



**THE “UKUFUDUKA” PRACTICE AND THE EXTINCTION OF CULTURAL
HERITAGE AND IDENTITY: AN EMIC PERSPECTIVE OF THE
EXPERIENCES OF THE GONDE TRIBE OF MANGUZI, KWAZULU NATAL**

BY

STUDENT NAME: ANDILE MKHWANAZI

STUDENT NUMBER: 212530052

2024

SUPERVISOR: DR. BALUNGILE ZONDI

SCHOOL OF SOCIAL SCIENCE,

PIETERMARITZBURG CAMPUS,

UNIVERSITY OF KWAZULU- NATAL

SUBMITTED IN FULFILMENT

OF THE REQUIREMENTS FOR THE DEGREE OF MASTER

OF SOCIAL SCIENCES (ANTHROPOLOGY), IN THE

COLLEGE OF HUMANITIES, SCHOOL OF SOCIAL SCIENCE AT THE

UNIVERSITY OF KWAZULU-NATAL

HOWARD COLLEGE CAMPUS

AGREEMENT

As the candidate's supervisor, **I agree**/do not agree to the submission of this thesis.

Name: Name: Dr Balungile Prudence Zondi

Signature:



Date:02/12/2024

COLLEGE OF HUMANITIES DECLARATION REGARDING PLAGIARISM

I, Andile Mkhwanazi know that plagiarism implies academic dishonesty where the literature is presented without acknowledgement of scholars that contributed to pre-existing debates. It also implies presenting the existing scholarship as if it is my crude contribution. This is categorized as a criminal offense in academia and could result or lead to a disciplinary hearing or academic expulsion. In this context of this master's thesis in Anthropology, all citations and references have been acknowledged accordingly. Plagiarism also implies the use of artificial intelligence which has not been used in writing of this thesis. Also, this thesis has not been previously submitted for any degree examination at this university and at any other university. I have not allowed and will not allow anyone to copy my work with the intention of passing it off as their own work.

Signature of student:



Date: 02/12/2024

Signature of supervisor:



Date:02/12/2024

DEDICATION

To the Gonde tribe who have perished physically, mentally, or spiritually because of migration and forced diffusion leading to the loss/disruption of their ancestral territory and the subsequent extinction of their cultural heritage and identity.

ACKNOWLEDGEMENTS

To God be the glory. Thank you, Heavenly Father, for the gift of life and for walking with me throughout this academic journey. It was not easy, but I managed to pull through.

“I will give thanks to the Lord because of his righteousness, I will sing praises of the name of the Lord Most High.”-Psalm7:17

To Dr. Mom, Dr. Balungile P. Zondi, *Umabele amade ancélisa ngaphesheya koThukela. Nondaba, Gagashe, Mancinza, Nhlab'shile Luqa, Bhambatha, umancinza intombi yabuyela esokeni!* I am deeply indebted to my supervisor, whose invaluable guidance, encouragements, and critiques significantly contributed to the completion of this research. Dr. Mom your expertise and patience have been instrumental in shaping my ideas and improving the quality of my work. Your dedication and commitment have been exceptional, and I am grateful for the opportunity to have worked under your supervision. The journey was not easy but because of your motherly love, I managed to pull through. “Amandla ake athi ukuphela endleleni ngenxa yobude bendlela”. You made sure that I push until the end. For that I am humbled.

To my mother Nomvula Martha Nkabinde and my father Amos Bateni Mkhwanazi, thank you so much for being my guiding light throughout this journey. Your prayers, support, wisdom, and love mean the world to me, and I am honoured to have you in my life.

I am grateful to Dr. N. G. Gumede, Qwabe, my mother. Your motherly love has been a constant source of comfort, inspiration, and joy. Your kindness, empathy and generosity have made a profound impact on my life. Thank you for sparking that light when I lost everything. Thank you for recruiting me back to the university when I was about to give up. Thank you for speaking sense and assuring me that I can do it. I am truly honoured to have you in my life.

I am grateful to Mr. M. Zungu, who has been a true companion and confidant. Your unwavering support, guidance, and humour have helped me to navigate life's challenges, confidence and resilience.

