lobola is a factor in most people remaining unmarried. The way it is performed, and the amount that the bride's family requests are another matter. In many countries levels of cohabitation have been noted. He distinguishes between two types of cohabitation: the first is cohabitation without the intention to get married, and the second is cohabitation as a substitute for marriage. It appears that historically in African countries, non-marriage was uncommon. The cohabitation rate has increased as the rate of marriage has decreased. In 1995, only 5% of African women between the ages of twenty (20) and forty-five (45) reported cohabiting with a partner, by 2008, this number had risen to 14% (Hunter, 2006). In addition, Hunter (2006), states that lobola is a result of cohabitation and cohabitation results in rising rates of non-marital pregnancies and the phenomena of absent fathers among children. The frequent absence of fathers in many families is often due to financial reasons rather than men denying paternity or acting irresponsibly.

Ngobese (2018) on the study of Lobola Cultural Practice in Contemporary South Africa reveals that besides cohabiting there are now more partners living separately because of the significant changes in lobola practice. In many African countries, this has become a very common practice. Lobola payment is one of the causes that have been linked to the expansion of personal households. Most families reportedly live apart due to the rising lobola payment. However, this does not imply that everyone who lives alone is not financially stable or not earning enough money to pay their lobola, some people choose this lifestyle to deny marriage, and both young and middle-aged people choose this living situation (Ngobese,2018).

Hakizimana (2012) contrasts the statement above by stating that lobola has nothing to do with young adults who frequently live alone. He argues that young adults leave their homes to pursue independence, especially educated women are more likely to live alone than those who are less

educated (Hakizimana, 2012). However, he makes links with Ngobese when she argues that educated women receive higher lobola payments than uneducated women. This reinforces the notion that lobola payment is one of the causes of individual households in that educated women can be said to be priced out of lobola such that they end up staying alone. Hakizimana (2012) believes that many would prefer to cohabit than waste their money on pricey marriage.

Palamuleni (2011) who conducted a study on the socio-demographic factors affecting age at first marriage indicate that lobola and marriage take place early in Malawi where the age at first marriage is 17 years of age. On the other hand, a study conducted by the population council and UNFPA concluded that like Malawi, Zambia has a relatively high child marriage. In Zambia, before the age of 18, it is permissible for a girl to be paid lobola for and married off. This has been identified as a significant barrier to human rights. 31 percent of women in Zambia get married before the age of 18 years. Furthermore, the Demographic Household Survey (DHS) data also confirmed that, for most African countries, the average age at first marriage is between 15 and 19 years, except for Namibia, Botswana, and South Africa, where the average age is projected to be 24 years. This discussion demonstrates that some regions of Africa, despite the excessively high demands for lobola prices, still view marriage as an early event, whereas Southern Africa and other regions of Africa witness a transition away from lobola as a primary means of family formation.

A study on the commercialization of bridewealth among the Kipsigis of the beret constituency Southern rift valley in Kenya conducted by Komongoi (2018) reveals that The Rift Valley area of Kenya's agropastoralists represents communities that both traditionally and currently upload the lobola payment. Whereas bridal lobola is typically paid in instalments in other groups. The Kipsigis make a single payment that historically includes cows but today also includes cash. He highlights that among the number of cows sent as lobola to the bride's family are *teta ne Sabai* or *chemwai* (cows lactating). This cow and her calf are regarded as the centrepiece of the nuptials. The two bring together the families that have intermarried as well as representing procreation for the new family. Since the groom has the right to pull fruit from his wife's womb moreover, *Kimwai* (the bull) is necessary for production. A total of nineteen goats and sheep are presented along with the cattle. Alternatively, a cow may be given in the place of goats and sheep.

Additionally, he states that the payment of three cows, one goat, and 20,000 cowrie shells, is required among the Lowiili tribe in Ghana to legalize marital unions, and the final payment is due when the bride shortly joins her husband. In Ghana, lobola is known as Gonja, which is a minimum of 13 shillings and 12 kolas, which is equal to R0,50 in South Africa and is regarded as a small sum. However, lobola practice in Ghana is complemented by courtship and providing presents to the prospective bride's parents from the groom's side.

### **2.3.1 Lobola cultural practice in African context in Southern Africa**

The discussion above focused on recent studies that were pertinent to lobola practices outside South Africa. This study is conducted in modern KwaZulu society of South Africa. Therefore, reviewing research done in South Africa on the lobola practice is crucial. Lobola practice is a long-standing practice among South Africans especially the Zulu and Xhosa ethnic groups. In Sotho communities it is called magadi, and mala among the Venda people. It is regarded as an integral component of their culture and has great cultural value. It also forms their cultural identity, and it is what distinguishes them from other cultural groups.

Posel and Rudwick (2012) acknowledges that Theophilus Shepstone, the Natal secretary for Native affairs, codified the practice of giving lobola to the bride's family by designating ten cows plus one additional cow that belongs to the bride's mother as *inkomo kamama*. Hosegood (2009), on the study titled *Dispensing with marriage: Marital and partnership trends in rural KwaZulu-Natal* claim that due to urbanization, where the proportion of urban people is increasing, lobola is now paid in cash. This makes Zulu marriage more vulnerable than other traditions because the bride price must be paid, among other lengthy formalities that increase the cost of the marriage. Posel, Rudwick and Casale (2011) argue that in South Africa, a prospective husband must pay lobola to the bride's family to legalize a traditional union. Historically, this tribute was made in the form of cattle, often 11 cows, and was so large that men had to submit to it. In long periods of wage labour after leaving their homesteads (Hunter, 2006). However, the study indicates that the lobola payments are still a major roadblock to marriage, which is one of the main causes why marriage rates are lower and mean marriage age is greater among than other population groupings (Hunter, 2006).

Nyirongo (1997) contends that lobola is evidence that marriage has been accepted by the community at large as well as by the immediate families and the law. For the husband to be able to claim the woman as his wife and the children as his own in the event of a divorce, lobola must be paid in full. A study conducted by Semanya (2010) on the impact of Magadi on young.

Basotho couples before marriage, reveal that for the bride, the normal price of Magadi in Basotho was roughly 12 cows, which is presently equal to R10,000 nevertheless, the cost increases each year. She further indicates that there are a few factors that constitute marriage amongst Basotho. However, even though there have been changes in lobola practice, it is still a cultural practice that has a very favourable effect in the society. Lobola serves as a means of fostering a closer relationship between two families and is very important in culture. She continues by stating that lobola is a meaningful present and an acknowledgment of a priceless obligation that the bride's family group owes to the bridegroom's family group. Lobola strengthens the family unit and serves as a guarantee of both family's good faith.

In contrast, Himonga and Mnjoo (2006) argue that once the lobola has been decided upon and the first instalment has been paid, the couple is regarded as husband and wife. Semanya (2012) concurs with the view taken by Himonga and Manjoo as contrasted by of Nyirongo because the study she conducted reveals that a Mosotho man has the right to claim the wife and kids as his own even if Magadi is not fully compensated. They take a positive stance that the purpose of lobola is to achieve a goal, namely a negotiation or procedure that leads to the merger of two families, which serves to formally recognize a union between two people. He also adds that lobola is closely related to education today and that a partner's appropriateness, particularly in terms of cost, is determined by both factors.

Semanya (2012) additionally reveals that families of both husband and wife, known as bommaditsela in Basotho people, negotiate Magadi. Often, the uncle stands in for groom's family and aunt stands in for the bride's family during Magadi negotiations. While groom's uncles speaking to the woman's family, they do so with phrases like *re tšile o kgopela sego sa meets* (we are asking for a gourd of water- meaning we are for lobola negotiations). Semanya (2012) also emphasizes that the uncle and aunt's responsibilities extend beyond discussing Magadi, if the couple has problems, they are also obligated to provide traditional counselling before the future marriage.

Rapalani and Musehane (2013) in the article arranged marriage practiced of the Vhavenda community in Vembe district, Limpopo province South Africa contends that an unusual marriage process or lobola is followed by an African cultural group in the Vhavenda community of Vhembe. In the Vhavenda community, it is important to educate both men and women on how to make culturally appropriate marriage partners. They do this to live up to cultural norms. Parents enrol their children in cultural initiation schools so that they can

advance through the phases beginning at a young age. The Tshivenda culture recognizes a girl as eligible for marriage when she has undergone the domba ceremony, and thondo ceremony is also required for a male to be eligible for marriage. When prospective husbands visit the family to make a marriage proposal, the girl's parents would respond on her behalf by advising her to first enrol in Domba school if she had not done so. For females who are ready to get married, this is the school because she is still considered young. A girl who has not attended this school is not suitable for marriage, unlike Zambia and Malawi where marriage takes place at an early stage.

Moreover, Rapalani and Musehane (2013) additionally state that males who have reached the point where they are ready to get married inform their parents in ways that are considered appropriate. The parents do not immediately accept the name he offers for the girl, instead they send agents to investigate the parents of the chosen name to determine whether the girl comes from a respectable household and whether her parents do not frighten people. Another consideration is how she behaves, if the man's parents discover that the girl lacks these qualities, they will forbid their son from marrying her. However, if they are happy with the family, they send a middleman to the girl's family to propose that the girl should marry their son. During the official lobola negotiating process, families reach an agreement on the lobola price, typically in the form of cattle that the groom must give the bride's parents. Once the lobola is paid the bride and groom are obligated to abide by the decisions made by their parents.

Although lobola is common practice amongst the Zulu and Xhosa tribe. Hlophe (2021) posits that the other Xhosa people practice abduction (*ukuthwala*). Machaka (2018) affirms that before traditional marriages were accepted in South Africa, the Cape Colonial Government outlawed the institution among Africans. According to this government, customary weddings featured a component of abduction (*ukuthwala*), which amounted to the crime of kidnapping. Abduction (*ukuthwala*) particularly in Xhosa groups, was and is still performed in some South African communities despite its criminalization (Machaka, 2018). Abduction (*ukuthwala*) is nothing more than rape and forced child marriage. In recent years, it has come to be perceived as a kind of gender-based violence or a negative cultural practice (Scheepers, 2016).

According to van der Watt and Ovens (2012), abduction (*ukuthwala*) was conducted in the spirit of Ubuntu; hence, it's critical to comprehend the practice's origins and recognize the Ubuntu spirit that drives it. Nkosi (2009) contend that in empathy with the suitor's upright who may be reserved or hesitant, initiated by the community, the girl would be abducted. After being

brought to the man's village, on the same day and potentially even at the man's village, her guardian will follow up and take her back if he does not receive one or more cattle as a serious pledge for the future marital union (Capazorio, 2012). Everything was done in a formal, traditional manner, and cattle were a sign of developing bonds and kinship between the two families.

Huisamen, Nosilela & Kuschula (2010) emphasizes that after a young woman is *thwalwa'd*, her parents receive communication from marriage negotiators (*abakhongi*) informing them to seek this side for their missing daughter which is merely a way of notifying them where she is. Negotiations over the bride price (*lobola*) resume in this situation, and the marriage negotiation process is made public. This is an indicator that the man who *thwala'd* the young female did not mean harm. The locations and timing of *ukuthwala* incidents vary, but they typically occur when the woman is not at home. For example, during traditional ceremonies, or when young women go to fetch water or firewood.

Mokomane (2004) brings the significance of two types of *ukuthwala* into focus, namely the custom of *ukuthwala*; and the misuse of the custom, which they refer to as actual occurrences of kidnapping by force and faked incidents of abduction. In the latter, the young man and woman both decide to elope, but the woman instead chooses to pass the elopement off as an abduction to avoid appearing to be floating her parents. He also argued that Xhosa culture was dominated by forced marriages. Mwambene and Slot-Nielson (2011) concluded that this is by the accepted customs of the Thembu people because all arrangements are made as in the ceremony of the *ukwenda* , with the exception that the woman was abducted before the cattle *ukuthwala* kraal ceremony was performed at her kraal.

According to Mwambene and Slot-Nielson (2011) upon getting married, women would invariably cry and protest, because it was considered immodest not to. He added that out of the 26 marriages in Pondoland that were investigated, 5 were arranged marriages, 5 involved a woman being taken away, 13 involved eloping, and 3 involved a woman who had been married off by her people before escaping and marrying a boyfriend. Hunter (2006) concluded that there is a great deal of freedom in choosing partners. Additionally, he asserts that although a woman was typically expected to accept her father's choice of a husband for her, the number of incidents of elopement demonstrates that many rejected their father's desires. A man was also not required to marry a woman he did not love. Nonetheless, I contend that Mwambene and

Slot-Nielson conflates abduction (*ukuthwala*) with marriage, much like several other researchers.

### **2.3.1.1 Lobola cultural practice in KwaZulu-Natal (KZN)**

In KwaZulu-Natal lobola practice is an old-age practice and it is a very common tradition among Zulu people. Hosegood and McGrath (2009) affirm that lobola is only negotiated by the families of the bride and the groom and is rarely paid in full before the marriage took place. They, additionally state that the bridegroom is allowed to bring whatever he could afford, but it is considered an act of honour to present as many cattle as possible, with no minimum quantity of cattle ever specified.

A case study of uMlazi T-section, Durban KwaZulu-Natal conducted by Msimanga (2016) reveals that in Durban during lobola negotiation lobola negotiators *abakhongi* visits the family of the bride, but it is possible that when *abakhongi* shows up at the bride's home, the bride's father would not be there. He frequently waits outside at the back of the home. Occasionally, the father climbs the tree or maybe rolls himself in a blanket and stays inside refusing to leave until a monetary gift is given. To help the father get down from the tree, *abakhongi* are asked for money. However, modern fathers, on the other hand, rarely walk outside, although there may be a light-hearted conversation about the fact that the mind is in a tree and how to get him down. *Abakhongi* becomes very careful with how they interact with the people who initially present the bride's father because he would influence them since the father does not actively engage in lobola negotiation, instead, kinsmen or a spokesman take part.

Shangase (2019), states that during the lobola process, several stages occur, and each stage notes something in the bride and the groom's family. These stages include the lobola negotiations, gifts (*izibizo*), where the groom's family presents gifts to the bride's family, *umbondo*, where the bride's family presents groceries to the groom's family, the wedding/*umshado* stage, which is the actual wedding day, and the *umabo* is the last stage, where the bride's family presents gifts to the groom's family after the wedding ceremony. Although these stages can be time-consuming and require financial resources, they are important for the bride and groom in becoming one unit and it is important to pay attention to each step of the marriage process that the Zulu ethnic group adheres to.

Msimanga (2016) claims that a monetary gift given to the bride's father for coming out of the tree is called *imvuka* and mouth opener (*imvulamlomo*) is required for the bride's father's kinsmen to start talking with *abakhongi*. Teeth opening (*ingqaqhamazinyo*) and *izikhwehlela*

(for coughing up the phlegm to be able to talk) are two more amounts that are requested. Negotiations for the lobola cannot begin in earnest until these initial funds, known as *celwa*, are settled. In the room where the men are negotiating, the mother of the bride is accompanied by a female kinswoman or friend who speaks on her behalf, *amakhambi* and *ucato* (an anti-emetic taken when the bride was a child) money is requested. For which she may go down on her knees, and she did when giving birth *amadolo* knees money and money for *amabele* (the breast), for having fed the bride while she was a baby is also requested.

Msimanga (2016) did not only mention the lobola stages but also explained how the stages occur. He acknowledges that lobola demands are stated during the first contact of the lobola process, or the bride's family is given merely the *izibizo* need, and lobola matters are handled afterward. *Izibizo* is held at the bride's house and most of the gifts provided are for the bride's mother and female relatives. Every *izibizo* present comprises kitchenware and food items connected to the birth of the baby and whose marriage has now been approved. Often requested things include a paraffin stove, an iron three-legged pot (*ibhodwe lesiZulu*), a wash basin, a towel, soap, an axe, as well as sugar and tea. Msimanga (2016) concurs with Shangase (2019) that the lobola stage notes something about the bride and the groom and their families by indicating that the items given to the bride's family as *izibizo* have symbolic meanings, the axe refers to the process of gathering wood to light the fire, the pot to the container in which the water was heated at the time of the bride's birth, the basin, the towel, and the soup were used to bath the bride as a baby.

Msimanga (2016) further reveals that gifts (*izibizo*) can include dinnerware, cutlery, and other items related to the catering for the visitor who arrived after the birth/delivery of the baby. For tea served at that time, a packet of tea and sugar are usually included. To thank the mother for giving birth to the daughter, gifts (*izibizo*) usually always include the *ubikibiki* goat for the bride's mother. On the other hand, the groom's family typically presents one or more goats along with the gifts (*izibizo*) after the second instalment of the lobola has been paid. The acceptance goat (*imvuma*) is slaughtered at the time of the presentation of the gifts (*izibizo*) to the bride's family for *umkhongi* to agree that the lineage sent him, and part of the meat of this goat is given to negotiators (*abakhongi*) to take home with him/them. To give the prospective groom access to the bride's family's food on this day, another goat is frequently sacrificed by the bride's family as *indlakudla*. From this moment forward, the couple is formally engaged, and the woman is referred to as wife (*umakoti*) and cannot be opposed by anyone else and the man is now son/brother-in-law (*umkhwenyana*).

In the same work Msimanga state that although the initial lobola agreement is made before the *izibizo* presentation, the lobola payment arrangement often begins after the *izibizo* requests have been satisfied. Lobola demands can typically be met all at once, sometimes over years, and frequently not by the time of the marriage. However, in rare circumstances, particularly when family support is available, or the demands are not too high, full payment may be provided in one or two lump sums, and after lobola, which is just before marriage, the groom's family may slaughter the *ilongwe* goat. *Umabo* and *umbondo* are usually always given to the groom's family by the bride's family. *Umbondo* is the reciprocal gift as part of the gifts (*izibizo*) and lobola, and *umabo* is the reciprocal gift that is part of the wedding ceremony, however, in many instances occurs years after the wedding.

According to study conducted by Ursula (2016) on the Wedding Performance: Gender Inequality and System Justification in the White Wedding although the Zulu culture has many beautiful wedding traditions, many urban Zulu brides opt to combine them with white wedding tradition (Ursula, 2016). The additional white wedding can be held on a different day, with the bride and groom donning conventional Western wedding garb like a white wedding gown and tuxedo and engaging in many of the Western wedding rituals. "This Western wedding tradition may have been adopted because they are symbolic of symbols of success and prestige which may explain why they are included in wedding celebrations" (Ma, 2006:64).

The modern Eurocentric, white, heterosexual wedding differs slightly from couple to couple, but the fundamental guidelines for organizing a wedding stay the same (Ursula, 2016). The bride wears a white dress and is carried down the aisle by her father to be given to the groom during the wedding ceremony. She is then unveiled in front of the groom, the couple exchanges vows and rings, and a wedding official, who is frequently a religious leader, pronounces them husband and wife. The couple would then have portraits taken of themselves and the bridal party to preserve the significance of the wedding day while the wedding guests socialized. Following the couple's return, the reception usually features food, dancing, and speeches (Ursula, 2016). A wedding is defined by its fundamental framework, which is deeply ingrained in past customs and enables the performance of a major and predictable ritual.

Although lobola is common practice among Africans in South Africa various researchers reveal that South Africa has seen severe changes in its patterns of partnership, including a decline in marriage, due to lobola practice. According to figures from South Africa (2014), the number of recorded marriages fell from 186522 in 2003 to 150852 in 2014. Moreover, a study conducted

by Palamuleni (2011) observing marriage patterns in South Africa comparing 1996, 2001, and 2007 affirms that compared to the other eight provinces, KwaZulu-Natal has the steepest fall in marriage rates, with Gauteng province having the lowest rates. However, among South African Zulu-speaking women unwed motherhood is even more prevalent. Haffajee (2018), contend that the significance of marriage in South Africa is slowly eroding. Furthermore, a Study conducted by Ngobese (2019) in South Africa using the demographic micro data drawn from a range of representatives' household surveys on marriage discovered that marriage.

Donku (2011) states that the entire lobola process is no longer practiced in its manner, it now entails haggling over extremely expensive financial and material resources, such as technology, many cows, furniture, and a large amount of money. He further emphasizes that even though African ethnic cultures are familiar with lobola culture and consider it to be an integral component of their cultural practices with profound cultural significance but lately lobola is now displaying two sides: a positive one where it strengthens the relationship between the families of the bride and the groom and the status that comes with it, and a negative one where the families take advantage of it.

Studies conducted in 1995 and 2008 by Rudwick and Posel (2011) indicate that 60% of Zulu speakers identify lobola as a hindrance to marriage as is more of get rich scheme. Rudwick and Posel further assert that the issues of unemployment affect all South Africa, as it increased from 36.3% in 1995 to 49.5% in 2003. Furthermore, it is asserted that KwaZulu-Natal is one of the provinces with the highest adult unemployment rate in South Africa. This confirms that even if lobola payment increased in the real term men's capacity to pay lobola would have fallen, as payments got more individualized, and the unemployment rate had increased.

Madikwa (2012) contrasts the above statement by claiming that lobola payment cannot be compared to not paying lobola because it has principles and meaning in societies. He also emphasizes that men who are afraid to get married use lobola as a form of excuse for not getting into marriage. He also underlines that lobola should not be a stumbling block in African culture because it is not about material things, only men who do not want to get married use the payment of lobola as an excuse. He goes on by saying that if a man wishes to marry a woman, the high price demanded will not discourage him because the purpose of negotiation is for the two families involved to sit down and discuss the situation and reach a decision that will benefit all concerned.

Letšosa & De Kleck (2008:205), argues that “lobola undermines equality, denies women, and their fundamental rights, and deepens the gender pay gap.” She continues by claiming that the woman is even more degraded to the point of acquiring property, particularly in cases when lobola was placed at a high price. They see the lobola as a patriarchal tool that promotes women's subordination (Letšosa and De Kleck, 2006). Idang (2015) claims that lobola is used to denote the groom's financial ability to support his family and it not only serves culture but also regulates the behaviour of a person. He examines that traditional and accepted societal standards remain prominent. Culture has strict rules governing how people should behave, the values and traditional cultural roles being regarded as how things should be done and dictate how people should behave.

Laiphrakpam et al (2016) assert that cultural practices like lobola were once optional for the groom, but they have now evolved to be required. Some brides, as well as their families, are materialistic and constantly desire more stuff. Furthermore, lately, the expensive cost of paying lobola is the reason people delay marriage. Paying lobola is seen by men, particularly those in KwaZulu-Natal, as a traditional obligation that fosters respect, pride, and adulthood. However, this aspect of lobola is not recognized as the main goal of this cultural practice.

Chanense (2005), argue against the idea that lobola is a display of pride and respect, especially for the groom and bride as well as their parents and other close family members. In its most basic form, lobola is perceived by women as a reward and a badge of virtue (Dlamini, 2011; Hunter, 2010). Many men believe that their ability to support a bride depends on their ability to pay lobola. Posel et al. (2011) concurs that lobola is regarded as to express appreciation to the girl's parents for raising her well because the mother is given one cow out of eleven cows to keep the girl innocent or a virgin. If the bride is no longer a virgin, the eleventh cow is no longer offered, which poses problems because it puts the bride's family in a difficult situation of being unable to safeguard the girl to maintain her virginity.

Chireshe (2010) concurs with the above statement by claiming that women who have lobola paid are expected to adhere to a few social norms, and there are quite traditional ideas about what makes a woman deserving of lobola and marriage. From this perspective, it can be argued that the value and worth of a woman are perceived to manifest themselves through lobola. He also reveals that a woman who has lobola paid receives significant social standing in the family and community, and this accomplished position is crucial to women. Lobola is seen as an indication of good behaviour, a prize for acting appropriately as a woman, and as something

that adds worth to a woman, critical for a woman's self-confidence, and how she presents herself in society.

Ursula (2016) reveals that lobola encourages patriarchal behaviour that disadvantages women and benefits men. Women willingly participate in and support patriarchal societies that appear to diminish their sense of self as women, objectify them, reveal their sexual and marital status, and may not be in their best interests collectively, which is indicative of the patriarchal nature of marriage. One can claim that women are unaware of the patriarchal overtones and connotations of lobola and marriage, that lobola and marriage represent an authority that must be obeyed without respecting the desires of the subject, or that women are unaware of the various aspects of lobola and marriage.

Hunter (2008) argues that lobola not only perpetuates inequality between men and women but dominates men's social position however, not all men are or feel powerful due to lobola cultural practice. Many, probably even the majority, feel powerless because of their financial situation and the way that lobola cultural practice is now conducted, like how lobola does to women. Economic inequality and other forms of social inequality also foster hierarchies among men. It is still true that being able to afford lobola for men is related to having control over the economy. On the other hand, Hunter (2006) reveals that lobola not only disadvantages women but also puts financial barriers in the way of men wishing to get married. If a couple does not have the financial means to fulfil this traditional practice, they frequently choose to remain unmarried even when they are emotionally prepared to do so.

Morrell (2005), argue that for several reasons, the lobola culture no longer holds much value, but rather puts norms in place as a way of preserving the group and serves to bring order to society. Samurina (2011), opposes the statement by indicating that lobola payment protects women against abuse and violence while also empowering them within the institution of marriage. On the other hand, Ansell (2001) says that there is no connection between the lobola payment and the decline in women's abuse. This is also coincided by Anderson (cited by Nilsson, 2004), who conducted a study into the relationship between lobola and domestic and sexual violence. He discovered that there were opposing viewpoints; nonetheless, some men claimed that it was more acceptable to beat a woman for whom they had paid lobola. Others, however, claim that because they could get away with it, they were more likely to beat a woman for whom they had not paid lobola.

## **2.4 Conclusion**

The chapter focused on recent studies that were pertinent to lobola practice by capture outside of South Africa. This study was conducted in modern KZN societies of South Africa. Therefore, this chapter also reviewed literature that was done in South Africa on the lobola practice. Lobola practice is a long-standing practice among Africans in South Africa, especially among the Zulu and Xhosa tribes; Magadi, in Sotho, and mala in Venda. The practice of lobola is well-known among Africans in South Africa. It is regarded as an integral component of their culture and has great cultural value, it also forms their cultural identity, and it is what distinguishes them from other cultural groups. The following chapter, chapter three discusses the study's methodological considerations.

## **CHAPTER THREE**

### **METHODOLOGY**

#### **3.1 Introduction**

Researchers learn different ways of researching because of the diverse viewpoints and methods for perceiving and interacting with their environment. All researchers' ideas and practices are, nevertheless, guided by predetermined standards. In this chapter, an initial thorough overview of the paradigm, which matches the subject of this study, is presented to help readers understand the researcher's approach choice. Following the presentation of the research paradigm, the chosen research strategy, methods chosen to collect data, and recruitment process of participants will be presented. From then on, analysis process, trustworthiness will then be observed followed by ethical consideration.

#### **3.2 Research paradigm**

A research paradigm is defined as a set of underlying assumptions and philosophies that provide an interpretation of people's perceptions of the world, establishing an intellectual framework that governs the investigator's actions (Jonker & Pennink, 2010). Furthermore, Haase and Meyers (1988) describe a paradigm as a philosophical science or a worldview that incorporates a research approach and assumptions that are intimately related to that worldview. According to Denzin & Lincoln (2005), different paradigms govern the qualitative and quantitative research. Positivism, interpretivism, critical theory, modernism, and postmodernism are four paradigms that could be used for a specific study (Lincoln & Guba, 1985; Newman & Benz, 1998; Babie & Mouton, 2001; Creswell, 2007). Champions of the interpretive paradigm, such as Geertz (1973), believe that scientific approaches (positivism and post-positivism) are reductionist and frequently fail to recognize the value of qualitative inquiry. He also claims that interpretivism stems from a hermeneutic tradition whose primary concern is the interpretation of meaning in discourse as given in human narratives and observed behaviour and activities.

An interpretive research paradigm is based on the notion that the focus of qualitative research determinations is the disclosure of many facets of reality rather than the search for a single objective reality (Guest et al, 2013). Denzin (2010) concurs with the preceding assumption and contends that it is difficult to capture objective reality but rather an in-depth understanding and various validities rather than a single validity. Interpretivists believe that social actors are

responsible for the construction of truth or reality, as well as their perceptions of that reality. Interpretivists see the varying character of individuals' origins, assumptions, and experiences as significant contributory aspects in the production of reality that occurs in their various social situations through interactions in society (Wahyuni, 2012). In addition to these viewpoints, Hennink, Hutter, and Bailey (2011) contend that social reality can vary and have numerous perspectives due to the subjective character of human experiences and worldviews.

### **3.2.1 Interpretive research paradigm**

This study was based on an interpretive paradigm philosophical worldview. The researcher chose this paradigm for the research because she seeks to understand the subjective world of lobola practice concerning gender and marriage constraint in Zulu society. The researcher also relied on the opinions and viewpoints of individuals in this situation and used a variety of data collection methods. The researcher did not segregate people's perceptions from their context. Since this research employed an interpretive paradigm, the ontological and epistemological viewpoints will be discussed. Interpretivists seek an in-depth comprehension of diverse realities and construct their research using a qualitative technique.

Du Plooy-Cilliers et al (2014:30), contend that “interpretivists assert that researchers aim to study reality subjectively and as a result they use methods that are sensitive to the context and will help them gain an in-depth understanding.” Interpretivists emphasize that when researching others, a researcher should consider his or her personal experience. They believe that people are distinct from other inanimate objects and that as a result, people should not be examined in the same manner. Bertram & Christiansen (2014:26) emphasises that “the purpose of social research (and thus of education research) is to understand the meaning that informs human behaviour.” They share the social constructionist viewpoint that there is no one reality or truth regarding the social environment is illusive; instead, there are historically established sets of realities that cannot be generalized. There are numerous interpretations of social acts, and social science should investigate significant social actions. It is argued that “for interpretivists, results are made through the interpretation of data rather than being out there in society waiting” (Bertram & Christiansen, 2014:26).

Unlike positivists, interpretivists believe that objective facts are illusory. This claim supports the social constructionist viewpoint that people collaborate closely to create an item with language. However, it is crucial to note a few other competing research paradigms in the social sciences at this point to defend the choice of the interpretive paradigm above others. The

positivist paradigm is one of the contending paradigms. The positivist paradigm, which is opposed to the interpretive paradigm, is also known as the logical empiricism paradigm (Glesne, 2011). They strive towards law-like generalities, also known as nomothetic generalities, by conducting value-free research to measure social phenomena (Neuman, 2011).

Creswell (2009) also believes that different researchers involved in the observation of a comparable phenomenon produce the same conclusions by employing statistical methodologies and analogous approaches to investigation in the study of large samples. “Positivists also share a belief in the presence of universal knowledge whose application is applicable across situations, which has been dubbed naive realism” (Wahyuni, 2012:97). The post-positivist research paradigm is another alternative research paradigm. Racher & Robinson (2002), emphasise that the advent of post-positivism is related to most researchers' rejection of the positivist approach's early foundations.

Such researchers have rejected the concept of a single true reality, as well as the view that objective and subjective reality are mutually exclusive. “They have also come to believe that there is no ultimate source of knowledge, that it is hard to establish the veracity of discoveries, and that research is not “value-free” (Racher & Robinson, 2002: 468). Post-positivists “are prepared to admit and deal with imperfections in a phenomenologically messy and methodologically imperfect world, but still believe that objectivity is worth striving for” (Patton, 2003:93). Despite post-positivists' rejection of positivism's early foundations and divergent philosophical assumptions, the two research orientations share some similarities. According to Wahyuni (2012), the two study paradigms apply the natural sciences approach inside the realm of social sciences. They also share an ontologically shared understanding of objective and external reality. In conclusion, both methodologies begin with hypothesis testing and apply quantification methods for analysis (Wahyuni, 2012:71).

Tashakkori & Teddlie (1998) contend that the final opposing paradigm is pragmatism, pragmatism rejects participation in the paradigm war between positivism and interpretivism. Hence “this paradigm type sees research philosophy as a series of approaches rather than a set of opposing possibilities” (Wahyuni, 2012:71). Pragmatists believe that the objectivist and subjectivist points of view are not mutually exclusive and that it is necessary to combine ontology, epistemology, and axiology to better comprehend social phenomena (Wahyuni, 2012; Petter & Gallivan, 2004). The researcher chose the interpretive paradigm above rival paradigms such as positivism, post-positivism, and pragmatism based on the strength and applicability of

the philosophical assumptions of the interpretive paradigm. Table 3.1 presents a review of the underlying philosophies underlying different research paradigms.

	<b>Post-Positivism</b>	<b>Positivism</b>	<b>Interpretivism</b>	<b>Pragmatism</b>
<b>Ontology</b>	Critical realism: the truth is only imperfectly perceivable	Realities that are independent of people in a society and are objective and external.	Relativism: Constructing realities and local situations	Realities are renegotiated and interpreted according to their applicability in various situations.
<b>Epistemology</b>	altered dualist/objectivist	The importance of visible phenomena as trustworthy information sources is stressed. The emphasis is also on causal and rule-based overviews that break down phenomena into simpler parts.	Transactional/subjectivist; jointly developed research outcomes	Transactional realism: the construction of knowledge from human-environment interactions
<b>Axiology</b>	Universal reason	Every value is autonomous from research. Additionally, research is done outside of the framework of value systems.  It upholds objectivity and separates the researcher from the data.	contextualized value	Value-laden, practical

**Table 3.1. Table 4.1: Research paradigms (Saunders, Lewis & Thornhill, 2009; Hallebone & Priest, 2009; Guba & Lincoln, 2005)**

The researcher chose the interpretive paradigm over rival paradigms including positivism, post-positivism, and pragmatism because of the philosophical assumptions' robustness and applicability.

### **3.3 Research approach**

Research methodologies are either into qualitative or quantitative. According to Edmonds and Kennedy (2013:110), "qualitative data analysis and gathering place a greater emphasis on understanding how people define, explain, and metaphorically interpret their experiences." It is argued that "this enables the interview process to provide the researcher with a thorough viewpoint" (Denzin & Lincoln, 2005:872). Quantitative research, according to McGregor and Murnane (2010), is an organized empirical analysis of observable phenomena using statistical, mathematical, or computational methods techniques. Therefore, development and use of mathematical models, theories, and/or equations is the goal of quantitative research, theories relating to the research question. As a result, the methods used in qualitative research approaches "produce outputs of words rather than numbers to ensure that a particular social phenomenon is properly understood" (Patton and Cochran, 2012:2). Qualitative data, according to Leech and Onwuegbuzie (2007:558), "places a focus on the characteristics of certain data elements and their relevance, which cannot be gauged through measures of amount, volume, frequency, or duration amount." To fully comprehend a study problem, a qualitative research approach seeks to a population's or subject's perspective as appropriate.

#### **3.3.1 Qualitative research approach**

Since this study aimed to shed light on the lobola cultural practice in modern Zulu society which requires the designed data collection methods for qualitative investigation to answer in-depth questions like "what, how, and why" of a phenomenon. This research study can be easily related with qualitative strategy. The use of qualitative strategy has many benefits, not the least of which is that it puts the researchers in a better position to get accurate and reliable data because it puts them closer to the respondents or the source. "To create knowledge that can be shared and applied to other similar studies outside of the intended setting, qualitative research methods are based on the idea that research is a systematic and reflective process" (Malterud, 2001:483). On the other hand, a quantitative research study places more emphasis on numerical measures and an examination of the connections between various variables. Quantitative studies, according to Cooper and Schindler (2008:710), "involve counting factors that are related to many types of behaviour, knowledge, and opinion."

In this study the researcher employed a qualitative approach, which in accordance with McMillan and Schumacher (2006:789), “entails relatively small-scale studies for in-depth investigations with the goal of understanding social phenomena from the perspectives of the participants, using interactive strategies in real-life situations.” The description, classification, and examination of the relationships between concepts make up the heart of qualitative data analysis. The quantitative technique, on the other hand, is a strict style of data collecting that offers numerical or quantitative descriptions of trends, opinions, or attitudes of the population; it generalizes and makes statements about the population (McMillan and Schumacher,2003). In addition, combining two approaches is becoming a more popular idea in the industry of study because of the complex viewpoints on issues it offers.

The design of this study is focused on the application of qualitative techniques. Interviews is one of the methods of gathering qualitative data. “Structured, semi-structured, and in-depth interviews can all be categorized” (Lewes, 2009:320). Question sets with a series of standardized questions are used in structured interviews. A semi-structured interview “involves based on how the conversation develops, a list of topics and themes may be discussed” (Luwes, 2009). The sample is subjected to semi-structured interviews for the benefit of the study. Table 3.2 illustrates some of the underlying differences of qualitative and quantitative.

<b>Major areas</b>	<b>Qualitative</b>	<b>Quantitative</b>
Research area	Offers thorough insight and understanding.	Offers thorough comprehension, justification, and prediction.
Participation level	High	Limited
Research objective	Aids in building and understanding theory.	Builds and tests theories.
Sample design	Non-probability	Probability
Sample size	Small	Large
Type of data and preparation	Use of verbal codes in verbal description.	Makes use of numerical codes for computerized analysis.

Analysis of data	Aids in providing a context for the phenomena being measured.	Using computerized analysis, it is possible to clearly distinguish between facts and judgment.
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**Table 3.2. Differences in qualitative and quantitative research (Source: Cooper 2008:165).**

### **3.4 Data collection methods**

According to Shields & Tajalli (2006) research methods are various strategies and important components of any research that researchers employ to explore a certain topic. They are deliberate, empirical, and value-free. The implication is that effective research methods do not just happen, instead, they are purposefully used to maximize the accuracy of the outcomes. To accomplish the goal, three key criteria are used. Reproducibility, validity, and other terms fall under this category. The repeatability of the results is a component of reliability (Bryman,2012). He continues by saying that the phrase is used to discuss the issue of how accurate the metrics created for social science ideas are. Replication is concerned with the possibility of recreating a certain research study’s finding. This indicates that to confirm the accuracy of a measure of a notion, the steps used to create the measure must be repeated by another individual (Bryman, 2012). There are four basic types of validity: internal validity, external validity, ecological validity, and measurement validity. Validity deals with the truth of assumptions produced from a certain research study.

To ensure reliability, reproducibility, and validity, semi-structured interviews and questionnaires were used as main methods for gathering data for this study. The use of multiple data collection techniques allows for the investigation of a phenomenon using a variety of sources, ensuring the exploration of the phenomenon through a variety of lenses, allowing for the revelation and appreciation of various interpretations of the phenomenon (Baxter & Jack, 2008).

#### **3.4.1. Semi-structured interviews**

According to David & Sutton (2004), semi-structured interviews frequently used by qualitative researchers can be characterized as unsystematized interviews where the main objective is to examine a phenomenon in its natural setting as opposed to proving a particular hypothesis.

Gagnon (2011) emphasises that the questions are set to ensure the research questions or objectives are covered. However, there is the freedom to ask any questions in any order, following tangents or seeking clarification of previous answers or elaboration of responses. In other words, semi-structured interviews steer the interview yet allow for flexibility. This distinguishes them from structured quantitative interviews which normally only ask closed-ended questions (Gagnon (2011)).

Bryman (2012:470), asserts that “semi-structured interviews give the researcher the chance to look for or elicit participants’ perceptions of the subject being studied through probing, new directions can be explored that could not have been initially well-thought-out.” Additionally, the interviewer is free to ask more in-depth questions on the circumstances and experiences of the participants because they are not required to follow a comprehensive interview guide (Gray, 2004).

As a result, this approach of data gathering has advantages over structured interviewing in that it gives the researcher more freedom (Kajornboon, 2004). Without being under any need to stick to the interview outline, this sort of interview also offers the chance to delve deeper and ask specific questions concerning the phenomenon being studied (Patton, 2002). However, the major setback with this technique is that untrained researchers may find it challenging to collect pertinent data due to their inability to ask pertinent questions and delve deeply into a phenomenon (Patton, 2002).

#### **3.4.1.1. Interview guide**

An interview guide is a document that aids the interviewer in steering the conversation toward the problems and subjects they are looking at. The format of interview guides can vary, from being heavily written to being somewhat informal. “They are meant to provide guidance to the interviewer regarding the topics to cover and the order in which questions should be asked” (Denzin and Lincoln, 2015:721). Prior to conducting in-depth interviews, the researcher creates an interview guide that will be used during the numerous sessions.

The interview guide's questions are constructed to guarantee that the study's goals are met, with a focus on defining the various areas under investigation. The foundation of this research study is lobola, the lobola process, perceptions of lobola, and cultural norms around lobola; as a result, the interview guide is created around these questions. A semi-structured interview guide was used to conduct the interviews, which were carried out by the researcher herself. In these interviews, both face-to-face and telephone interviewing techniques were used. However,

much of the data was acquired through in-person interviews with participants at their individual churches. Only to clarify various issues in the data, telephone conversations were made. Semi-structured interviews were chosen over structured interviews for the simple reason that they provide enough flexibility for the researcher to approach different participants in a variety of ways while addressing the same and crucial areas of the phenomenon under the study. To ensure a precise interpretation of the interviews and to avoid losing important data, some of the interviews were voice-recorded. To speed up the analytic process, the voice-recorded interviews were eventually converted to text. Data on the lobola culture in modern Zulu society was provided through these interviews. They also offered insight into how lobola practice connects to gender and constraint on marriage.

Patton (2002) identifies a range of challenges when it comes to interviewing, such as securing access, making sensitive records, managing power relationships, controlling 'space', managing communication, and managing the sequence of interviews. Interviews are not so much limited by the techniques and procedures utilized, but mostly by how these are implemented by the researcher. Ethically, interview schedules should be challenged if there are questions that are seemingly biased, leading, imbalanced, emotive, imposing, coercive, manipulative, or threatening. Therefore, the potential for an increased imbalance in the power connection between interviewer and interviewee should be avoided. Even with study designs that are carefully executed, some degree of power disparity will always exist in an interview context. To minimize the imbalance in the power relationship, the interviewer explained why it was in the interest of the participants to answer the questions and remain in control of the interview. The interview was a discussion rather than a question-and-answer session. Moreover, participants were treated with respect and politeness.

The value of qualitative research is in the interpretation of data in context and the transferability of data with similar samples, as Mushunje (2017) has noted, even though this study was conducted in a single location and had a small sample size. The study only focused on 50 participants both males and females, therefore the views expressed are not generalizable to the whole population. The researcher conducted the interviews in Zulu, after which they were translated into English. This means that there was a possibility that some of the essential data would be lost in translation. To avoid this limitation, the researcher engaged 2 master's colleagues to also listen to the audio and the transcribed English version to authenticate whether what was transcribed was correct. Participants were Zulu people thus the practice of lobola was familiar to them which resulted in cultural bias.

### 3.4.2 Questionnaires

A questionnaire is a type of research tool used to collect data from participants by asking them a series of questions and providing them with further suggestions. Although this is frequently the case, they are not usually created for statistical analysis of the responses. Harrison (2001), who devised the questionnaire, is credited with this. In comparison to certain other survey forms, questionnaires are more advantageous because they are less expensive, do not need as much effort from the participants as verbal or telephone surveys, and frequently include standardized answers that make it easy to gather data. Questionnaires as a sort of survey also have many of the same issues regarding question phrasing and construction as are present in other kinds of opinion polls. In this study questionnaire was another tool of data collection, paper-and-pencil questionnaire administration, in which the items are provided on paper, was one of the primary methods of questionnaire distribution.

questionnaires are not among the most popular approaches in qualitative research because most questionnaires force participants to respond to a stimulus, which prevents people from acting naturally. They do have their uses, though, particularly for gathering data from a larger sample than a personal interview can. The knowledge is unavoidably more constrained, yet it can still be quite helpful. For instance, a questionnaire can examine how broadly certain clearly specified facts or beliefs apply when they have been established by more qualitative approaches (Harrison, 2001).