I am grateful to the Gonde tribe participants who took part in this study, sharing their experiences and insight. Your contribution was invaluable in shaping my understanding of the *ukufuduka* practice and the extinction of cultural heritage and identity: An emic perspective of the experiences of the Gonde tribe of Manguzi, KwaZulu Natal”. Thank you so much

ABSTRACT

This qualitative study titled: The “ukufuduka” practices and the extinction of cultural heritage and identity: an emic perspective and experiences of the Gonde tribe of Manguzi, KwaZulu Natal was aimed at investigating the *ukufuduka* practice in the Manguzi area and how it affected cultural heritage and identity. To investigate this subject, this study employed a qualitative phenomenological research design. The realities of the Gonde tribe were gathered through several focus group discussions guided by open-ended semi structured interview questions. Purposive sampling guided the requirement of 20 research participants who were between the ages of 18 and 70 years. The rationale for the recruitment of the participants was to ensure the inclusion of the descendants of the Gonde tribe who were believed to have experienced *ukufuduka*. The qualitative analysis and the interpretation of research findings were guided by three theoretical frameworks, the social construction theory, the social identity theory and the diffusion theory. Data revealed that the Gonde tribe was largely affected by colonialism. The arrival of imperial settlers-imposed diffusion, and it also affected their socialisation and promoted acculturation. In the process of diffusion /*ukufuduka*, the Gonde tribe perished physically, mentally, and spiritually thereby leading to the loss/disruption of their ancestral territory and the subsequent extinction of their cultural heritage and identity. The tribe lost what they called *ifa lobabo 'mkhulu* (their ancestral inheritance).

Those that are remaining remain hopeful that, they will not ascend to the world of the great ones (*ancestors/obabo 'mkhulu*) without having reclaimed what was stolen from them. If this fails, they are contemplating *siyofike sithini kobabo 'mkhulu* (what will we tell our great ones/ancestors? The content of this thesis is intended to contribute to expanding the scholarship of space and place, cultural as well as linguistic anthropology. The critical contribution of the thesis is that the lived experiences of the Gonde tribe should inform the schooling curriculum of the South African History subject and that the artifacts of the tribe should be preserved so that future generations will celebrate the life of the heroes and the heroines of the tribe.

Future research in the anthropology of space and time, cultural and linguistic anthropology should ethnographically continue to understand the impact warfares, growing hybrid communities, assimilation, acculturation, deterritorialisation, reterritorialisation, and the cultural extinction of indigenous cultural identities as a result of *ukufuduka*.

Keywords: Gonde tribe, *ukufuduka* /diffusion, migration, warfare's, cultural heritage, identity, extinction, acculturation, assimilation

ACRONYMS

FG- Focus Group

FGD- Focus Group Discussion

SCT-Social Construction Theory

SIT- Social Identity Theory

KZN- Province of KwaZulu Natal

RSA - Republic of South Africa

GPI- Global Peace Index

IEP- Institute for Economic and Peace

DFID- Department for International Development

SAHO- South African History Online

LIST OF TABLES

Table 1:Pull and push factors
Table 2..... KwaDapha, EMalangeneni and KwaZibi
Table 3..... KwaDapha, EMalangeneni and KwaZibi
Table 4..... KwaNgwanase

LIST OF FIGURES

- Figure 1.....Industrialisation effect
Figure 2.....Research design
Figure 3.....Geographic location of KwaDapha
Figure 4..... Geographic location of eMalangeni
Figure 5..... Descendent genealogy / family tree