In this study questionnaire was another tool of data collection, paper-and-pencil questionnaire administration, in which the items are provided on paper, was one of the primary methods of questionnaire distribution. Questionnaires were conducted in the presence of the researcher. The focus was on people who knew something about lobola and marriage. Participants were allowed to review the questionnaire, the informed consent form, and the ethical clearance letter. After the questionnaire completion, questions followed for the research to be satisfied. The researcher did not finish participants of the in a day; therefore, they were allowed to take the questionnaires with them, then the researcher arranged telephonically and with emails to see them differently. Table below 3.3 below indicates limitations encountered in using questionnaire.

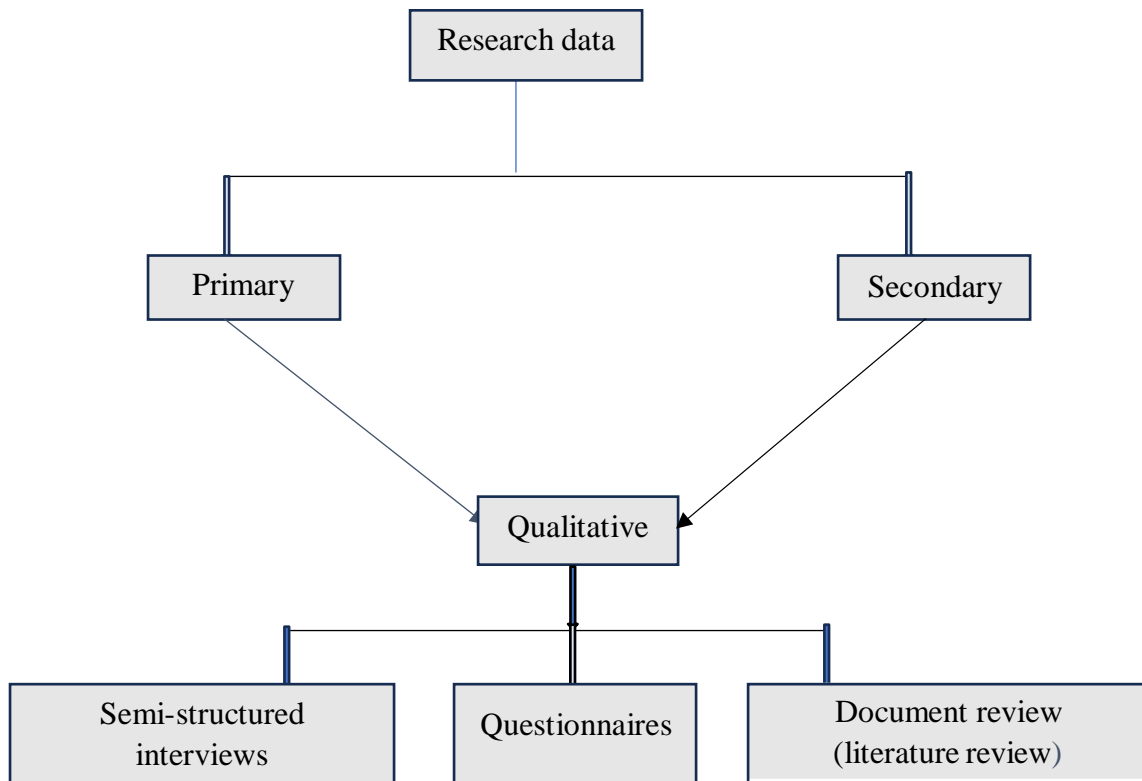
Advantages	Disadvantages
In a short length of time and with relatively little expense, a huge number of people may provide large amounts of information.	Unable to comprehend certain types of information, such as changes in emotions, behaviour, sentiments, etc.
Can be completed by the researcher or any other number of individuals with little impact on the validity and reliability of the results.	It is impossible to determine how sincere a participant is being.
Typically, either a researcher or a software program can rapidly and readily quantify the results of the questionnaires.	Cannot determine consideration the participants have put into their response. The participants can be careless or not be considering the entire scenario.
compared to other study methods, may be assessed more objectively and scientifically.	Each question may be interpreted differently by each participant, who will then provide their own response.
Data that has been quantified can be compared to other research and may be used to be employed to gauge change.	What is 'excellent' to one participant might be 'poor' to another, according to one reading of the question, Consequently, a degree of subjectivity exists that is not acknowledged.
Positivists contend that new theories can be developed and/or tested using quantitative data.	Quantitative research, according to phenomenologists, is merely an artificial creation of the researcher because it only requires a small amount of information without justification.

*Table 3.3. Advantages and limitations of questionnaires (Source: Harrison, 2001).*

### **3.4.3 Document review (Review of the literature)**

A few of the arguments in the study have been supported by secondary data sources. Peer-reviewed journal papers, organizational reports, and conference proceedings are among the documentary data that have been employed. Proceedings, publications, newspaper pieces, and minute books.

Figure 3.1 below illustrates research methods of data collection.



*Figure 3.1. Research methods of data collection.*

Separates methods of data gathering techniques used by the researcher in this experiment are depicted in the above diagram. To gather primary data, questionnaires and interviews were employed and document review were used to support primary data.

### **3.5. Population and Sampling**

#### **3.5.1. Population**

To provide the necessary data structures and information, “a target population is a predetermined set of individuals, organizations, or objects to which inquiries and observations can be made” (Sekaran, 2003:265). The total units/sets of the study items that describe the features of the subject or study components, in Cooper's estimation (2013), make up the target population. The study's target population included six marriage counsellors from the Willowfountain community, 44 married people, and people who were still going through the lobola process at the Willowfountain branch of the United Ethiopian Church.

### **3.5.2 Sampling**

Sampling is the process of choosing a sample from an individual or a big population for a certain type of research purpose (Shorten and Moorley,2014). In addition, sampling saves time and money because the sample size is smaller than the entire population and produces findings more quickly. Sampling is carried out by skilled and experienced researchers; the results are more accurate. Consequently, it helps in gathering information about various demographic features. Studying samples only needs a small amount of room and equipment, so sampling is the ideal option when resources are scarce (Elfil and Negida, 2017). The biggest drawback of sampling is bias possibilities but with so many benefits, sampling is the most effective technique to move forward with a research project. Therefore, sampling is a crucial research tool when the population size is huge.

Sampling is separated into two categories probability and non-probability (Elfil and Negida, 2017). According to Sekaran and Bougie (2010:235), probability sampling is a series of sampling strategies that researchers use to choose a sample from the complete population to get the necessary data for their studies. Every component of the population has a known chance of being chosen, which is the key aspect of this technique. This is used to guarantee that the researcher may obtain a representative sample with a minimum amount of bias. Sekaran and Bougie (2010:240), affirms that a non-probability sampling is a class of sampling strategies that aids in the selection of units from a population for study by researchers. These components come together to make the sample that the researcher is analysing. Non-probability sampling procedures are characterized by the subjective judgment of the researcher, as opposed to random selection, in the selection of the samples.

In this study purposive and quota sampling are two non-probability samplings that were employed. The researcher selected the appropriate participants for the study, unlike probability, where participants are selected at random, and each has an equal chance of participating (Setia 2016). Every member of the population has a good chance of getting chosen for a sample when the population is highly homogeneous.

#### **3.5.2.1 Purposive sampling**

The purposive sampling technique is frequently used since participants are chosen based on pre-established standards that are pertinent to a particular research subject (Seita,2016). Expert

sampling and judgmental sampling are other names for purposeful sampling. The creation of a representative sample of the target population is the primary objective of this sort of sampling (Battaglia, 2008; Babbie & Mouton, 2001; Marshall, 1996). The researcher can choose the crucial traits that need to be reflected in that sample because they are well-versed in the target group (Bethlehem, 2009).

To obtain participants who are representative of the target population, a purposive sample is chosen by applying expert knowledge about the population without using any random selection techniques. The researcher identified five Willowfountain community churches namely Apostolic Church, Zion, Roman catholic church, and Faith mission. Participants were selected for interviews based on their involvement in various marriage cases. Participants in this study constituted of local pastors as well-known marriage counsellors. From the five Churches mentioned above, a total of six participants were individually interviewed. Six individuals were chosen since it was thought that a large sample size would be difficult to manage and that there would be a chance of repetition. To schedule an interview with them, however, proved to be a challenge given that most of them are time- and workload-constrained people.

The use of purposive sampling has some benefits. Elite people are thought to be influential and knowledgeable members of an organization, and they are chosen based on their knowledge of subjects that are important to the study (Marshall, 2006). The likelihood of obtaining useful information using this sampling technique is very high because researchers rely on their prior research findings and experience when choosing a sample that can be considered representative of the target population (Welman & Kruger, 2001). Nevertheless, a drawback of this sampling technique is that various researchers use different methods to obtain a purposive sample, making it challenging to assess the degree of representativeness of such a sample (Welman & Kruger, 2001). Another drawback to this sampling technique is the high likelihood that another expert could choose a different sample while trying to pinpoint key traits and select participants to make up a purposive sample. Furthermore, the purposive sampling type is viewed as more appropriate for small samples more often from a restricted defined population (Bethlehem, 2009).

### **3.5.2.2 Quota sampling**

In quota sampling, the researcher determines the required qualities and the number of participants. The traits may vary according to age, gender, occupation, diagnosis, ethnicity, and other factors (Elfil and Negida, 2017). The recruitment of participants who would most likely

experience or have experience linked to the research issue is made possible by the inclusion criteria. Quota sampling differs from purposive sampling in that it is more precise in terms of the sizes and proportions of the sub-samples. In this study, the researcher investigated lobola cultural practice in modern Zulu society. The study targeted two sample groups, people who are young and married (especially those married after 1994) as well as those who are still in the process of lobola at the time of this study between the age of 25 to 50 years were chosen to participate in the study. Given that the average age of marriage in South Africa is 30 for women and 35 for men, however, the rationale behind the idea was that women at the age of 25 years have more probability of getting married (Statistics South Africa, 2013).

### **3.5.2.3 Sample size**

Fifty (50) participants were chosen to participate in the study. This may be seen as a relatively large sample; a large sample reduces a sample bias and improves the power of the researcher (there is a better chance of finding significant information). To avoid bias, the number of participants included an equal number of men and women. The study included 6 marriage counsellors, who were also pastors of the local churches in the area, 24 married participants (12 males and 12 females), and 24 participants who were still involved in the process of lobola (12 males and 12 females).

## **3.6 Data analysis**

According to Welman and Kruger (2002:65), “statistical analysis refers to the data analysis techniques used to analyse and interpret the data obtained via the usage of the research instrument.” Data analyses are the statistical techniques used to explain the data, investigate relationships in the data, and determine whether the data are generally reliable in line with put forward views and hypotheses (Jonker, 2010). Thematic analysis is a type of content analysis that is used to analyse qualitative data. ‘Thematic evaluation enables the study of the words, patterns, or themes that can be found in a big body of text’ (Sekaran, 2010:385). For this type of analysis, categories had to be assigned to the text. Following that, it is examined utilizing conceptual or analyse relationships.

### **3.6.1 Thematic analysis**

Thematic analysis is “a method that has mostly been applied to research projects that involve qualitative data, and it has lately been recognized as a basic way of qualitative analysis by several scholars” (Stirling, 2011:386). An accurate depiction of complex and delicate

occurrences is provided by the analysis, which entails looking for and locating common threads that are recorded throughout an interview (Stirling, 2011). Braun and Clarke (2006), emphasises that thematic analysis is a technique for analysing, spotting, and summarizing patterns (themes) within data to illuminate different facets of a research issue. “To facilitate an accurate analysis, the technique aims to ensure that the various themes that emerge in any document and interview transcripts are clearly identified and categorised into classes” (Bloor and Wood, 2006:55). The typical goals of the themes are to identify significant trends in the data that are helpful in achieving the goals of the research project. Additionally, “they typically classify the data set into recurring themes or meanings” (Baxter and Jack, 2008:550).

There are steps that must be followed to guarantee that the process is correct and dependable for this to be properly carried out. These steps entail actions like looking through the data sets (transcripts) several times and categorizing the data into topics (Bryman, 2012). This research study’s procedure included familiarizing itself with and data immersion, topic development, coding, elaboration, and interpretation, and checking. But first, in order the procedure of transcribing data obtained throughout the in-depth analysis is necessary for these phases to be completed in a proper manner. Table 3.4 further indicates steps for thematic analysis.

Step 1	Transcribing	When all the interview sessions have been recorded. The next stage is to transcript the interviews
Step 2	Data interpretation	The researcher needs to have a basic comprehension of the data to carry out an efficient data analysis. to pinpoint the locations of distinct and related data trends and the interpretations that each data set is most likely to support (Terre Blanche, 2006:140).
Step 3	Developing themes	In the data sets, categorizing themes has addressed a wide range of concerns that directly address the study topics.  The topics have been established and individually examined after being induced to see if they are pertinent to achieving the goals of the study (Terre Blanche et al., 2006:141).
Step 4	Naming and defining themes	Further development of the topics that were established in the previous step.

Step 5	Setting up categories and subcategories	To save time and ensure consistency, themes were developed and introduced at the same time as the data is coded.
Step 6	Elaboration	The induction of themes and the coding process categorises the data into different chunks, events, and remarks, and some of these are combined to address the questions and objectives of the study. This allows the researcher to get a new view of the data and to gradually compare the sections of the data that are related.

**Table 3.4. Steps for thematic analysis (Source: Bryman ,2012).**

### **3.7 Trustworthiness**

Sadowski (1993) argued that in qualitative investigations, questions of validity should be linked to trustworthiness, not truth or value, as they are for positivists because trustworthiness is a matter of persuasion whereby the scientist is perceived as having made those activities visible and, therefore, auditable. In a similar vein, Babbie and Mouton (2003) reaffirmed that when gauging credibility, researchers should try to persuade both themselves and others that the results of their studies have no real importance. To increase the reliability of a qualitative investigation, Guba (2005) lists four crucial conditions. These include credibility (internal validity), transferability (external validity generalizability), dependability (reliability), and confirmability (objectivity). These four requirements are linked to one another and are interdependent, thus they must all be satisfied for the study to be considered reliable.

According to Clark and Budnik (2010:152), “qualitative study is credible when it gives an accurate account or interpretation of human experience that people who also have that experience would immediately recognize”. After data analysis, the researcher went back to the participants to validate the findings with them to verify the study's legitimacy. The participants corroborated the researcher's conclusions. Shenton (2004) argues that the researcher's perspective is broadened through repeated debriefing sessions, which may also reveal bias and preferences that can be subdued.

Lastly, Clark and Budnik (2010), emphasise that once dependability, transferability, and credibility have been demonstrated, confirmability follows. by ensuring that the required

measures were taken to ensure that the results of the data analysis were not biased. Accordingly, as implored by Shenton (2003), As a technique of confirmability, the researcher kept thorough personal notebooks, recorded interviews, and transcripts, focusing on bias awareness is emphasized by qualitative research. Clark and Budnik (2010), claims that the significance of bias awareness is emphasized by qualitative research. Instead of attempting to eliminate bias in the positivist sense, one's conscious partiality or reflexivity to the phenomena being examined. This research was made bias-free by the researcher's usage of reflexive journals in which she recorded her observations, feelings, and biases.

### **3.8 Ethical considerations**

The ethical review process is a crucial part of research. The significance of ethical permission for research involving human participants is supported by many factors (Canterbury Christ Church University, 2006; Babbie & Mouton, 2001). Resnik (2015:2) emphasizes that to protect participants, guarantee confidentiality, and maintain anonymity, ethical protocols must be followed. The researcher was obliged to be ethical when dealing with a sensitive topic such as mine. This study consisted of participants who would have gone through traumatic gender norms experiences in marriage and relieving such experiences could induce secondary traumatization. Hence careful consideration was given to ethical concerns.

The ethical principles of research by Shank (2002), namely do not harm, being open, honest, and careful were observed. Informed consent is a very important ethical issue that researchers need to adhere to. According to Armiger (1997), to give informed consent, a person must do it voluntarily, thoughtfully, plainly, and consciously. Therefore, Before the interviews started, it was crucial to get the participants' informed consent and authorization to audio record the conversations. The study's objectives, the process by which participants were chosen, as well as some of the potential risks or discomfort associated with participation, were explained to the participants. The use of informed consent minimized the possibility of the research findings being adversely influenced by ensuring that the participants did not feel forced to participate.

The researcher clarified any misunderstandings the participants may have had when asking for their informed consent to participate in the study. The researcher also reminded them that they had the right to withdraw consent at any time during the study without facing any consequences. To be able to make an informed, autonomous decision to participate in the study, the participants were allowed to do so by the researcher. Again, it was stated to the participants that all information would be kept private and secured.

Confidential treatment was given to any information provided during the interviews. Except for the researcher's supervisors, no other parties were given access to the data, which was presented in the paper using pseudonyms. Any notes made during the research on the interviews omitted the names of the participants. These notes are secured in a lockable filing cabinet at my office. The letters requesting informed consent that had been signed were secured in a cabinet in my office. The voice recordings will be removed, and all hard copies of the notes will be destroyed following the research. The password-protected electronic transcripts expire after five years.

The researcher first obtained ethics approval from the Willowfountein area and the United Ethiopian church to perform the study to adhere to the ethical criteria. The researcher took the time to provide in-depth details on the research study and the associated research procedures. The informed permission form also included ethical values including autonomy, free and informed consent, secrecy and anonymity, inclusivity and fairness, and damage and benefits. Before any research was conducted, the researcher asked participants to sign an informed consent form.

### **3.9 Conclusion**

This chapter has outlined the study's methodological considerations. The chapter began with a detailed discussion of the interpretive paradigm that constitutes this study's philosophical approach. The interpretive paradigm was also compared to other competing paradigms, and its importance over the other paradigms was justified. The qualitative research strategy for this study was also analysed and discussed in comparison to the quantitative technique. This discussion was followed by an examination of three different data-gathering methods used by the researcher, namely semi-structured interviews, and questionnaires. The advantages and disadvantages of these various strategies were discussed. The strengths and weaknesses of these different methods were highlighted. The sampling type, which constitutes purposive quota sampling, was also discussed. The chapter also outlined thematic analysis, trustworthiness as well and ethical considerations that the researcher paid attention to in this research study. Three major ethical principles namely autonomy, beneficence and justice were discussed in detail while providing a practical overview of how the researcher adhered to these ethics. The following chapter provides the theoretical framework that forms this study.

## **CHAPTER FOUR**

### **THEORETICAL FRAMEWORK**

#### **4.1 Introduction**

Given the interdisciplinary nature of this study, it is significant to explain its theoretical underpinnings. Combining liberal feminist and modernization theories lays the ground for analysing the many interrelated variables, interactions, processes, and phases that influence lobola cultural practice in modern Zulu societies. To explain and give a theoretical backing to this study, this chapter is combined into two sections. The first section presents a comprehensive description of the liberal feminist theory which is the backbone theory of this study. The liberal feminist theory provides benchmarks for the conceptualisation and understanding of gender relations, as well as how individuals identify with and carry out their varied roles. The second section discusses in detail the modernization theory. This theory aims to outline the stages that society often go through as they grow, which considers both social and economic change. However, before the researcher discusses the theoretical foundations of this study, it was important for the researcher to give a quick summary of the theoretical framework.

#### **4.2 Theoretical framework**

According to Petter & Gallivan (2004), a research study's theoretical framework is important to serve as a blueprint or a guide. The researcher builds on and establishes the theory in an area of research that is relevant to represent the study's hypothesis. Moreover, the theoretical framework is a blueprint that the researcher frequently borrows to construct the home of a research project and acts as the cornerstone upon which research is built (Petter & Gallivan, 2014). The function of the theoretical framework is likened to that of a road map or itinerary (Sinclair, 2007). They contend that the map so directs the route when travelling to a specific spot, which is the same as the theoretical framework that directs the researcher to ensure that his or her final contribution is scholarly, and academic and does not vary from the parameters of the established ideas. Considering this, Brondizio, Leemans & Solecki (2014) concur that the theoretical framework refers to a specific theory or set of theories concerning a particular area of human effort that can be helpful in the analysis of occurrences.

On the same note, Ravitch & Carl (2016) argue that the theoretical framework serves as a roadmap for the researcher as it situates and contextualizes formal ideas in the study. This

places the research in a scientific and academic context. Additionally, the theoretical framework is connected to the research problem being studied and serves as the research's focus. As a result, it directs the selection of a researcher's research design and strategy for data analysis. The type of data that should be gathered for a given study is also guided by the theoretical framework (Lutrell, 2010).

Thus, Akintoye (2015) asserts that the theoretical framework helps the researcher choose the best research strategy, analytical techniques, and processes for his or her research question. It increases the generalizability and significance of research findings (Akintoye, 2015). Imenda (2014) emphasizes that a study that lacks a theoretical foundation is unable to provide reliable guidance for the search for pertinent literature or scholarly analyses of the study's findings. Furthermore, the theoretical framework offers a shared worldview or lens from which to support one's thinking about the issue and data analysis for other academics working in the field of inquiry (Grant & Osanloo, 2014). Therefore, the researcher must highlight and apply the theoretical framework in the study.

Grant and Osanloo (2014), emphasize that even while some theories are popular, there is no one perfect or correct theory for research (Grant & Osanloo, 2014). Choosing a theoretical framework necessitates having a solid grasp of the study's problem, goal, significance, and research questions. However, in this study, the adoption or adaption of a theory reflects the researcher's understanding of the subject and serves as the stud's driving force. Grant & Osanloo, (2014), emphasizes that the goal and significance of the study must be highlighted by the theoretical framework that has been adopted (Grant & Osanloo, 2014).

To make an appropriate selection of a theoretical context in this study, the researcher considered the guiding principles of the study and situated the problem concerning it. All aspects of this study are connected to the theoretical framework. The researcher tactfully selected the relevant theories that underpin the knowledge based on lobola cultural practice in modern Zulu societies as the shape of gender identity and constraint on marriage and made a unique application of the selected theories to apply the theoretical constructs to the study.

### **4.3. Feminism**

To determine the gendered effects of lobola cultural practice in modern Zulu societies, this study adopted a feminist approach. Feminist approach places a strong focus on the need for women to have a space where they may make sense of their lives and experiences. "Since different feminists have different definitions of what feminism is, we refer to different

feminisms instead” (Nkosi, 2009:11). Feminism has long been used to refer to women's efforts to oppose patriarchy and gender inequality. Feminism derives its name from the Latin word "femina," which meaning "women." Johnson posits that “feminism is a variety of interrelated framework used to observe, analyse and interpret the complex ways in which the social reality of gender and gender inequality is constructed, enforced and manifested from the largest institutional setting to the detail of people's daily lives” (1995:109). This description is condensed by Weedon to include “a politics that is gear” (1987:1). As a result of this claim, feminism can be viewed as a (political) movement that fights for women's equality in the face of societal and cultural discrimination. It might also be viewed as a set of guidelines for comprehending how society treats women as property. It is argued that “to create spaces for breaking the very ideologies that explain power disparities, feminist activist research consciously seeks to break up social silences” (Weedon, 1987:1).

All feminists, according to Mandell (1995:4), “correct myths and errors about women, develop theories about them, and ultimately call for a change in the status of women because they believe that gender relations are the result of historical and sociocultural production.” Liberal, radical, Marxist socialist, and third-world feminism are examples of different types of feminism. To analyse the position and state of gender relations in society, in this study, liberal feminist viewpoints are adopted. The decision to use this theory in the study was motivated by the fact that, in contrast to other feminist theories (such as radical, Marxist socialist, and third world feminist theories), liberal feminist calls for the abolition of culturally established restrictions that have impeded women's emancipation without making an argument for reverse sexism. Liberal feminism promotes equal representation of men and women in society without favouring anyone based on their gender or sex. Since its inception, liberal feminism has emphasized the abolition of barriers that women face and the achievement of equal civil rights for women as citizens.

#### **4.3.1 The origins of liberal feminist theory**

The foundation of liberal feminism is found in the writings of Wollstonecraft (1759–1797), Mill (1806–1873), and Taylor (1807–1858). Liberal feminist theory was born during the Western world's age of economic and political revolution. The United States of America, France, and Britain were forced to adopt a representational democratic government system by the emergence of industrial capitalism. Gordon (1996:13) asserts that “liberal feminism's emphasis on autonomy, freedom of choice, and equality of rights and opportunities for women

and men stemmed primarily from Western, white middle-class women.” This movement produced liberal feminism, which has political philosophic ideals at its core. Political philosophy looks for concepts that guide societal institutions. The defence of the rights of women by Wollstonecraft, (1759). According to Lee (2009:2), “liberal feminist is one of the earliest political publications.

Women's rights are rejected during the Wollstonecraft era because they are viewed as nonpersons and illogical. An illustration of this worldview on women is found in Rousseau (1992) who claims that men and women were by nature not just different in their biological capacities. varying in kind but inherent rank, with women being physically weaker, He believes that women are inferior to males intellectually and emotionally require only a modest level of education. Wollstonecraft (1759) argues with the above stance of Rousseau (1992) stating that many of the supposed differences between the sexes were either fabricated or exaggerated and therefore could not be used as the basis for differential rights and roles. The notion of social constructionism has equally indicated that gender and gender roles are products of social construct.

In her support of women's rights, Wollstonecraft never suggests that they should neglect their traditional responsibilities as spouses and mothers. She thinks that women would add to the general corpus of knowledge and virtue by going about their domestic duties. She believes that women and men have similar mental characteristics and can think abstractly about the same things. Although modern feminists are suspicious of women's conventional roles, Wollstonecraft's fundamental claim that a man and a woman are equal because they share a common sense of reason is still at the core of liberal feminist theory. Therefore, the core tenet of liberal feminism is that since men and women share the same traits, they ought to be treated equally and with respect.

#### **4.3.2 Feminism and liberal feminism**

The feminist movement recognises that women in Africa are treated as second-class citizens because of one type of oppression or another. African feminists share this viewpoint, but they also claim that there are some differences between their experience and that of western feminism. They contend that women in Africa experience greater oppression than women in the West. As a result, they try to embrace a different hypothesis that would account for their experience in Africa. There should and will be a variety of feminisms that are sensitive to the various needs and concerns of various women and that are defined by them for themselves,

according to Arndt (2000). Ama Ata Aidoo, Bessie Head, Miriama Ba, Flora Nwapa, and Buchi Meechala are a few African women who claim they cannot identify with the western concept and depiction of feminism. The first are colonialism and neo-colonialism, the second are traditional institutions, the third are her setbacks, the fourth are men, the fifth are her colour, and the sixth are herself (Oladele 2004:28). These six oppressive loads are left for an African woman to contend with. This shows that, even though they may share the fourth, fifth, and sixth concerns, western feminism (whether liberal or radical) is different and does not accurately reflect the reality of African women.

As a concept to combat the oppression of women in Africa, Walters (2005) proposes womanism as an alternative to feminism. A womanist, according to Walters (2005:38), is “committed to the survival and wholeness of entire people, male and female.” She claims that a womanist is also committed to racial, ethnic, and economic discrimination in addition to sexism. Ogunyemi (2005) offers an alternative interpretation of womanism as an expansion of feminism. A womanist, according to her, will understand that in addition to being mindful of sexual issues, she must also consider racial, cultural, national, economic, and political aspects in her philosophy. Although she shares some views with Marxist feminism, she feels that this contrasts with radical feminism. She rejects the womanism of American women of colour and white descent. Following this, womanism adopted a distinct definition from some other African women, although they are all directed at releasing African women from oppression. The idea of feminism held by African women considers the unique cultures and situations they live in. To put it another way, because the issue of African women is centered on sociocultural issues, economic development, and technical advancement, they demand a unique analysis that would construct their own theory and reflect their unique experiences.

#### **4.3.3 Culture and liberal feminism**

As previously mentioned, culture is crucial in the understanding of lobola cultural practice. Nkosi (2005:26) claims that a “child gets socialized into both a culture and a gender as they mature and learn specific ways of viewing the world, as well as the roles and actions expected of them as either a man or a woman. Moreover, both gender and culture are important components of an individual's identity. However, culture is not static; it develops and changes with time. After a century of colonial dominance, culture is found to be rigid to the extreme, or rather, what we find are the dregs of culture, its mineral strata.

Tamale (2010: 54) argues that culture has a wide variety of expressions, and is not static, but rather continually changes and reacts to evolving socio-economic and political contexts (*see* Nkosi, 2005).

Nevertheless, the majority of what is current in African culture is mostly the result of constructions and reinterpretations made by former colonial rulers in coordination with African male patriarchs (Women and Law in Southern Africa, 2000; Mama, 2007). In this study culture and gender identity are inextricably linked in lobola cultural practice. Art, literature, way of life, belief systems, and spiritual, material, intellectual, and emotional aspects of society are all listed as components of culture by UNESCO (2002). Additionally, according to Magwaza (2006:2), some scholars define culture as “patterns of human activity interlaced with symbolic structures - indicating that such activities have been cultivated over a long period.”

Tamale (2011) acknowledges that it is inappropriate to appreciate cultures and cultural behaviours, considering that all cultures contain both empowering and disempowerment elements. Tamale (2011:20) additionally states that “there is a propensity to start from the premise that culture is antagonistic to women and in opposition to their rights.” Sharing the same opinion Bigge and Briesen (2000:289), point out that “culture is often understood narrowly and combined with custom or tradition under the presumption that they are fixed and unalterable.” However, Wanyeki (2003), contends that mainstream feminist study, both within and outside of Africa, has a negative view of culture and views it as a barrier to legal reform.

Scholars like Jobson, (2005) and Khumalo (2005) have emphasized the claim that culture is gendered. However, current supporters of African culture consider it as a declaration of their own identity (Buthelezi, 2010). It is argued that “culture goes right to the heart of the identity issue” (Makgoba, 2000: 59). Furthermore, according to Nyembezi and Nxumalo, “customs and tradition link all life, they are like glue because they stick together different parts, and the life system becomes one big system” (1995: 100; *translated from isiZulu*). Traditional Zulu culture made sure that people coexisted peacefully by punishing anyone who disobeyed the rules (Msimanga,1991). Writing on the African worldview, Makgoba claims that “Africans have a mindset, a philosophy and interpretation of the world” (Makgoba, 2000: 85). The culture and way of thinking and acting of the people show the influence of the African worldview. To achieve global harmony, culture and cultural practices are essential (Buthelezi, 2010).

The extract demonstrates that even within the same community, there are differences in opinion regarding what culture means. These discrepancies in interpretations and meanings prompt the

question of whose interpretations will ultimately rule the conversation about gender and culture.

According to Soanes (2002), feminism is resistant to patriarchy, a patriarchal system of social organization is one in which men control most of the authority in society and the father or the oldest male is the leader of the household. Scholars of liberal feminists like Mill (1806–1873), Engels (1820-1895), Wollstonecraft (1759), and other's patriarchy theory, concerned that men are valued more highly than women in society. Weedon (1987), claims that the patriarchal social order places men in a powerful and dominant position. Furthermore, women, who are in the inferior and disadvantaged category, are privileged status within the heterosexual norm. Weedon (1987), also notes that patriarchy is ingrained in institutions like the home, church, workplace, customs, tradition, and culture. However, the power of men concerning women continues to be prevalent. Patriarchy is practised and experienced differently depending on most criteria, such as race and class.

According to Gough, “men's ability to deny women, their sexuality or force it upon them, command or exploit their labour or control their produce, control or rob them of their children, physically restrain them and prevent their movement, use them as objects in male transactions, stifle their creativity, or withhold from them certain opportunities are all constant in all patriarchal societies regardless of class and race” (cited in Bazilli, 1991:9). Therefore, patriarchy refers to the power relationships between men and women, which are made feasible by society's gendered structure and in which women's interests are subservient to those of males. Hence “although it may also exist in male relationships, this feature is subordinated in the male unity of men's dominance over women” (Hassim 1991:15).

Patriarchy encompasses more than just male dominance. It is a system of male relationships with a material foundation that, although hierarchical, establishes or fosters interdependence and solidarity among males and allows men to rule over women. Men of different classes, ethnicities, or ethnic groupings may occupy different positions within the patriarchy, but they are all united by their shared supremacy over women, and they depend on one another to uphold that dominance.

It has been argued that “liberalism, which has political thought at its core, is a rebellion against patriarchalism” (Lee 2009:3). The political goal of feminism is to free women from patriarchal-based institutionalized subjugation. As a result, liberal feminism contends that inequalities in societal opportunity are to blame for women's subordination. The main goal of liberal feminism

is to free women from patriarchal paternalism, which restricts their options on the basis that it is in their best interests (Lee,2009). He also contends that the oppression of women is a result of women's underrepresentation in politics, the social realm, and the economy. Liberal feminists share the belief that patriarchy and the retention of males in positions of power are caused by the socialization of both men and women.

For Filmer (1997:15), “political power was a result or by-product of household management, which was solely the father's or husband's right. Therefore, liberal feminists work to free women from the oppressive gender norms that are rooted in patriarchy. They stress how patriarchy defines women's life by assigning them to roles that are acceptable to women and consistent with feminine values. Liberal feminism, according to Mandell (1996:6), “blames traditional work and family arrangements as depriving women of their freedom of choice. In the patriarchal Igbo, society proverbs are created and used by men, denying women the chance to defend themselves.

Eisenstein (1979:14), affirms that “liberal feminism holds that abolishing laws and practices that discriminate against women will allow them to compete on an equal footing with men. Following this, Elizabeth Stanton and other liberal feminists worked for equal rights for women so that they might enjoy the same possibilities and benefits as men. A liberal feminist connects women's reproductive abilities to the notion of patriarchy (Eisenstein,1979). Patriarchy as a political power seeks to control and subjugate women so that their options for making decisions about their welfare (such as sexuality, childbirth, mothering, loving, and labour) are limited. Baehr (2013:3), emphasizes that “this patriarchal, paternalistic, and moralistic law steer women into socially preferred ways of life.

#### **4.3.4 Liberalism and liberal feminism**

Liberal feminist thought also has its roots in liberalism and liberal values such as equality of opportunity and independence. Hart (2000:60) argues that “human beings are endorsed with reason, and everyone should enjoy the maximum possible freedom consistent with a line of freedom for all Liberal feminists are aware that the state must play a significant part in ending the oppression of women. They also think that because the government is powerless to intervene on behalf of women, they must act to free themselves from repressive systems. According to liberal feminism, recognizing that a certain oppressive structure is enacted by humans and as such may be subject to bias and prejudice is the first step in altering it. Liberal feminism holds that patriarchal, paternalistic, and moralistic rules force women to live in ways

that are more acceptable to society (Baehr, 2013:13). These sex discrimination and gender stereotype-based restrictions on women are a product of patriarchal society. They think that various media have marginalized and undervalued women, preventing them from fully participating in society and public life.

According to Butler (1990:196), “from a liberal feminist's perspective, there is certainly no inherent or inevitable conflict of interest between women and men, contrary to what the name liberalism suggests. From a liberal feminist perspective, this implies that all people men and women alike are equal and not the adversary. Men and women have equal access to opportunities in society since they both possess the same mental capacity. For social policies to be viewed as a significant force in ensuring that everyone has access to economic and civil possibilities, liberal feminists "call for change in the society” (Morell, 2005:6). They are aware that the goal of equality will benefit both men and women equally. The reason for this is that if men and women had equal rights and opportunities at work, the man would not be left in charge of taking care of the home by himself. Liberal feminism also contends that cultural hegemony restricts the choices available to women in society. An illustration of this is when society assigns identities and gender roles based on sex using proverbs and other sources. Okin (1999:89), affirms that “liberal feminist thinks that autonomy deficits like these are related to the gender system, or the patriarchal nature of inherited practices and institutions and that the women's movement should try to identify and fix them.

#### **4.3.5 Criticism of liberal feminism**

There are some internal criticisms of liberal feminism among feminists who support the emancipation and liberation of women. Okin (1999:36), contends that “liberal feminism aims to free women from society's oppression but does not consider the context and sociocultural realities of various women in various parts of the world. According to this criticism, liberal feminism runs the risk of elevating one comprehensive conception of the good life over the many others found in multicultural societies. This is because of the emphasis on autonomy and fairness in personal and associational life (Okin, 1999). This counterargument, which is specifically voiced by African feminists, claims that liberal feminist theory promotes a “one size fits all” paradigm that is insufficient to account for the unique experiences of all women in various regions of the world. This argument further contends that liberal feminism has prioritized equality of opportunity for everyone without considering the societal institutions that have aided in creating this inequity (Okin, 1999).

Another possible criticism of liberal feminism raised by Cudd (2006) contends that there are many more differences between men and women far more than are acknowledged by liberal feminists. As stated in the critique, “liberal feminists run the risk of being insufficiently liberal; measures intended to promote gender fairness and the autonomy of women could end up unreasonably hindering autonomy” (Cudd, 2006:223). According to this criticism, to treat both genders equally, the differences between males and females should be adequately conceptualized. This argument's proponents contend that women react to ethical dilemmas differently than males do.

In response to the criticisms of liberal feminism, it can be argued that liberal feminism is the most thorough account of feminism that has made a significant advancement in the freedom of women. Moreover, United Nations Development Fund for Women (UNIEFM), the International Labour Organization (ILO), and the World Bank have all taken part in campaigns to advance women's rights internationally. The liberal feminists' efforts to emancipate women are carried out through this international organization as a practical approach. African feminists' initial criticism, that liberal feminism fails to regard socio-cultural context in its approach to women's emancipation, denies the universality of oppression. Even while there may have been several factors that contributed to oppression's emergence in a particular civilization, this does not mean that oppression has a distinct definition in one society compared to another.

According to Baehr (2003:18), “liberal feminists hold that the exercise of personal autonomy depends on certain enabling conditions that are insufficiently present in women's lives, or that social arrangements often fail to respect women's autonomy and other elements of women's flourishing. They state that as the protection of individual rights and interest is the function of a state, the state should be the women's confederate in fighting and protecting their autonomy. Liberal feminists equally admonish women to stand up for their rights and break the different barriers to their attaining a befitting livelihood no matter the reality that brought about this marginalization (Baehr, 2003).

African feminists' proposal of womanism in Walker's (2002) work does not maintain a radical position from the perspective of liberal feminism. Rather, it is a cry for the emancipation of African women from the oppression brought on by economic and social inequality. The second objection is due to the reality that there are still significant gender disparities, liberal feminism is ineffective men have occasionally produced sexist products. The fundamental tenant of liberal feminism holds that while there are differences between men and women, this does not

take away from the reality that they are equal. Liberal feminism is the paradigm that best removes obstacles to women's emancipation and stresses the equal rationality of both sexes and the necessity for independent self-fulfilment of both sexes.

#### **4.4 Modernization theory**

Inglehart & Baker (2000) affirm that modernization theory acknowledges that communities and nations go through predictable economic and social growth stages on their way to becoming modern, and cultural adaptations are necessary to account for the ensuing changes. Modernization theory was used in this study to understand the differences in opinions between traditional and modern attitudes towards lobola cultural practice and the factors that affect such changes in understanding its role in the cultural context both at a societal and personal level.

##### **4.4.1 The emergency and growth of modernization theory**

According to Etzioni - Halevy (1981), the roots of modernization theory can be seen in the development of sociology as a separate academic field. Despite modernization's negative connotations only in the twentieth century did the theory appear in the literature. Modernization theory is concerned with transformation and change. The term modernization is commonly used to describe society and traces its roots to the nineteenth century. On the same note, Hagen (1962), Lerner (1964), Eisenstadt (1966), Smelser (1966), McClelland (1976), Parsons (1966) and Inkeles and Smith (1974), assert that modernization theory has improved in three stages, 1950s-1960s, 1970s-1980s, and 1990, first, second, and third phase. Modernization theory is after World War II, particularly in the early 1950s, development studies became increasingly popular and still common in third-world nations' development strategies today.

Moore (1964) contends that modernization is the process of completely transforming traditional society's way of life into the modern world. Technology is used more and more frequently in daily life, which defines modern existence. The modern world promotes economic development, citizen prosperity, and political stability (Moore, 1965). Modernization is the intentional or purposeful modification of the conventional to contemporary life. Jamaluddin (2016), states that the birth of the notion of modernization theory is marked by several important moments. The first instance of an intellectual revolution in every nation as a response to World War II was one of the significant occasions. This theory is widely regarded as the starting point for change. Second, the outbreak of the Cold War between the United States and a communist nation ruled by the Soviet Union, which had a socialist worldview. The

two countries' territorial expansion into developing nations because of their dominance is used to carry out their respective ideologies (Jamaluddin, 2016).

Etzioni-Halevy (1981:10), acknowledges that the “evidence in the work of sociology founders contains the recognition that human society goes through a process of change. According to a general theory of societal evolution proposed by evolutionary theorists like Comte and Spencer, the emergence of modern industrial society figures as the most crucial part of this ascent, and modern society itself figures as a distinct type of society” (Etzioni Halevy, 1981). Comte (1964) argued that society changes because of changes in how people think, with the positive stage being the most important. At this point, scientific thought, which serves as the foundation for a technologically advanced society, is in vogue (Etzioni-Halevy, 1981). According to Spencer, the structure of human society gradually changed from that of early cultures to the very complex and diverse social system present in industrial societies (Coser, 1971).

Coser (1971), affirms that later theorists concentrated on the transition between pre-modern and modern societies, and propose theoretical frameworks that are essentially polar dichotomies of both., these theorists included Toennies, Durkheim, and Weber. In the period between 1878 and 1964, there was an unstoppable shift from *Gemeinschaft* (community) to *Gesellschaft* (society), in which traditional communities characterized by strong emotional ties, peace, and trust among its members were replaced by vast, industrialized, and urbanized societies characterized by impersonal, transient, and commercial relationships. The same can be said of Durkheim's comparison of mechanical and organic solidarity. Mechanical solidarity, which is present in basic societies, is characterized by a minimal division of work, a minimal degree of member diversity, and a degree of task homogeneity. A more complex division of work and a more specialized end contractual relationship between members characterize organic solidarity, which is prevalent in modern society today (Coser, 1971).

According to Weber's theory, the development of modern Western society is mostly due to the process of rationalization, which is present in many cultural, social, economic, and political realms. The clearest example of this dynamic is the growing significance of the bureaucracy. According to Weber, pre-modern society inevitably decreases as modern Western society develops since they are two opposites (Etzioni-Halevy, 1981).

#### **4.4.2 Modernization theory in the 20<sup>th</sup> century**

Etzioni-Halevy (1981), sustains that even in the twentieth century and Western recognition of Third World or developing nations caused the attention to change from modernization in the

West to modernisation generally, including developing nations. Therefore, social scientists interested in the analysis of modernity no longer accepted the premise of Weber and like-minded intellectuals that what had occurred in the West was unique. Instead, they argued that there were some universal characteristics to modernization everywhere and that it was also possible in the Third World (Etzioni-Halevy, 1981). The modernization theory that evolved in this century nevertheless found a space for the evolutionary viewpoint and the opposition between tradition and modernity. A twentieth-century modernization theory was created because of the neo-evolutionist and structural-functionalist perspectives coming together. Talcott Parsons is significantly responsible for the fusion of these two theoretical stances and the formation of a composite theory of modernisation (Etzioni-Halevy, 1981).

According to Parson (1964), modernization entails the social sub-systems gradually diffusing outward before being reintegrated on a different foundation. The slow autonomic change in the legal, political, and cultural sub-systems is a precursor to modernization. When the economy and the technology that underpin it separate themselves from other facets of society, this is when modernization takes place. In pre-modern society, economic activity is embedded in the social matrix of kinship and status systems and is thus held in check by other commitments. Parsons, who was referenced in Etzioni-Halevy (1981:39), acknowledges that “the freeing of economic activity from such commitments strengthens its logic”. The social structure is frequently disrupted by this process of differentiation, but eventually, a new form of integration emerges which proves to be more adaptable to the new environment. Societies that go through this differentiation process and reintegration would ultimately adopt contemporary traits.

Other modernization theorists presented different reasons for the emergence of modernisation and development. The importance of economic forces, particularly capital development, in starting and maintaining the modernization process was stressed by economists. Therefore, it is believed that Third World nations receiving large financial aid from Western nations will effectively complete this process. Sociologists have long emphasized that the explanation of modernization must consider the influence of non-economic elements like norms and values.

Despite the financial benefits that come with the transition, modernization may be slowed down by rigid adherence to conventional standards and expectations. For instance, Moore (1964) discovered that in certain developing nations, economic motives had a negligible impact on the process of growth. Those who pursued economic endeavours tended to cultures. Moreover, other modernization thinkers have embraced the diffusionist strategy. This argues

that the progress of modernization in Third World countries is determined by the rate of diffusion and absorption of values, knowledge, skills, and technology from the West. Development is slowed down by opposition to the debate (Etzioni-Halevy, 1981). The fundamental theory of Weber about the links between the spirit of capitalism and economic progress has also been applied to the process of modernization in Third World nations. According to Leland (1964), societies with highly motivated citizens experience economic progress. He claimed that this desire for achievement causes people to save more money and mass capital and that the investing of this capital results in economic growth. Therefore, the modernization process will be considerably aided if traditional values and incentives of developing nations can be changed to include accomplishment orientation. If a civilization itself is resistant to change, no amount of external influence economic or otherwise can successfully modernize that society.

Inferred from the many explanations for modernity is the idea that the diverse societies that are successfully undergoing the process of modernization would vanish as soon as they reach the last stage. There will generally be a convergence towards a modern society with the following characteristics: industrialization, specialization of labour, advanced state of technology, high degree of urbanization, widespread education and communication system, high literacy rate, continuous spread of formal education, low birth and death rates, high degree of social and geographic mobility, and proliferation. While different societies will reach this end stage at different times, there will generally be no common pattern. Furthermore, on a personal level, modernization is characterized by shifts in values, beliefs, and ways of thinking and acting, such as a reduced reliance on traditional kinship networks and sources of authority, strong ambition, higher aspirations, and a greater openness to new experiences and change (Inkeles and Smith, 1974).

Etzioni-Halevy (1981) emphasizes that the 1960s saw the rise of a more modern theory of modernization that adopts a Marxist perspective and analyses the global economic system. The dependency theory became the name for this point of view. Baran (1957), Frank (1967), and Wallerstein (1974) are a few notable proponents of this approach. Wallerstein (1974) suggests that the semi-peripheral countries' contributions be acknowledged. These nations exploit the peripheral nations while also being exploited by the core nations, which are the nations that make up the middle class in the global stratification system. The semi-peripheral countries' existence has a stabilizing influence on the global system.

#### **4.4.3 Critique of modernization theory**

Modernization theory received harsh criticism for emphasizing values, consensus, and integration to the utter exclusion of the roles of economic factors, power, and conflict in societal transformation. Thus, a Marxist-based modernization theory was developed. For instance, Fahrendorf (cited in Etzioni - Halevy, 1981) said that possession of the means of production is one sign of one class's power over another. In general, class conflict results from the dominance of one class over another, which in turn leads to social change. As a result, society is constantly changing. In addition to being critiqued for its one-sided perspective on the process of development, modernization theory has also come under fire for asserting that the modernization process is a universal pattern.

The fact that many Third World countries, having started on the path of modernization, did not complete the journey but settled down into a variety of structures that were neither traditional nor modern and most had little in common with those of the West, while others most clearly chose a communist rather than a Western path to modernity (Etzioni-Halevy, 1981). Modernization theory was also criticized for failing to acknowledge that the West's experience of modernisation required a significant amount of inventive activity and slow diffusion of ideas and technologies. The modern institutional apparatus is established as a complex in Third World nations, in contrast, and an integrated formal network of responsibilities is transferred virtually intact. Due to the rapid pace of the process and the exaggerated expectations of the advantages of modernization, this process causes significant problems of dislocation in these countries (Friedland, 1969).

The many explanations for modernisation have also come under fire for failing to acknowledge the global power structure that has developed since Western countries began to show an interest in non-Western societies. Their attempt to explain both development and lack of development in terms of causes that were solely internal to society was criticized. Modernization in the West has resulted from the advantage of a strong stand in this global system, while underdevelopment in other parts of the world is the result of a weak position in it" (Etzioni-Halevy, 1981)

Understanding and responding to the research concerns that framed this study's design were aided by liberal feminist theory and modernization theory. These theories were most appropriate for this study because illiberal feminist theory examine how gender identity takes the form of lobola culture in modern Zulu societies and how it differs from traditional views

on marriage. According to liberal feminist theory, gender relations should not be eliminated, but care must be given to ensure that both genders are fairly represented in the process. Since gender relations are a social construct and an essential component of language, there is a pressing need to change these ideas, especially those that usually oppress women. In the best interests of both men and women, liberal feminism calls for the review and abolition of gender relations. Modernization theory was used to understand the differences in opinions between traditional and modern attitudes to lobola cultural practice and the factors that affect such changes in understanding its role in the cultural context both at a societal and personal level.

#### **4.5 Conclusion**

To explain and give a theoretical backing to this study, this chapter was combined with two sections. The first section presented a comprehensive description of liberal feminist theory which was the backbone theory of this study. Liberal feminist theory provided the benchmarks for the conceptualisation and understanding of gender relations, as well as how individuals identify with and carry out their varied roles. The second section discussed in detail the modernization theory. The theories covered in this chapter were used in the study to improve the understanding of the lobola cultural practice and help to conceptualize how it is still practiced in modern Zulu societies, during social change and democracy in South Africa. Not only is it anticipated that the theory helped to interpret the research's findings. The data is presented and analysed in the following chapter.

## CHAPTER FIVE

### DATA PRESENTATION AND DISCUSSION OF RESULT

#### 5.1. Introduction

This chapter presents and discusses the findings of a study aimed to establish the perspectives of Zulu people towards lobola cultural practice in modern Zulu society. The chapter begins with the presentation of interviewees, that is the Zulu people who were interviewed, and their demographic details. Results have been arranged by the themes and subthemes that were connected to the study's principal objective. Even though the participants' perspectives varied, themes were identified using the information about the lobola cultural practice that was relevant to all participants. In line with the first objective of the study, which was to examine lobola cultural practice in modern Zulu society this chapter focuses on the meaning and purpose of lobola practice in Zulu society. In line with the second objective which sought to explore lobola processes in modern Zulu society, this chapter further focuses on lobola processes and their purposes. Last, the third objective aimed to explore the relationship between lobola practice and gender relations, socio-cultural factors that influence lobola were further discussed.

#### 5.2 Demographic of the people interviewed.

Fifty (50) participants were included during data gathering using interviews and questionnaires. Out of fifty (50) participants, interviews were conducted with six married participants as indicated in Table 5.2.1. Questionnaires were distributed to forty-four participants which included twenty-two (22) females and twenty-two (22) males. The age of the participants for questions ranged from 25 to 50 years. From the sample size of fifty (50), twenty-eight (28) participants were married, and twenty-two participants were still in the lobola process. As indicated in Table 5.2.2 out of 28 married participants two females highlighted that they are widows, 17 participants reported that they were still in a relationship with their partners and 4 were not. 1 female highlighted that her husband died while lobola payments were done only in the marriage stage that was left (see Table 5.2.3).

**Table 5.1 demonstrate the demographic details of local pastors (interviewees)**

<b>Participant No</b>	<b>Age</b>	<b>Gender</b>	<b>Church</b>	<b>Relationship status</b>
<b>1</b>	54 years	Male	Apostolic Church	Married

2	56 years	Male	Zion	Married
3	60 years	Male	Roman Catholic church	Married
4	63 years	Male	Zion	Married
5	47 years	Male	Faith mission	Married
6	59 years	Male	Zion	Married

The demographic characteristics presented above depict the sample of local pastors who were marriage councillors. Initially as had planned for the recruitment process the researcher managed to interview all 6 participants and interviewing 6 participants, the data reached saturation, and there was no need to recruit further. All participants described above have been pastors and well-known marriage councillors for more than 2 years.

**Table 5.2 Demographic characteristics of married people.**

Participant No	Age	Gender	Partner alive	Marital status
1	38	Female	Yes	Married
2	47	Male	Yes	Married
3	33	Female	Yes	Married
4	41	Male	Yes	Married
5	38	Female	No	Married
6	37	Female	Yes	Married
7	31	Male	Yes	Married
8	49	Male	Yes	Married
9	27	Male	Yes	Married
10	33	Male	Yes	Married
11	44	Female	Yes	Married
12	44	Male	Yes	Married

<b>13</b>	50	Male	Yes	Married
<b>14</b>	37	Female	Yes	Married
<b>15</b>	39	Female	Yes	Married
<b>16</b>	36	Male	Yes	Married
<b>17</b>	39	Female	No	Married
<b>18</b>	43	Male	Yes	Married
<b>19</b>	47	Male	Yes	Married
<b>20</b>	39	Male	Yes	Married
<b>21</b>	33	Male	Yes	Married
<b>22</b>	31	Female	Yes	Married

As depicted from the above demographic profile of the participants, all the participants were married with their partners alive, except two females, who were married with their husbands late. Both female and male participants described above got married when they were above the age of 25 years, according to Statistics South Africa (2013), the average age of marriage in South Africa is 30 for women and 35 for men, however, the rationale behind the idea was that women at the age of 25 years have more probability of getting married. Both male and female participants have been on marriage for four years and above except two females and four males who have been on marriage for less than four years. The average age for the participants is 33 years, and the oldest is aged 50 whereas the youngest is aged 27.

**Table 5.3 Demographic characteristics of people who were still in the lobola process.**

<b>Participant No</b>	<b>Age</b>	<b>Gender</b>	<b>The period in the lobola process</b>	<b>In a relationship with a partner</b>
<b>1</b>	33	Female	2 years	Yes
<b>2</b>	31	Female	2 years	Yes
<b>3</b>	27	Female	4 years	Yes

<b>4</b>	41	Female	6 years	No
<b>5</b>	39	Male	3 years	Yes
<b>6</b>	33	Female	3 years 6 months	No
<b>7</b>	33	Male	2 years	Yes
<b>8</b>	39	Male	4 years 4 months	Yes
<b>9</b>	43	Female	5 years	Yes
<b>10</b>	28	Female	11 months	No
<b>11</b>	31	Male	1 year	Yes
<b>12</b>	36	Male	3 years	Yes
<b>13</b>	36	Male	3 years 9 months	Yes
<b>14</b>	33	Male	2 years	Yes
<b>15</b>	39	Male	3 years 7 months	Yes
<b>16</b>	45	Male	7 years	Yes
<b>17</b>	29	Female	2 years	No
<b>18</b>	33	Female	3 years	Yes
<b>19</b>	33	Female	2 years 6 months	Yes
<b>20</b>	35	Male	3 years	Yes
<b>21</b>	38	Male	4 years	Yes
<b>22</b>	31	Female	2 years	No/ husband died before marriage

The demographics listed above represent a sample of both males and females who were still in the lobola process or who have already paid their lobola and have their lobola paid. For participants that were mentioned above, female participants have lobola paid and males have paid lobola. Most participants mentioned that they were still dating their partners, however, some were not, except one female who lost her partner 10 days before their marriage.

### 5.3 Understanding the meaning of lobola cultural practice in Zulu society.

First and foremost, it was critical to comprehend how participants perceive lobola practice in Zulu society. Scheidler (2010) states that lobola practice is a long-standing traditional activity that has been handed down from one generation to the next. Lobola has always played a role in building a relationship between two families together from the beginning of time. To honour the parents of the woman the man intends to take as his wife, the man sends gifts to the woman's family in the form of cows. In this form, the groom expresses his gratitude to his future in-laws for giving birth to his wife, who will bear him children who will carry on his father's name (Scheidler, 2010).

The understanding of the participants from both interviews and questions equally aligns with the literature. Participants had similar definitions and understanding of lobola. All 50 participants both males and females are aware that the lobola practice aims to foster a bond between two families for partners that are about to get married. Lobola was defined by participants as a means of bringing together two families that desired to establish a relationship. Moreover, lobola is a tradition in which the families of the bride and groom exchange cows in exchange for their willingness to establish a relationship. Participants emphasized that lobola entails more than just payment of cows; it also encompasses cultural and spiritual rites for families and those getting married.

One participant said:

*“Ukulobola isiko elibalulekile kithi njengabantu abangamaZulu. Ukukhokha ilobola kubo kwentombazane kusuke kuyindlela owesilisa aveza ngayo ukuthi uyabonga ukuthi abazali bentombazane bayikhulisile futhi bayikhulise kahle manje useyayithatha ukuthi ayomunakhela umuzi aphinde amuzalele nabantwana okuzokhulisa isibongo sakubo. Lolu usiko esikhule lukhona futhi luyinto enhle uma ubona lwenziwa. Ingakho uma intombazane uma ingaseyiyo intombi nto noma isinabantwana inani lezinkomo zelobola liyephulwa” (owesilisa obambe iqhaza wesi-6)*

This translates into “lobola is a tradition that is important to us as Zulu people. The man pays Lobola for the woman to express his gratefulness to the woman's parents that they raised her and now he is taking her to take care of him, and his family and give birth to children that will increase her family name. This is a tradition we grew up with and it is a beautiful thing to see being done, that is why if a woman is no longer a virgin or has children the lobola amount is lowered” (Male participant 6).

### 5.3.1 Significant purpose of lobola practice

According to Dlamini (1985:365), “lobola is a cultural institution that serves as a psychological sign that completes marriage.” According to participants, lobola is a traditional practice that is widespread among their ethnic groups. They contended that it has deep significance and that it is a tradition that was followed by their ancestors and passed down from one generation to the next. Forty-nine out of 50 participants both males and females believe that someone is only considered to be married if lobola has been paid, except 1 female who highlighted that lobola should not be a deciding factor for two people who want to be together.

*“Ukuze kube khona umshado osemthethweni futhi obusisekile nakwabaphansi kufanale kukhokhwe ilobola. Umshado ngaphandle kokuthi kukhokhwe ilobola ufana nongekho futhi lokho kuletha ihlazo ngoba ukuhlala kowesilisa nowesifazane ndawonye ngaphandle kokukhokwa kwelobola ukukupita loko. Ilobola kuwukwakha ubudlelwano phakathi komndeni wakubo kamakoti nomndeni wakubo kwakhwenyana, lokho kubandakanye abaphilayo nalabo abangasekho (amadlozi)”* (Owesilisa obambe iqhaza wesi-3)

For marriage to be legal and blessed lobola must be paid. A marriage without lobola payment is the same as non-existent and that brings shame because the living of a man and a woman together without lobola payment is cohabiting. Lobola is there to build a relationship between the bride's and the groom's family, that includes the living and the dead (ancestors) (Male participant 3) translated from isiZulu.

*“Ilobola usiko olubalulekile kubantu futhi olunencazelo kithi. Umphakathi wakwaZulu usunesikhathi eside wenza lolusiko ngenxa yokuthi uma kungalandelwa imigomo yalo, kungase kube nezinkinga”* (Owesifazane obambe iqhaza wesi-9)

Lobola is a significant traditional practice that has meaning for us. Zulu community has been using it for a long time. If lobola principles are not followed, there may be certain issues (Participant 9) translated from isiZulu.

### 5.3.2. Lobola process in Zulu society

To understand the Zulu marriage process participants were asked about processes that occur during lobola payments, almost all participants both males and females highlighted that a Zulu wedding is not a one-day affair. To become a unit or to be legally married, the bride and the groom's family must go through some ritualized negotiations. 27 Out of 50 participants from

both interviews and questions mentioned *ukucelwa* as the first phase of a Zulu marriage. They highlighted that during this phase the suitors (abakhongi) arrive at the bride's family to request for their daughter's hand in marriage. Procedures and cultural rites, such as *izibizo*, and *umbondo*, follow before the actual wedding. They further mentioned *umabo* as the last step after the actual wedding.

The fourth male participant said:

*“Ziningi izigaba ezinziwayo ezibalulekile uma kulotsholwa. Isigaba sokuqala ukufika kwalabo abasuke bethunywe wumkhwenyana ukuthi bazocela ubudlelwano noma isihlobo esihle, okuyinto eyaziwa ngokuthi (ukucelwa). Lapha abathunywe umkhwenyana baziwa ngokuthi abakhongi bafika kubo kamakoti, ukufika kwabo yilapho kubizwa khona inkomo yokuqala kanti ezinye zibhalwe encwadini yamalobola ukuthi ziyibuyiselwe kubo kamkhwenyana. Inali lezinkomo ezibizwa ngabakubo kamakoti kuya ngokuthi intombazane iziphathe kanjani, okuhlanganisa nobuntombi bayo, nokuba nabantwana”*(Owesilisa obembe iqhaza we-4)

There are many stages to be overcome during the lobola process. The first stage is the arrival of those who have been sent by the groom to ask for a relationship, which is known (*ukucelwa*). Here those who are sent by the groom are known as (abakhongi) they arrive at the bride's family, their arrival is where the first cow is called and the others are written in the lobola letter to take it back to the groom's family, but the cows that are called by the bride's family depends on how the girl behaved, including her virginity, and having children (Participant 4) translated from isiZulu.

*“Maningi amasiko amele emishadweni yakwaZulu. Lokho kuholela ekutheni kubekhona abantu abasuke bezokhipha amalobola, kuye kube khona abakwamkhwenyana abakhokhela umakoti. Lezi izingxoxo zelobola zenziwa, ngaphambi kokuthi kuqale inqubo yomshado uqobo, kuye kube khona izinqubo namasiko endabuko, njengezibizo, umbondo, nokunye”* (Owesilisa obambe iqhaza we-12)

Many cultures are represented in the Zulu marriage process. As a result, the groom's side pays to the bride's side. These are the lobola discussions before the actual marriage process begins, there will be a ton of procedures and traditional rites, such as *izibizo*, and *umbondo* (Male Participant 12) Translated from isiZulu.

*“Uma kulotsholwa kuqale kufike abakhongi bezocela ubuhlobo, ngemva kwaloko kulandela umebeso bese kuthi ngemva kokuthi zinkomo sezilethwe zonke mese kuba khona umabo okusigaba sokugcina ngemva komshado. Yingakho umakoti engabi uma izinkomo zingalethwanga zaphelela. Kwesinyeke isikhathi umakoti nomkhwenyana baye bazikhethela ukwenza kokubili umshado wesiZulu kanye nomshado omhlophe”*(Owesifazane obambe iqhaza we-21)

During the lobola process, first the suitors (abakhongi) come to ask for a relationship after that comes the umebeso and then after all the cows have been paid, *umabo* which is the last stage after the marriage take place. That is why the bride cannot *aba* if the cows requested by the family are not paid as requested. Sometimes the bride and groom choose to have both a Zulu wedding and a white wedding (Female participant 21) translated from isiZulu.

23 out of 50 participants also listed further steps, such as *ingqibamasondo*. They mentioned this stage as it is this time when the bride's family presents the groom's family to level the playing field. According to participants, this procedure tries to level the suitor's feet (abakhongi) that were sent to the bride's family.

*“Ngokuvamile umcimbi wengqiba masondo wenziwa umakoti, lapha usuke ehambisa izipho kubo kamkhwenyana. Ubizwa ngengqiba masondo ngenxa yokuthi kusuke kugqitshwa izinyawo zabakhongi ukuthi bebefikile emagcekeni akubo kamakoti ngemva kokuthi abakhongi kade befikile ukuzocela isihlobo esihle”*  
(Owesifazaneobambe iqhaza we-8)

Usually, the *ingqibamasondo* ceremony is done by the bride, it is when she delivers gifts to the groom's family. It is called the *ingqibamasondo* to level the feet of the suitors after they have come to the bride's premises to ask for a good relative (Female participant 8) translated from isiZulu.

### **5.3.2.1 Significance of lobola processes**

To determine whether the participants understand the purpose of the phases they indicated; the researcher asked them about the purpose of the lobola stages that take place during lobola payments. Both male and female participants gave almost identical answers. Participants claimed that because of their culture these ceremonies complete marriage, they are obligated to follow this process even if they are having a Western wedding. They emphasized how important these stages are since they are connected to spirituality, which links living with

the dead. Additionally, it guarantees that the union has received approval, blessing, and protection from both families' ancestors. Moreover, these stages introduce the couple to their ancestors; hence they must participate.

Their comments are as follows:

*"Izigaba ezehlukene ezenzeka ngesikhathi kukhokhwa ilobola zidlala enkulu indima ukuze umndeni wakubo kamkhwenyana nowakubo kamakoti uqale ukwazana."*

(Owesifazane obambe iqhaza wesi-4)

Different stages that occur during lobola payments are more like an ice breaker for both the groom and bride's family to get to know each other (Female participant) translated from isiZulu.

*"Imcimbi eyenziwa uma kulotsholwa ibalulekile ngoba kuningi okwenziwayo ngesikhathi kwenziwa lemicimbi. Ngosuku lokuyocela isihlobo esihle kubo kamakoti, abakubo kukamkhwenyana baye bashise impepho kubikwe ngohambo lolo ngaphambi kokuthi abakhongi bahambe"* (Owesilisa obambe iqhaza wama-22)

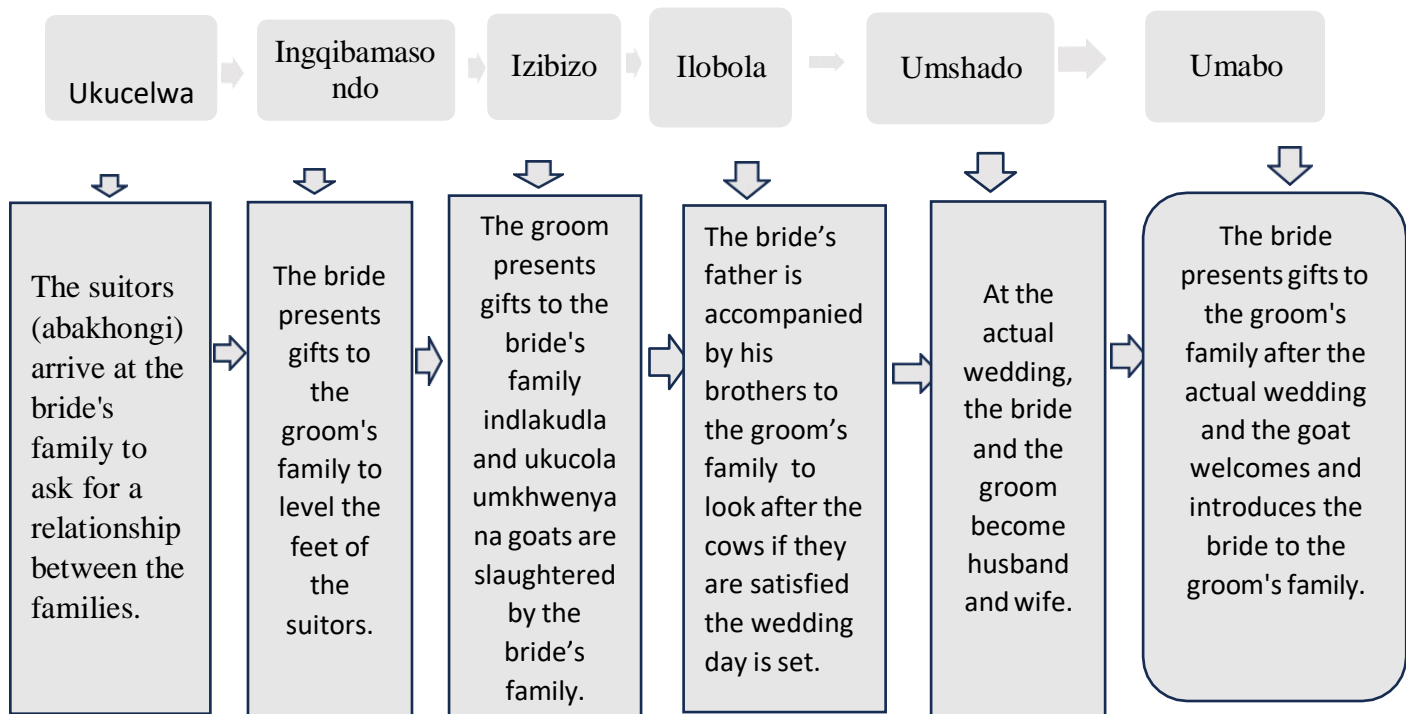
Lobola stages are important to occur because there are many other rituals that are done at the same time. On the day of going to ask for a good relationship with the bride's family, the groom's family burn impepho, to report the trip before the groomsmen leave (Male participant 22) translated from isiZulu.

*"Uma kulotsholwa ngesikhathi umkhwenyana eletha izibizo abakubo kamakoti baye bahlabe imbuzi yokuvumela umkhwenyana ukuthi akwazi ukudla kubo kamakoti, leyombuzi ibizwa ngokuthi indlakudla kanye nembuzi yokucola umkhwenyana. Kanjalo nomakoti uma esehambisa umabo kubo kamkhwenyana kunezimbuzi ezihlatshwayo ukwemukela umakoti emndenini kanye nokumubika emadlozini njengelunga elisha lomndeni njengba nabakubo basuke bebikile kwabaphansi ukuthi useyahamba esoyoba ilunga lomndeni wakwesinye isibongo. Ingakho uma konke lukhu kungenziwanga kuye kube namashwa ngenxa yolaka lwabaphansi"* (Owesilisa obambe iqhaza we-14)

During the lobola process, the groom brings the izibizo to the bride's family, and the bride's family slaughters a goat to allow the groom to eat from the bride's house, that goat is called *indlakudla* and another goat *cola* goat is slaughtered. In the same way, the bride presents gifts to the groom's family (umabo), and some goats are slaughtered to welcome the bride to the family and to report her to the groom's family ancestors as a new member of the family, such

as her family, they also report to their ancestors that she is going to be the family member of the of another surname. That is why if all this is not done then there will be bad luck due to the anger of the ancestors (Male participant 14) translated from isiZulu.

**Figure 5.1 Indicates lobola stages in Zulu society as mentioned by most participants.**



#### 5.4 Perceptions towards Lobola Practice

Based on the data collected, it appears that the lobola practice and its process has changed over the years. From the data collected participants contend that lobola is mostly monetized. They highlighted that usually, lobola is now paid in the form of money instead of cattle. Their opinions on factors that influence lobola varied. They emphasized that lobola is now about making money; the bride's family frequently made extravagant claims. There is no set amount of lobola, and it fluctuates between families. In addition, the couples always abide by their parents' instructions rather than taking independent actions. During data gathering financial limitations were mentioned by participants as another barrier to marriage.

##### 5.4.1 Financial constraint

15 out of 22 male participants indicated that getting married costs a lot of money and may be even stressful for the relationship except 7 male participants who contend that men who do not want to get married hide with high lobola payments. However, 19 female participants

highlighted that there is nothing wrong with lobola practice, the way lobola is done in the present time will not be the same as in the past because over time things have improved in the way they are done including their culture. They emphasized that if a man wants to be with a woman, he must pay any amount requested by her family. Some believe that they deserved high lobola payment because of their education and virginity. 3 out of 22 female participants highlighted that their parents must understand that lobola payment is not the selling of the bride but is a form of appreciation.

*“Ilobola indlela eselibiza ngayo liyaluqeda uthando nentshisekelo yokuganwa. Ilobola selaba semfashinini kakhulu, liyabiza, futhi liseqophelweni eliphezulu esikhathini samanje”* (Owesilisa obambe iqhaza we-2)

The way lobola is done destroys love and interest. Today lobola is very fashionable, expensive, and upscale (Male participant 23) translated from isiZulu.

Another male participant highlighted that:

*“Abantu abaningi babambelele emasikweni ngokwesibonelo, ilobola, inhlawulo, izibizo, umembeso nakho konke nje okunye okungensidingo futhi okumosha imali osekwenziwa manje uma kulotsholwa. Abantu abaningi esikhathini samanje abafundisekile ngenjongo yokulobola sebemane bayenza nje ngoba kuwusiko abakhule belibona lwenziwa ngale kwaloko ilobola alisayifezi injongo yalo esikhathini samanje”* (Owesilisa obambe iqhaza we-11)

People adhere to customs, for example, lobola, inhlawulo, izibizo, and everything else that is unpleasant and wastes money that is done now during lobola payment. Many people are miseducated about the original meaning of lobola practice, they just practice it because it the culture that they grew up being done otherwise lobola does not serve it purpose (Male participant 11) translated from isiZulu.

*“Okungiphatha kabi wukuthi esikhathini samanje eminye imindeni ikala inani lelobola ngezingane zabo ngokusekelwe imfundo, izinga lomsebenzi kanye nezinye zezinto eziphathekayo”* (Owesilisa obambe iqhaza we-18)

What bothers me is that some families base their lobola amount consumption on educational attainment (Male participant 18) translated from isiZulu.

*“Ilobola isiko elibalulekile futhi liletha ukuzigqaja emaphakathini, uma owesilisa ekuthathanda kumele akukhokhele ilobola ukuze ube uNkosikazi wakhe ngokusemuthethweni, akunandaba ukuthi ilobola libiza kangakanani. Owesilisa uma unenhloso ngawe kumele akukhole ilobola noma ngabe libiza inani elingakana. Mina nje ngikhuliswe kanzima umzali oyedwa, engifundisa kanzima ngakhoke bengifanelwe nanoma imalini yelobola ngaphezu kwaloko umndeni wami kwakufane ujabule ngami ngoba kuningi ebengisazobenzela kona”* (Owesifazane obambe iqhaza wesi-6)

Lobola is a culture that exists and brings pride to the community, if a man wants to commit and loves a woman, he must pay lobola for the woman to become a legal wife, it does not matter if lobola is high. If a man has the intention lobola must be paid. I was brought up by a single parent, who worked hard for me to reach this level of life, I am educated, permanently employed, and have a car, so I deserve anything more for my family to be happy because I still have a lot to do for them (Female participant 6) translated from isiZulu.

Another participant highlighted that:

*“Kubantu abathile ilobola selixhomekeke kakhulu nemali, ngikhohwa ukuthi kumele kunqandwe loku ngoba ilobola lingaphezu komsebenzi wemali kepha usiko olubalulekile”* (Owesilisa obambe iqhaza wama-20)

Lobola is being linked to money by certain people. I believe that this should be stopped because lobola is more than just a financial transaction, but a cultural tradition (Male participant 20) translated from isiZulu.

*“Bekufanele ngikhokhelwe ilobolo ukuze ngihloniphe abazali bami. Naphezu kwemfundo yami nobuntombi bami, ngikhohwa wukuthi umyeni wami wanginika ilobolo eliphezulu ngoba engazisa futhi engithanda”* (owesifane obambe iqhaza we-13)

I deserved to have lobola paid as a tribute to my parents. Despite my education and virginity, I believe my husband gave me a high lobola because he values and loves me (female participant 13) translated from isiZulu.

*“Mina ngokwami ngicabanga ukuthi ngoba ngifundile bekumele ilobola lami libe phezulu futhi emzini wethu ngiyamulekelela umnyeni wami ngezinto zasemndenini”* (Owesifazane obambe iqhaza we-10)

I believe that my lobola was high because I am educated. I significantly increase the family's income. I help my husband to support the family as well as this family, benefit from my income (Female participant 10) translated from isiZulu.

Another participant highlighted that lobola is not a problem only those who do not want to get married who hide with high lobola payments.

*“Umuntu uma engafuni ukuganwa useye acashe ngelobola elibizayo. Into uma uyithanda ungenza noma yini ukuthi ibe seduze kwakho. Abesilisa abaningi sebakholelwa kakhulu ekukupiteni ngoba becabanga ukuthi abasifaza babadinga ngaphezu kokuba bona bebadinga ikakhulukazi kwezezimali”* (Owesilisa obambe iqhaza we-19)

If a man does not want to get married, he hides with an expensive lobola payment. If you want to marry a woman you can do anything for her to be with you. Many men believe in cohabiting because they think that women need men more than men need women, especially financially (Male participant 19) Translated from isiZulu.

*“Zonke izinto ziyashintsha ngokuhamba kwesikhathi, izinto ezenziwa emandulo angeke zifane nezenziwa esikhathini samanje. Ngisho izinto esiphila ngazo ziyanyuka unyaka nonyaka, ngakho akukho okushintshile ngelobola kodwa ukushintsha kwesikhathi esiphila kuso kanye nokushintsha kwendlela yokwenziwa kwezinto. Umuntu owalotsholwa eminyakeni eyishumi eyadlula ngeke afane nomuntu olotsholwe manje kumele sikuqonde loko singabantu ukuthi izinto zihambisa nesikha”* (Owesifane obambe iqhaza we-7)

All things change over time, things done in the past may not be the same as things done today. I mean, the things we live on are increasing every year, so nothing has changed in terms of lobola, but the change in the time we live in and the change in the way things are done. The person who has lobola paid ten years ago will not be the same as the person who will pay lobola now (Female Participant 7) translated from isiZulu.

#### **5.4.2. Time-consuming**

When participants were asked about their opinions of the Zulu marriage processes, they highlighted that over the years Zulu marriage processes have been drawn out, time-consuming, and some are largely unneeded. Almost all participants concur that some of the lobola stages make people wait longer to be married and that it influences people to choose alternative types

of partnerships. According to the data gathered, the complicated Zulu marriage discourages people who want to get married.

*“Ngenxa yobude benqubo kanye nezinyathelo ezimbalwa okufanele zithathwe uma kulotsholwa, ngokuvamile uthola ukuthi labo abafisa ukubopha ifindo lomshado kubathatha iminyaka ngemva kosuku lwezixoxo zamalobola ukuthi bashade abanye bagcina behlukanile bengazange bashada”* (Owesilisa obambe iqhaza we-19)

Due to the length of the process and the several steps that must be taken, you often discover that couples marry a year or two after the date of lobola negotiations some do not get married (Male participant 19) translated from isiZulu.

*“Owesilisa uqala ukulobola owesifazane ngenhloso yokushada kodwa bagcine bengafinyelela esigabeni somshado ngenxa yokufunwa kwelobola kanye nezinto ezibizayo ezibizwa umndeni wakubo kwentombazane ezibizweni. Eminye imindeni ayinazwelo ingamaqili okwenza owesilisa agcine edikibele, izinto ezibizwa ezibizweni esikhathini samanje awube usazi ukuthi zisho ukuthini emalobolweni”* (Owesilisa obambe iqhaza wo-01)

A man begins to pay lobola for a woman to get married, but in the end, they do not reach the stage of marriage because of lobola demands and the expensive things that the girl's family calls for izibizo. Some families are ruthless and tricksters that make a man end up discouraged, things that are requested in izibizo in today's time some of them you do not know what they mean in lobola payment (Male participant 01) translated from isiZulu.

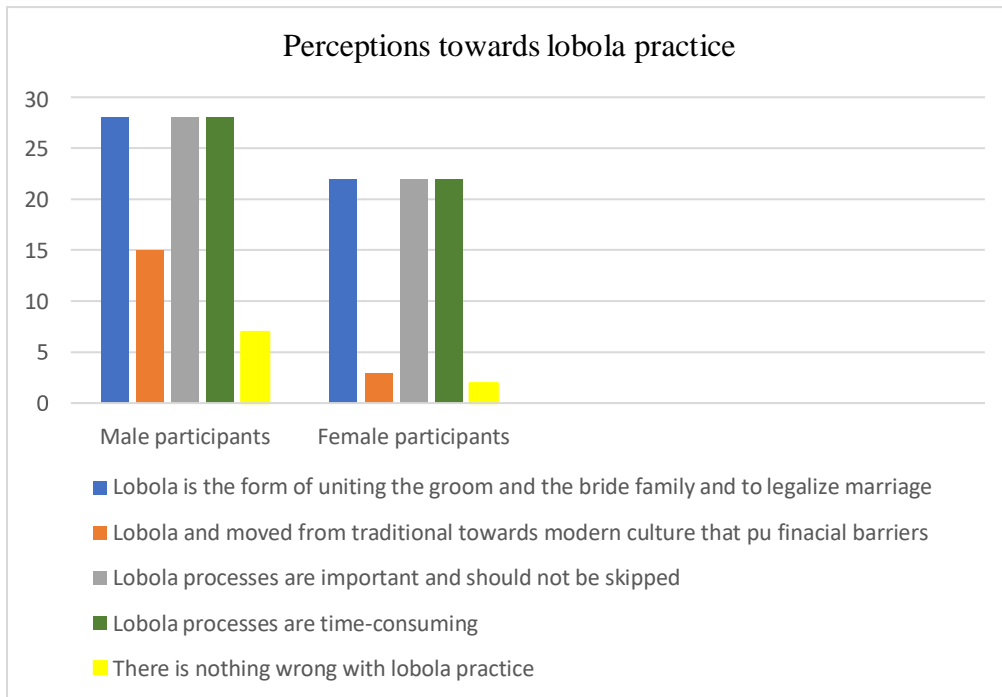
Another participant highlighted that:

*“Esikhathini samanje ukusho nje ukuthi ilobola likhishwa owesilisa kubo kowesifazane ngenxa yezigaba eziningi ezenzekayo isibonelo umembeso, umabo zonke lezi zigaba zisuke zisekelwa imali yelobola kanti esikhathini samanje abantu bathanda izinto eziwubukhazikhazi njengokuhloba, ukushuthwa kwevidiyo okumosha imali okwenza umndeni wowsifazane ugcine usuthola imali encane ekukhokhelweni ilobola, ngenxa yokuthi uma kwenziwa lezizigaba kugcina sekuthathwa kuwo futhi amalobola. Ngamnye amazwi kushuthi ilobola liphinda emuva”* (Owesifazane obambe iqhaza we-19).

Nowadays it is just to say that lobola is paid by the man to the woman's family because of many stages that occur for example umembeso, umabo all these stages are covered with the money

for lobola payments and at present days people love luxury things such as decorations, video shooting which wastes money and the woman's family end up getting less from lobola payments because the money to accomplish these stages is also taken from lobola payment (Female participant 19) translated from isiZulu.

**Figure 5.2 Indicates the number of both male and female participants' opinions concerning the lobola stages.**



### 5.5 Sociocultural elements that influence lobola.

According to the data gathered, lobola keeps an eye on the behaviour of the bride and groom. For partners after marriage, gender inequality, stemming from long-standing, accepted social conventions continues to dominate. Idang (2015) states that Zulu culture includes rigid standards that dictate how individuals should behave. Traditional cultural roles and values are seen as the proper way to conduct oneself, and anyone who does not follow them is considered an outsider and may even face punishment. Marriage and lobola are significantly influenced by cultural roles that are assigned to men and women. The fundamental idea of anthropology, culture is what distinguishes men from all other life forms and signifies their unique quality. According to some definitions, culture refers to the entire style of life or the way each human society is designed to live (Idang, 2015).

### 5.5.1 Gender inequality

In a wide sense, gender inequality may refer to the unequal duties of both partners about matters that affect them both, such as decision-making and gaining property. The idea of inequality indicates that one is better than the other. Mangena and Ndlovu (2013) view equal rights as a recognition of women's worth and their ability to make informed decisions and rights which allow them to control their destiny and acquire property, rather than submitting to their spouses. She added that the lack of has prevented women from having equal opportunities to pursue higher education work positions. This yet again demonstrates how difficult it is for women to discover their proper position in the sun. All male participants concurred that there should be no equality between men and women in marriage because males bear the burden of all family-related decisions. The participants acknowledged that there had never been marriage equality in the past therefore, women must be subservient to their husbands, and men and women cannot be equal. Such submission was viewed as showing respect for the husband. Additionally, they appeared to favour hierarchy in marriage and saw a threat to marital equality. Since women may assume financial responsibilities, 21 out of 22 female participants believed that marital equality should be established.

Their comments are as follows:

*“Umuntu wesifazane nomuntu wesilisa abasoze balingana, kunezinto ezidaliwe nje ukuthi kumele zenziwe umuntu wesilisa, ingakho singamadoda kuyithi esikhokha amalobola ngoba phela ukube siyalingana kungani pho nabo abantu besifazane bangasikhheli amalobola”* (Owesilisa obambe iqhaza we-19)

A woman and a man will never be equal, there are things created that must be done by a man, that is why we are men, and we are the ones who pay lobola because if we are equal then why women do not also pay us lobola (Male participant 19) translated from isiZulu.

*“Lento ka 50/50 engqugquzelwa abantu besifazane into engasoze yaba khona, kusukela kudala omama bethu babengakaze bafune ukulingana nobaba bethu. Lento ka 50/50 abesifazane bafuna isebenze uma izovuna bona kuphela”* (Owesilisa obambe iqhaza we-10)

This 50/50 thing promoted by women is something that will never happen, since long ago our mothers never wanted to be equal with our fathers. These 50/50 women want it to work if it will only benefit them (Male participant 10) translated from isiZulu.

Another participant highlighted that:

*“Kwakuyiqala lapho umuntu wesifazane nomuntu wesilisa babebangalingani, angithi bathi yibo izinhloko zamakhaya kodwa uthola ukuthi umuntu usebenza kude ubuya kanye ngemuva kwezinyanga ezine ngalesosikhathi ubani osuke ebheke izinto ekufanele engabe zenziwa uye ekhaya uma kuwukuthu umuntu wesifazane akalingani nomuntu wesilisa”* (Owesifazane obambe iqhaza wesi-6)

It was in the past where a woman and a man were not equal, Men emphasized that they are the heads of households but you find that he works far away from home and comes back once after four months at that time who is looking at things that should be done by him if a woman is not equal to a man (Female participant 6) translated from isiZulu

*“Emishadweni eminingi namuhla noma yimuphi kowesilisa nowesifazane angaba inhloko yomndenani akekho onamandla phezu komunye, yize lokhu kuphambene nesiko lethu, okudingekayo isimo sengqondo sokwabelana”* (Owesifazane obambe iqhaza wesi-7)

In many marriages today, any partner can be the head of the family there is no one who has power over another, but this is contrary to our culture, what is needed is a sharing attitude (Female participant 7) translated from isiZulu.

## **5.5 2 Gender roles in marriage**

Data collected show that marriage and lobola allow members of patriarchal societies to continue experiencing the effects of gender role creation throughout their lives. Data gathered indicate that there should be a clear division of labour at home after marriage, with the man supposed to go out and work while the woman is expected to stay at home and take care of household duties. 18 out of 28 male participants involved in both interviews and questions do not think about helping with various household chores since they feel it is not their responsibility, which is why they pay the woman lobola. They suggested that a man can choose not to participate in family affairs while 10 male participants believe that it is important to cooperate in everything for the marriage to be successful. Furthermore, all female participants' narratives demonstrate that they frequently feel under pressure to handle a lot of heavy home duties. To prepare meals, clean up after themselves, do laundry, and get the kids ready for school, they must get up very early when everyone else is still asleep while they have jobs on

the side. For many women, taking care of the home entirely consumes their lives, leaving them with little time for other pursuits.

The participants shared their opinions on how certain roles are upheld:

*“Abesilisa abakwazi ukuzimela, abanye babo balobola ngoba bazibukela phansi. Iningi Labo licabanga ukuthi badinga abesifazane kakhulu ngakho-ke, ukukhokha amalobola kuzokwenza impilo yabo ibe lula uma kukhona owesifazane ekhaya futhi benze sengathi abakwazi ukuzenzela izinto, yonke imisebenzi yasekhaya kumele yenziwe ngumuntu oyedwa kanti nathi sinemisebenzi esiyenzayo esikhokhelayo loko okusithwesa umthwalo”* (Owesilisa obambe iqhaza we-13)

Men do not have a backbone, and they pay lobola because they look down upon themselves. Most men lack emotional independence why do they pay lobola just to be with a woman? They think they need women more therefore, paying lobola will make their life easier when there is a woman at home and they act as if they cannot do things for themselves, all the household chores must be done by the woman while we have jobs to do on the side (Male participant 13) translated from isiZulu.

Another female participant indicated that she feels trapped in her marriage because she is unable to maintain both house duties and her job, she felt extremely disadvantageous. According to this participant, it is impossible to exaggerate the importance of her job because she is married. Particularly for women who want to integrate themselves into more diverse aspects in society marriage limit them. This highlights how marriage shortens women's aspirations for better jobs. Sometimes women become so preoccupied with their marriage that they neglect to follow their aspirations first. It is also more difficult to pursue these aspirations after getting married.

5 out of 22 female participants made the point that they no longer saw marriage as an accomplishment. 1 female participant further emphasized that marriage, especially an early one, prevented them from succeeding in their goals or moving up the corporate ladder because of the added responsibility. She highlighted that for those who are not married, it would be better for them to further their jobs and build a stable life for themselves before marriage. The World Bank (1998) noted that there are many stereotypes within communities that place women considerably below males in social standing, educational attainment, and occupational operations. This was done in recognition of the gender gap in schooling. In addition, just like Alabi and Doorway (2017:2), who said that “encouraging women's full participation in the

educational sector as well as other units of the society will be recognising the weight of benefits and contributions, they could bring on board.”

*“Abantu besifazane abaningi bacabanga ukuthi umshado ufana nento oyifezile ukujabulisa abazali, kanti umshado awuyona impumelelo. Ziningi izinto okumele sizifeze ngaphambi kokushada uma kubhekwa amathuba esiwanikezwayo njengabesifazane. Mina ngokwami ngicabanga ukuthi bengizokwazi ukusebenzisa lawo mathuba ngaphambi kokuzithola ngibambekile emshadweni”* (Owesifazane obambe iqhaza we-18)

Most women think that marriage is like an achievement for their parents to be happy, whereas marriage is not an achievement. There are a lot of things we need to achieve before getting married considering the opportunities we are now granted as women. I think I would have been able to utilize those opportunities before finding myself stuck in marriage (Female Participant 18) translated from isiZulu.

*“Mina uNkosikazi wami ngiyamulekelela ngomsebenzi wasendlini kanye nangezingane ngoba sobabili siyasebenza ngakho sibuya ekhaya sikhathele okudinga ukuthi silekelelane ngokumele kwenziwe endlini, ukuba noNkosikazi akusho ukuthi wena njengendoda angeke usenza lutho ekhaya”* (owesilisa obambe iqhaza we-12)

I help my wife with the housework and with the children because we both work so we come home tired which requires us to help each other with what needs to be done around the house, having a wife does not mean that you as a man cannot do anything at home (Male participant 12) translated from isiZulu.

*“Kubalukile ukulekelelana ekhaya uma nishadile, nokhoke noma uye uthole owesilisa uthola amagama ayiziswana kwabanye ozakwabo ngokwenza lokho ukuthi udonswa umfazi ngekhala, noma uyisithithi sendoda okungesilo iqiniso. Leyonto ayisilekeli esikhathini samanje ngoba akufani nakuqala obaba bethu ababenamakhosikazi angafundile azihlalela emasimini atshale thina sinemisebenzi esiyenzayo njengabo abantu besilisa”* (Owesifazane obambe iqhaza wesi-9)

It is important to help each other at home if you are married, even though men who do so get bad names from other males that they are controlled by the woman (udonswa umfazi ngekhala) which is not true. That thing does not help us in the present time because it is not like before

our fathers who had uneducated wives who lived in the fields they planted, we have jobs that we do like men (Female participant 9) translated from isiZulu

*“Indlela abazali bethu abasikhulisa ngayo inomuthelela endleleni esiziphatha ngayo uma sesibadala, mina nje ngikhula ekhaya kwethu ubungekho umsebenzi owenziwa intombazane nowenziwa umfana, ukuhlanza indlu besikwenza sonke, ukugeza izitsha sasikwenza sonke, lokho nje into engiyijwayele okwenza ngikwazi ukulekelela umkami”*  
(Owesilisa obambe iqhaza we-13)

The way our parents raise us has an impact on the way we behave when we grow up, just like me growing up in our home, there was no work done by a girl and a boy, we all did the cleaning of the house, we all did the washing dishes, that is what I am used to so I can help my wife (Male participant 13) translated from isiZulu

Another participant indicated that:

*“Ngenxa yokuthi ngiyasebenza ingakho ngathola umsizi wasendlini ngoba bekuba ijoka ukubuya emsebenzini ngiphinde ngiqale phansi umsebenzi wasendlini abantwana bethu basebancane”* (Owesifazane obambe iqhaza we-5)

*“Kubalulekile ukulekelelana ngomsebenzi wasndlini ngoba nathi singabantu besifazane siyasebenza ukuze sondle imindeni yethu, kuye kubenzima kakhulu ngoba lento yokuthi imisebenzi yasendlini imele owesifazane, kodwa futhi uthole ukuthi uye oletha ipuleti etafuleni owesilisa akasebenzi futhi akasizi ngalutho endlini, lokho kumenza abe indoda nje ngegama”* (Owesifazane obambe iqhaza we-7)

It is important to help each other with the housework because we are women and we work to support our families, it has become very difficult because the fact that housework represents a woman, but you also find out that when you bring the plate to the table, the man does not work and does nothing in the house, that makes him just a man in name (Female participant 7) translated from isiZulu

I am working so I got a house helper because it was difficult to come back from work and start the housework all over again when our children are young (Female Participant 5) translated from isiZulu.

### 5.5.3 Gender-based violence

Gender-based violence has many different manifestations and is founded in socioeconomic inequality: Intimate relationship violence, spousal violence, sexual assault, and rape are all examples of physical, emotional, and sexual abuse. From the data gathering lobola was cited as one of the factors contributing to gender-based violence. It has been emphasized how entitled the man felt to the woman after the lobola had been paid. Data collected demonstrate that paying lobola enables males to treat women as their property, they gain power to control women in all aspects once lobola is paid.

#### 5.5.3.1 Emotional abuse

All female participants expressed that lobola enables a man to exert power and control over a woman. One female participant highlighted that “the advice that older women give to women during the marriage stage, such as not to touch your husband's phone or inquire about his whereabouts when he gets home late, to follow your husband's rules while he is free to act however, he like. Such advice makes women to be viewed as an object by their husbands and this behaviour is not helpful today because it just encourages only woman to commit to marriage. These types of advice are the result of several marriages being plagued by various illnesses, and most women have died because of gender-based violence. She emphasized that those who are above 60 years should stop advising women who are getting married, the chance should be given to those women who are married between the age of 35 and 50 years”.

Another female participant highlighted that:

*“Iningi labesifazane emshadweni lihlukunyezwa ngabesilisa ngenxa yelobola. Ngokubona kwami ilobola licindezela ngendlela eyisimanga kubantu besifazane, futhi ngiyafisa ukuthi lingabi yisinqumo kubantu ababili abafuna ukuba ndawonye ukuze uma umuntu ebona sengathi kufanele kuphele izinto kungabi yinkinga. Abantu besifazane abaningi bagcina belahlekelwe yimpilo yabo emshadweni ngoba benqena ukuvuma ukuthi imishado yabo inzima futhi uma ingaphumeleli bayobonakala njengezehluleki. Kuke kwaba nesimo lapho ngike ngaba nenkinga nomuntu obesengilobolile kwaze kwaba siyahlukana, lapho bekumele ngikhethe phakathi kwakhe nengane angifice nginayo. Ngesikhathi ngiveza ukuthi ngikhethe ingane ube eseqala ukungihlukumeza kanye nayo ingane engayiphathi njelezi zakhe”*  
(Owesifazane obambe iqhaza wama-16)

The issue with lobola payments is that most women experience abuse at the hands of men. In my opinion, lobola is incredibly oppressive for women, and I wish it should be not a determining factor for two people who want to be together so that if one feels like he or she has had enough should not be a problem. Many women end up losing their lives in marriage because they are reluctant to admit that their marriages are difficult and that if they fail, it will reflect as failures. There was a situation where I had difficulties with my partner a point that we broke up while Lobola was paid. I was forced to decide between my partner and my child. When I indicated that I had chosen the child I was abused with child (Female participant 16) translated from isiZulu

*"Abesilisa banengqondo yokuthi banelungelo lokusiphatha nanoma ikanjani kwazise ilobolo liyabiza. Bacabanga ukuthi njengoba bachitha imali eningi elobolweni ngaloko sekumele basilawule"* (Owesifazane obambe iqhaza wama-22)

In our days, lobola is expensive and this creates a sense of entitlement for men. They believe that they own the woman if they have paid huge amounts of money for them. They have more power over women and dictate what women should and should not do (Female participant 22) translated from isiZulu.

Another female participant brought out that the cultural expectation fosters the woman to remain in abusive relationships because divorce is stigmatized and typically seen as a woman's failure in the marriage. Moreover, children are another important factor, as some women stay in violent marriages because they lack the financial resources to care for their kids on their own should they leave their spouses. Men typically bear primary responsibility for their children's upkeep; therefore, divorce will mean that the kids will be under financial strain.

### **5.5.3.2 Financial abuse**

While participants understood other forms of abuse, they also emphasized financial abuse as one of the most effective ways to keep a woman in an abusive relationship. According to data collected, women who are married are frequently too worried about their ability to support themselves and their children financially to quit the marriage. Therefore, one of the main causes for women to stay with an abusive husband is financial uncertainty. 16 out of 22 female participants draw attention to the fact that unlike in the past at present women are financially independent, they can be able to provide themselves with their children without a man.

One female participant highlighted that:

*“Abantu besilisa kumele bakuqonde ukuthi nathi singabantu besifazane sesiyakwazi ukuzimela futhi siyakwazi ukuzinakekela sisodwa kanye nezingane zethu. Yingakho uthola ukuthi uma kuwumuntu wesifazane owondlayo ekhaya owesilisa engasebenzi azizwe edelelekile ekhaya noma azibukele phansi ngenxa yokuthi unaloko emqondweni ukuthi uyena ekumele abe nemali kunomuntu wesifazane. Leyo nto ayisasebenzi esikhathini samanje ngoba sonke sinawo amathuba emisebenzi” (Owesifazane obambe iqhaza wama-21)*

Men must understand that we are also women who have become independent and can take care of ourselves and our children. That is why you find that if it is a woman who is a provider, the man feels despised at home or looks down on himself because he has this in mind he should have the money rather than a woman. That thing is no longer applicable in the present time because we all have the possibility of better jobs (Female participant 21) translated from isiZulu

*“Ilobolo liyasihlukumeza nathi singamadoda ngoba liyabiza ube uthatha umuntu wesifazane uyohlinzekwa nguwe. Bagququzela lento ka-50/50 kodwa iyabehlula, uthole ukuthi wena nomkakho nisebenza nobabili kodwa imali yokondla umuzi nokunakekela izingane kumele iphume kuwe njengendoda, naye uneyakhe kodwa wenza izidingo kuphela. Abesifazane bafuna lo mqondo ka-5/50 usebenze uma uzobahlomulisa kuphela” (Owesilisa obambe iqhaza we-10)*

Ilobola tortures us as men because it is expensive while you take a woman to be provided by you. Women initiate the 50/50 concept, but it defeats them, you find out that you and your wife both work but the money to support the home and take care of the children must come from you as a man, and she has hers to do her needs only. Women want this 5/50 concept to work if it will only benefit them (Male participant 10) translated from isiZulu)

As was previously said, men believe that in marriage they serve as the family's head and breadwinner. For a man to maintain this status, he must make sure he has more property than his wife. However, given the unemployment rate today, males cannot find any jobs that pay them well even if they want to. 19 male participants note that highly compensated women frequently refuse to give their spouses a share of their money. They demonstrate how many men work extremely hard to make enough money to buy goods like cars, livestock, and homes as well as to pay all costs to prevent being exploited and disrespected by their wives, as many men nowadays without jobs endure maltreatment from their spouses. Many males live in dread

of expressing their emotions, of losing their status, and of being helpless because the new democratic system prioritizes gender equality and women's independence.

### 5.5.3.3 Physical abuse

According to the collected data, democratic processes frequently bring up contemporary gender issues. Data gathered from both interviews and questions indicate that the prevalence of gender-based violence is strongly influenced by the opportunities for women in the public sphere and better-paying jobs. 14 out of 22 male participants from questions indicated that when a man becomes financially weaker rely on his wife since women have been economically emancipated. Women begin to disrespect them because they now see themselves as the family provider and head of household. The majority of the participants, who were men, concurred that some men who experience poverty and unemployment believe that turning violent and acting aggressively toward their wives is the only way to reclaim their power and be freed from feminine oppression.

*“Uma indoda ingasebenzi ithukuthela kalula ngoba ikholelwa ukuthi ingabantu abadla isinkwa, futhi ilunga lomndeni liletha izicelo zabo kuye kodwa bacasuke njengoba bengenzi lutho”* (Owesifazane obambe iqhaza we-11)

If a man is unemployed easily get angry because they believe that they are breadwinner, and family member bring their requests to them, but they become angry as they have nothing to offer (Female participant 11) translated from isiZulu

Although men believe that they should be regarded as the heads of the family, it seems like it is no longer easy to perform that role in the present day. Men are threatened by the notion that when women become empowered they misuse their power against their husbands.

*Esikhathini esidlule amadoda amaningi abekwazi ukunanakekela imindeni ngokwezezimali futhi anakekele bonke abafazi bawo nabantwana, kodwa namuhla abesifazane banikezwa ilungelo elilinganayo ukungqubuzana izingxabano ezingaxazululeki kanye nokusebenzisa kabi amandla kwaqala ukuhlupha imishado eminingi. Amadoda ayakwazi ukulinganisa futhi ahlale ezolile kunoma yisiphi isimo kodwa abesifazane abakwazi. Uma owesifazane ehola imali eyengeziwe kweyomyeni wakhe uyayenza. Ufuna wonke umuntu azi ukuthi ungumphathi, azikhukhumeze loko kwenza ihlazo nokwesaba emadodeni amaningi okuholela emadodeni ahluleke*

*ukulawula intukuthelo agcine esenodlame kubantu besifazane* (Owesilisa obambe iqhaza we-16)

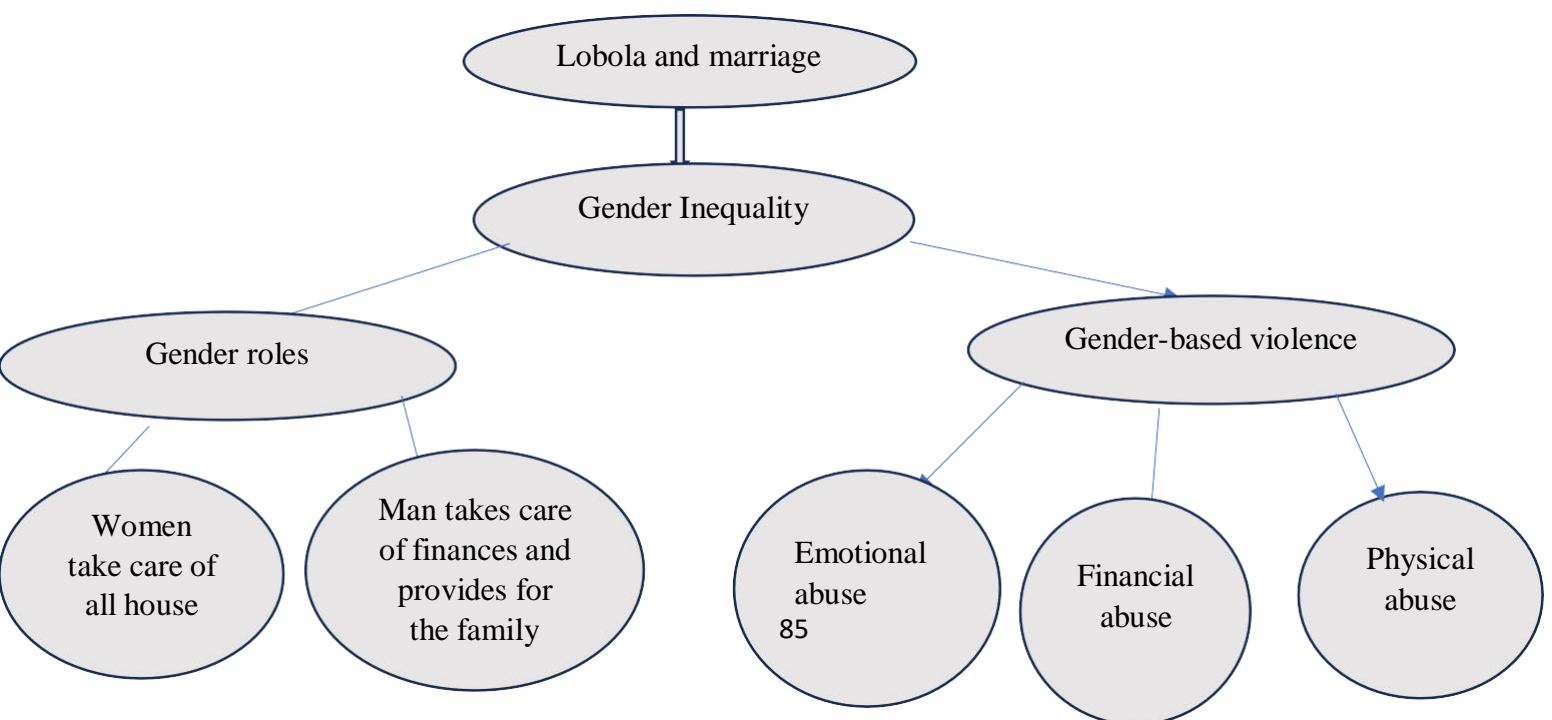
In past most men managed to maintain financial responsibilities of the family and take care of all of their wives and children, but today women are granted equal rights conflict unsettled disputes and power abuse have begun to plague many marriages. Men know how to balance and remain calm in any situation, but women do not. When a woman earns more money than her husband does. She wants everyone to know that she is a boss, the arrogant and modern produces shame and fear in most men which results in men failing to control their temper and acting violently toward women (Male participant 16) translated from isiZulu

Another participant believes that it is culturally accepted for a man to discipline his wife if she fails to obey him.

*“Abantu besifazane baziphatha okwezingane kokunye, uthando luhambisana nesiyalo. Okhokho bethu ingakho babengabaqeqeshi emzini yabo ngoba amadoda ayephethe imindeni yawo. Namuhla abantu besifazane yibo abafuna ukuphatha thina kodwa umuntu ube umlobolile yena ajike afune ukuphatha wena, lowomuntu onjalo kumele enziweni ngoba kusuke kufane ubuye umkhumbuze ukuthi wazogana layikhaya”* (Owsilisa obambe iqhaza wesi-3)

Women behave like children in others, love is accompanied by discipline. That is why our ancestors were coaches in their homes because men were in charge of their families. Today, women are the ones who want to rule us (Male participant 3) translated from isiZulu.

**Figure 5.3 The Indicate cultura factors of lobola practice on marriage**



## **5.5 Conclusion**

To show the results from semi-structured interviews and questionnaires conducted with Zulu people on their perspectives on lobola cultural practice in modern Zulu society. The chapter began with the presentation of Zulu people's demographic details. Results have been arranged by the themes and subthemes that were connected to the study's principal objective. In line with the first objective of the study, which was to examine lobola cultural practice in modern Zulu society, the result reflected that lobola cultural practice is a significant practice among Zulu people however, in modern society there have been changes reflected that lobola practice has been moved from its original meaning and purpose to modern tradition that put financial barriers to people who want to get married. All participants both male and female were aware that lobola is a necessary component of their cultural wedding traditions. They claimed that the lobola process involves uniting families. However, most male participants highlighted that lobola is high with the use of money instead of cattle which delays marriage while most female participants see nothing wrong with lobola they emphasized that the way lobola is done in modern society is in keeping with time. The second objective which sought to explore lobola processes in Zulu society, in line with this objective the results reflected that different significant stages occur during lobola practice however these stages put strain on marriage. All participants were aware that there should be stages to follow during the lobola process although in modern society these stages are time-consuming as they all require both families to have money. Lastly, in the third objective aimed to explore the relationship between lobola practice and gender relations the results indicated that lobola socio-cultural factors like gender inequality, and gender-based violence influence lobola and marriage. The following chapter presents the overall summary of this study.

## CHAPTER SIX

### FINDINGS AND RECOMMENDATIONS

#### 6.1 Introduction

The aim of the study presented in this dissertation was to examine lobola practice and its relationship to gender identity and constraint on marriage. As stated in the preceding chapters, the goal was to compile research and conduct interviews and questionnaires in order to determine whether lobola influences gender and marriage constraint. This chapter is organised in such a way that it starts with an overview of the study summarising each chapter. The chapter also provides recommendations and serves as the study's conclusion. The research study is first given a summary. The research topics and objectives, together with the manner in which the study has addressed them, are then discussed. In order to derive the basic conclusions and suggestions about the study topic and objectives, it is intended to present a comprehensive discussion of the key findings derived from primary and secondary data sources. Investigating the ways in which the study's distinct objectives have been met entails highlighting the specific goals that have been covered in each segment. In the discussion, the key findings are briefly summarized, and pertinent recommendations are provided.

#### 6.2 An overview of the research study

An overview of the study's several chapters is provided in this section. The study primarily consists of a thorough analysis of lobola cultural practices in modern Zulu society. The perspective of the Zulu people on lobola cultural practice is the main subject of this study. As a result, the research study has been able to address the many perspectives of lobola practice. The following is a summary of the study's chapters:

**The first chapter:** Served as an introduction, outlining the context, the problem statement, and the research questions. outlined the objectives and research questions, as well as the various study parameters, and gave a brief overview of the research project's background. The research problem and the particular problems that have driven the study's course were also covered in further detail.

**The second chapter:** Provides a critical examination of the relevant literature by various scholars.

**The third chapter:** Described the methods, instruments, and research design that were used to gather the pertinent data for this investigation. The goals of the study, which are fully outlined in chapter 1, served as the primary guidance for the research methods that were employed. A qualitative study is what has been described as this one. Along with the instruments used for data collection, these techniques were covered in the chapter. Semi-structured interview guide served as the primary data source, and secondary data sources were gathered through the examination of scholarly publications and reports. The chapter also provided an explanation of the methodology employed in the thematic data analysis. This method entails the development of themes, codes, and classifications. The chapter ended with a description trustworthiness and ethical considerations

**The fourth chapter:** Provided the theoretical foundation for this study. These theories clarified the relationship between the practice of lobola and the anticipated changes that came along with industrialization and modernization. It also examined how people identify with and perform the various roles that are assigned to them as well as the gender relations indicated by lobola payments.

**The fifth chapter:** Presenting, analyzing, and interpreting the data gathered using the several data collection techniques was the main goal in order to precisely accomplish the study's objectives. The steps of data analysis involved in the thematic analysis were primarily followed in the presentation. After being transcribed, the raw data was categorized into several themes that provides crucial details about the study's subject. The goal of the study was to provide light on lobola cultural practice in modern Zulu society. The primary goal of the analysis was to determine the aim of lobola practice and its significance, lobola processes, perceptions towards lobola practice and societal elements towards lobola, all characteristics are presented, the analysis of the presentation processing the data was carried out with consideration for the study's research objectives, each of which has been independently reviewed and presented.

**In chapter six:** discussions of the findings and inferences from the primary study goals are presented.

### **6.3 The aim of lobola cultural practice and its significance**

In this study, the researcher investigated the study population's familiarity with lobola. Everyone who took part in the study was aware of lobola practice and its cultural significance. The first objective of this study was to understand the marriage process (lobola) amongst Zulu-speaking people. According to the findings, lobola is seen by Zulu people as the traditional

practice that aims to foster a relationship between the two families involved. Mazibuko (2016), acknowledges that lobola is used to legally reunite two families in the traditional African manner as well as to represent a woman moving to another family. Lobola payment, according to scholars like Juing (2012), is the sum of money or goods provided by the groom or his family to the bride's parents upon the marriage of their daughter to the groom. This study's findings align with the literature, it confirmed that lobola places a strong emphasis on the value of culture and to legalize marriage of people who are about to get married.

Furthermore, Zulu marriage is not a one-day process there are ritualise important stages that the bride and the groom's family must go through. Participants mentioned ukucelwa as the first stage of the lobola process, izibizo as the second stage, lobola payment as the third step and the final stage that comes after marriage which is umabo. Moreover, further steps, such as ingqibamasondo, were also highlighted as the step that comes after ukucelwa. Although both male and female participants are aware that they must follow the marriage stages during the lobola process, it is also highlighted that over the years, other aspects of the process are thought to prevent marriage.

#### **6.4 Perception of lobola practice**

The study discovered that although Zulu people view lobola as significant practice that legalise marriage, lobola practice and procedure have evolved over time with the focus on the value of lobola rather than its cultural significant and meaning. It has been argued that lobola is now compensated in cash rather than being paid in cattle it is largely monetized. Families now prefer cash over the previous system of paying lobola with cows. From the findings lobola is now about making money. According to Khomari (2012), lobola was initially a form of honour to the bride's family. A man could donate what he could afford. However, because of the development of modern Western culture, there has been a shift away from traditional practice and toward more contemporary ways of thinking and acting concerning lobola. African customs have lost their original meaning because of urbanization and Western attitudes. The exorbitant expense of paying lobola has been used in some cases as a money-making scam, preventing people from getting married and leading many couples to choose other forms of marital patterns. The transition from traditional to modern cultures is based on economic ideas, the price has gone up (Khomari,2012). The findings indicate that lobola practice aims to foster a bond between two families for partners that are about to get married. Zulu people believe in ancestors, the entire purpose of lobola practice is to link two families on a social and spiritual

level. However, although the practice aims to unite families, it has evolved over the years with an increased focus being placed on the value of lobola payment rather than the significance and worth of lobola.

The study also discovered that lobola stages are time-consuming, financial limitations and the commercialization of lobola also contribute to the complexity and modification of these stages. Stages that occur during the lobola process are drawn out, time-consuming, and largely unneeded. These stages make people wait longer to be married and it influences individuals to choose alternative types of partnerships. The lengthy Zulu marriage process is a deterrent to the present generation as they require both families to have money. During these stages, the woman's family ends up taking lobola payment to accomplish these stages and ends up not getting little or nothing from lobola payment.

### **6.5. Cultural elements that influences lobola practices**

The findings suggest that gender inequality and gender roles are the socio-cultural elements that influence lobola. Due to the men's status as household leaders, who are responsible for all decision-making and have authority over their families, there is no equality between men and women in marriage. Males hold the opinion that man and woman cannot be equal, and wives must submit to their husbands, despite acknowledging that there was no equality in marriage in past periods. Males appeared to support hierarchy in marriage as marital equality was a threat to marriage because it encouraged rivalry between wives and husbands. Additionally, marital equality contradicts societal ideals of respect for both men and women and gives everyone the freedom to act however they like. The findings indicate that lobola and marriage sought to strengthen the boundaries between men and women assigned gender roles, leading to the consequence that women were saddled with many more obligations than males.

This study discovered that while women participate in public affairs and are responsible for housekeeping tasks. This have also discouraged women from furthering their careers. Moreover, despite democracy and women's access to education and job opportunities, men fail to express their masculine identity, to defend themselves men become violent and aggressive to their partners as they see them taking their power therefore to claim their power back they become violent to their wives.

## **6.6. Recommendations**

As this study was conducted in one of the of the Zulu community in Pietermaritzburg, there is a need for further research in other provinces to ascertain the extent of lobola cultural practice in the whole of KwaZulu-Natal. The current study comprised married Zulu people and those who were still in the process at the time of study. This study demonstrated a link between lobola, delay in marriage and gender identification in Zulu society. One of the concerns was that the definition of lobola had been forgotten. More so than before, it is now a means of acquiring money. It is advised that organizations dealing with cultural issues unite and consider ways to revive the lobola's original intent, which was to foster a relationship between two families. There is also a need to conduct a study with elderly people, conducting a study on the elderly may create an understanding on the origins of lobola practice as the elderly acquire knowledge regarding the significance of lobola This could aid in improving comprehension of lobola's goals. Additionally, compared to the people who participated in this study, the elderly understands lobola better.

## **6.7. Conclusion**

The study aimed to understand Zulu people's perceptions of lobola practice in modern society. The study aimed to comprehend how lobola influences gender identification and delay in marriage. To better understand people's perceptions of lobola, the study focused on married people as well as those who were still going through the process. Due to society's delay in legalizing marriage, it was crucial to investigate how those who were already married and those who were lobola felt about it. This will shed light on the reasons for the delay in getting married. This population has undergone significant modifications. Using the results of this study since lobola is typically rewarded in cash, it is evident from the study that the sample of Zulu people has become more monetarily oriented. Lobola also exacerbated other issues like gendered

stereotypes. Participants believed that women were treated unfairly, inferior, and forced to follow directions from men in the name of lobola payments.

The biggest obstacle to marriage, according to earlier studies on the fall of the Zulu marriage rate, is the payment of lobola. However, the participants believe that another primary barrier to getting married is the ceremonies that occur in between. Another issue found throughout the study is the commercialization of lobola, which affects the true meaning of lobola by charging lobola dependent on the bride's success rather than having a set fee for lobola. In Zulu society, lobola is a frequently used tradition. Many people also thought that lobola had become a tool for families to make money and had lost its meaning.

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## **Appendix A: Informed consent**

### **UNIVERSITY OF KWAZULU-NATAL**

#### **SCHOOL OF ART**

#### **Informed Consent**

#### **PART 1: Letter of consen**

Researcher: Ms T Mkize (0714767038 Email: 217053055@stu.ukzn.a.za)

Supervisor: Dr TR Ngcobo (0827807742 Email: [Ngcobot3@ukzn.ac.za](mailto:Ngcobot3@ukzn.ac.za))

Research office: Westville Campus Govan Mbeki Building (27 31 2604557 Fax: 27 31 2604609 Email: HSSREC@ukzn.ac.za)

Dear participant

My name is Thobisile Mkize, my student number is 217053055, I am doing research for Masters degrees. I am studying at the University of KwaZulu-Natal in Pietermaritzburg. I am researching Lobola cultural practice in modern Zulu society to see how it promotes gender identity and constraint on marriage. This study aims to investigate how lobola culture in modern Zulu societies shapes gender perceptions and issues in marriage and would like to invite you to participate in this project.

Your participation in this study is completely voluntary. The selection you make will not affect your studies, your work or any related analysis or reports. There is no risk associated with your participation in this study and there will be no direct benefit to you but your participation will contribute to the development and understanding of African languages in Higher Education. We will not share information about you with anyone outside the research team. The information we collect for this research project will be kept confidential. You are not required to participate in this study if you do not wish to do so, and your choice to participate will not affect you in any way. You can stop participating in the interview at any time you wish without being affected.

If you have any questions or concerns about participating in the interviews or about participating in this study, you may contact me or my supervisor at the numbers listed above.

Yours faithfully

Thobisile Mkize

## **INGXENYE 1: Incwadi vemyume**

Sawubonani bambimbiqhaza abathandekayo,

Umcwaningi: Ms T Mkize (0714767038 Email: 217053055@stu.ukzn.a.za)

Umphathi (Supervisor): Dr TR Ngcobo (0827807742 Email: Ngcobot3@ukzn.ac.za)

Ihhovisi locwaningo: Westville Campus Govan Mbeki Building

(27 31 2604557 Fax: 27 31 2604609 Email: HSSREC@ukzn.ac.za)

Igama lami ngingu Thobisile Mkize, inombolo yami yokuba umfundi ithi 217053055, ngenza ucwaningo ngeziqu ze Masters. Ngifunda eNyuvesi yakwaZulu-Natal ophikweni lwase Mgungundlovu. Ngicwaninga usiko lokulobola emphakathini wmaZulu weseminje ukuthi liyigqquzela kanjani imibono yobulili kanye nokuba isithiyo ukufikanyelela emshadweni. Lolu cwaningo luhlose ukuphenya ukuthi isiko lelobolo emiphakathini wamaZulu wesimanje liyubumba kanjani imibono yobulili kanye nezingqinamba emshadweni futhi lingathanda ukukumema ukuthi ubambe iqhaza kulo msebenzi.

Ukuhlanganyela kwakho kulolu cwaningo kungokuzithandela ngokuphelele. Ukukhetha okwenzayo ngeke kube nomthelela ezifundweni zakho, emsebenzini wakho noma kunoma yikuphi ukuhlaziya okuhlobene noma imibiko. Abukho ubungozi obuhambisana nokubamba kwakho iqhaza kulolu cwaningo futhi angeke kube nanzuzo eqondile kuwe kodwa ukuhlanganyela kwakho kuzoba neqhaza ekuthuthukisweni nasekuhlakanipheni kwezilimi zase-Afrika Emfundweni Ephakeme. Ngeke sabelane ngolwazi ngawe kunoma ubani ongaphandle kwethimba locwaningo. Ulwazi esiluoqayo kule phrojekthi yocwaningo luzogcinwa luyimfihlo. Akudingekile ukuba ubambe iqhaza kulolu cwaningo uma ungafisi ukwenza kanjalo, futhi ukukhetha ukubamba iqhaza ngeke kukuthinte nganoma iyiphi indlela. Ungayeka ukuhlanganyela kwinhlokhono nganoma yisiphi isikhathi osifisayo ngaphandle kokuthi wena uthinteke. Uma unanoma yimiphi imibuzo noma okukukhathazayo ngokubamba iqhaza ezingxoxweni noma mayelana nokubamba iqhaza kulolu cwaningo, ungasexhumana nami noma umphathi wami kulezi zinombolo ezibalwe ngenhla.

Ozithobayo

Thobisile Mkize

## **Ingxenye II: Certificate of consent**

I have read the foregoing information. I have had the opportunity to ask questions about it and any questions I have asked have been answered to my satisfaction. I consent voluntarily to be a participant in this study. I confirm that I have not been coerced into giving consent, and the consent has been given freely and voluntarily.

### **Ubufakazi bokuvuma**

*Ngilufundile ukwaziswa okungenhla. Ngike ngathola ithuba lokubuza imibuzo ngayo futhi yonke imibuzo engiyibuzile iphendulwe ngendlela egculisayo. Ngivuma ngokuzithandela ukubamba iqhaza kulolu cwaningo. Ngiyaqinisekisa ukuthi angiphqwanga ukuba nginikeze imvume, futhi imvume inikezwe ngokukhululekile nangokuzithandela.*

Signature of Participant (Umhlanganyeli) \_\_\_\_\_

Date (Usuku) \_\_\_\_\_

Day/month/year

I have accurately read out the information sheet to the potential participant, and to the best of my ability made sure that the participant understands. I confirm that the participant was given an opportunity to ask questions about the study, and all the questions asked by the participant have been answered correctly and to the best of my ability. I confirm that the individual has not been coerced into giving consent, and the consent has been given freely and voluntarily

*Ngiwufundile ngokuphelela umbiko oqukethwe kule incwadi ngazama ngamandla wonkeukuba kuzwisiseke. Ngiqinisekisa ukuba umhlanganyeli uphiwe ithuba lokubuza imibuzo ngalolucwaningo. Yonke imibuzo iphendulwe ngedlela enelisayo. Umhlanganyeli uvumile ukuhlanganyela kulolucwaningo ngokukhululeka engesatshiswanga njalo kuyintando yakhe.*

Print Name of Researcher (Bhala igama lomcwaningi)\_\_\_\_\_

Signature of Researcher (Sayina)\_\_\_\_\_

Date (Usuku) \_\_\_\_\_

Day/month/year

## **Apendix B: Imibuzo yengxoxo**

1. Ngokosiko lwamaZulu yini inhloso ngqangi yesiko lokulobola?
2. Yiziphi izinqubo kanye nemithetho elandelwayo uma kulotsholwa?
3. Ngokubuka kwakho kungani kubalulekile ukulandela izinqubo ezenziwa uma kulotsholwa?
4. Ngokuhamba kwesikhathi nangendlela izinto ezenziwa ngayo ucabanga ukuthi ngabe loko kube nomthelela esikweni lokulobola, ungasekela impendulo yakho?
5. Ukukhokhwa kwelobolo kanye nezinqubo ezenziwayo uma kulotsholwa ungaphawula uthini ngako uma ubuka indlela izinto ezenziwa ngayo?
6. Njengoba ilobola lingakhokhwa ngezinkomo noma ngemali, ucabanga ukuthi izingxoxo zelobola okwamanje seziphazamisekile noma zisefana yize kusetshenziswe imali?
7. Yiziphi izinto ezingaba yinselelo kubantu abafisa ukulobola?
8. Ucabanga ukuthi ilobola kufanele libe yisici esinqumayo ukuthi abantu ababili abathandanayo, uma uthi yebo/cha kungani?
9. Ukucabanga ukuthi uma kusengabantu besilisa abakhokha ilobolo akhona amathuba okulingana ngokobulili?
10. Yiziphi izinselelo ezivame ukubhekana nabantu abalotsholiwe kanye nabashadile. Uma zikhona ucabanga ukuthi kungabe yini umthelela?

## **Ngiyabonga ngokubamba kwakho iqhaza**

## **Appendix C: Imibuzo (questionnaire)**

### **Imibuzo**

Umyalelo: Ngaphambi kokuphendula imibuzo sicela ubonise izinga lakho lokuvumelana noma lokungavumelani nesitatimende ngasinye salezi ezingezansi maqondana nesiko lokulobola . Faka uphawu “x” ebhokisini lempendulo yakho.

Umbuzo 1: Kugabe uyakholelwa esikweni lokulobola ?Yebo  Cha

Umbuzo 2: Uyakholwa ukuthi isiko lokulobola liyingxenye ebalulekile yomshado esizweni samaZulu futhi kunemithetho eqinile okufanele ilandelwe? Yebo  Cha

1. Incazelo nenjongo yelobola iyini, ngokubona kwakho esikhathini samanje lisafeza yona?
2. Ilobolo lisabalulekile kubantu abangamaZulu.?
3. Kungabe isiko lokulobola linomthelela ekwehleni kwezinga labashadayo?
4. Kungabe ilobolo liyisici esinqumayo sokuziphatha kowesilisa nowesifazane?
5. Kungabe ilobola kufanele libe yisici esinqumayo kubantu ababili abathandanayo?
6. Uma ubheka isikhathi samanje esiphila kusona kungabe loko kunomthelela esikweni lokulobola?
7. Kungabe owesilisa nowesifaza asebelobolene, bashada kunendlela ekufanele baziphathe ngayo emphakathini?
8. Kule sikhathi samanje njengoba abesifazane benikezwe amathuba okuziveza, kakhulukazi kwezemfundo namathuba emisebenzi kungabe loko kunamthelela muni kusiko lokulobola?
9. Uma ucabanga yini eyenza kuthathe isikhathi eside ukuthi abalobolene bashade?
10. Kungabe umphakathi esiphila kuwo kanye nendlela kubuka yesikhathi samanje inomthelela kusiko lokulobola?

**Ngiyabonga ngokubamba kwakho iqhaza**

## **Appendix D**

The Msunduzi Municipality

City Hall Commercial Street  
Pietermaritzburg 3201

Tel: 033 – 392 2572

Fax: 033 – 392 2208



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Ward 37 Councillors Office

For use by Councillor: SA MKHIZE

Contact: 083 425 8533

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RE: GATEKEEPERS PERMISSION TO CONDUCT RESEARCH AT WILLOWFOUNTEIN  
KWAPHUPHA AREA.

03 November 2022

Attention:

Ms T Mkize

University of KwaZulu Natal


Cell phone: 071 4767 038

Email: [217053055@stu.ukzn.ac.za](mailto:217053055@stu.ukzn.ac.za)

The requested date: 03 November 2022.

Kindly advised that permission is hereby granted for Ms T Mkize to conduct her research on the study titled: Lobola cultural practice in modern Zulu societies as the shape of gender identity and constraint on marriage, to be conducted within the area of Willowfountein kwaPhupha.

Yours faithfully

  
Councillor S.A Mkhize

WARD 14

083 425 8533

SIBUSISO A. MKHIZE  
COMMISSIONER OF RATHS (OFFICIO)  
WARD 14 COUNCILLOR, MSUNDUZI  
MUNICIPALITY, CITY HALL,  
CHIEF ABENZI LUTHOLI STREET  
PIETERMARITZBURG 3200  
CELL: 083 425 8533



For use by Bishop's Office

For use by Bishop: M.F Gcabashe

Contact: 082 2131 255

RE: GATEKEEPERS PERMISSION TO CONDUCT RESEARCH AT UNITED ETHIOPIAN CHURCH WILLOWFOUNTEIN BRANCH.

Attention:

Ms. T Mkize

University of KwaZulu Natal

Cell phone: 071 4767 038

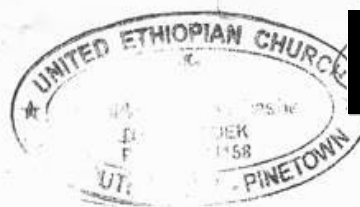
Email: 217053055@stu.ukzn.ac.za

The requested date: 31 May 2023.

Kindly be advised that permission is hereby granted for Ms. T Mkize to conduct her research on the study titled: **Lobola cultural practice in modern Zulu societies as the shape of gender identity and constraint on marriage**, to be conducted within the United Ethiopian Church at Willowfountein branch.

Yours faithfully ,

*M.F. Msimi*





14 June 2023

**Thobisile Mkize (217053055)**  
School Of Arts  
Pietermaritzburg Campus

Dear T Mkize,

**Protocol reference number:** HSSREC/00005373/2023

**Project title:** Lobola cultural practice in modern Zulu societies, as the shape of gender identity and constraint on marriage.

**Degree:** Masters

### Approval Notification – Expedited Application

This letter serves to notify you that your application received on 16 March 2023 in connection with the above, was reviewed by the Humanities and Social Sciences Research Ethics Committee (HSSREC) and the protocol has been granted **FULL APPROVAL**.

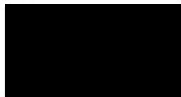
**Any alteration/s to the approved research protocol i.e. Questionnaire/Interview Schedule, Informed Consent Form, Title of the Project, Location of the Study, Research Approach and Methods must be reviewed and approved through the amendment/modification prior to its implementation. In case you have further queries, please quote the above reference number. PLEASE NOTE: Research data should be securely stored in the discipline/department for a period of 5 years.**

This approval is valid until 14 June 2024.

To ensure uninterrupted approval of this study beyond the approval expiry date, a progress report must be submitted to the Research Office on the appropriate form 2 - 3 months before the expiry date. A close-out report to be submitted when study is finished.

HSSREC is registered with the South African National Health Research Ethics Council (REC-040414-040).

Yours sincerely,



Professor Dipane Hlalele (Chair)

/dd

#### Humanities and Social Sciences Research Ethics Committee

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Telephone: +27 (0)31 260 8350/4557/3587 Email: [hssrec@ukzn.ac.za](mailto:hssrec@ukzn.ac.za) Website: <http://research.ukzn.ac.za/Research-Ethics>

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