CONTENTS

AGREEMENT	i
COLLEGE OF HUMANITIES DECLARATION REGARDING PLAGIARISM	ii
DEDICATION	iii
ACKNOWLEDGEMENTS	iv
ABSTRACT	v
ACRONYMS	vi
LIST OF TABLES	vii
Table 1:	Pull and push factors.....vii
Table 2.....	KwaDapha, EMalangeni and KwaZibi.....vii
Table 3.....	KwaDapha, EMalangeni and KwaZibi.....vii
Table 4.....	KwaNgwanasevii
LIST OF FIGURES	viii
Figure 1.....	Industrialisation effect.....viii
Figure 2.....	Research design.....viii
Figure 3.....	Geographic location of KwaDaphaviii
Figure 4.....	Geographic location of eMalangeniviii
Figure 5.....	Descendent genealogy / family treeviii
Chapter One: Introduction	1
Introduction and Background to the Study	1
1.0 Introduction.....	1-2
1.1 Contextualising the anthropology of wars or warfares	2-3
1.2 Background of the study and outline of the research problem.....	3-7
1.3 The relevance of the study problem in anthropological context	7
1.4 The rationale and the significance of the study in anthropology	7-9
1.5 Key objectives of the study	9
1.6. Research questions.....	10
1.7. Anticipated contributions of the study	10
1.8. Historical background of the Gonde tribe.....	10-11
1.9 Research site	12-17
1.10 Location of the study in Anthropology of Wars/Warfares.....	17-18
1.11 Definition of Concepts	18-19

1.12. Theoretical framework.....	19-22
1.13 Summary of the Chapter	22
Chapter Two: Preliminary Literature Review.....	23
2.0 Introduction.....	23
2.1 Cultural diffusion worldview	23
2.2 Triggers of warfare in Africa	24-25
2.2.1 Causes, Types, and Characteristics of Conflicts in Africa.....	25-27
2.3 Push and pull factors of migration or diffusion	27-28
2.3.1 Industrialisation.....	29
2.4 Contextualising diffusion.....	30-32
2.4.1 Diffusion on kinships and family trees	32-33
2.4.2 Impact of diffusion on cultural traits.....	33-34
2.4.3 Diffusion and acculturation.....	34-35
2.4.4 Diffusion and the expansion of hybrid societies	36-37
2.4.5 Examples of Cultural Diffusion	37-39
2.4.6 Diffusion and cultural appropriation.....	39-40
2.4.7. Diffusion deters one’s culture	40-41
2.5 Summary of the chapter	41-43
Chapter Three: Research Design and Methodology	44
3.0 Introduction.....	44
3.1 Defining research	44-45
3.2 The preferred type of Research.....	45
3.2.1 Qualitative research in anthropology	45-46
3.2.2 Strength or purpose of qualitative research.....	46-47
3.3. Research Design and methodology.....	48-49
3.3.1. Research Design.....	50-57
3.4. Data Collection Method.....	857
3.4.1. Focus Group Discussion	57-60
3.4.2. Envisaged Limitations.....	60
3.5. Ethical considerations	60
3.5.1. Ethical clearance and gate keepers’ clearance	61
3.5.2. Informed consent.....	61-62

3.5.3. Beneficence.....	62-63
3.5.4. Non-Maleficence:.....	63
3.5.5. Justice.....	63
3.5.6. Privacy and Confidentiality:	63
3.5.7. Respect for Autonomy:	63-64
3.6. Data analysis	64-66
3.7. Conclusion	66-67
Chapter Four: Theoretical Framework.....	68
4.0. Introduction.....	968
4.1. Defining a Theoretical Framework and its Roles in Qualitative Research.....	68-69
4.2. The Theoretical Frameworks that Guided the Research.....	69
4.2.1. Social Construction Theory	69
4.2.2. Social Identity Theory.....	69-70
4.2.3. Diffusion Theory.....	70-71
4.3. The Relevance of Discussed Theoretical Frameworks to the Problem Statement.	71-72
4.4. The Relevance of Discussed Theoretical Frameworks on Key Objectives of the Study	72-73
4.5. Conclusion	73
Chapter Five: Research Findings	74
5.0. Introduction.....	74
5.1. Data Analysis in Anthropological Research	74
5.1.1 The Demographical Presentation of the Participants in the Study.....	74-75
5.1.1.1 Table 1: The Demographical Presentation of the Participants in the Study.....	76-77
5.2 Geographical Location of data collection	78-79
5.2.1. KwaDapha.....	79
5.2.2. KwaZibi	79
5.2.3. KwaNgwanase	80
5.2.4. Malangeni	80
5.3. Thematic Classification of the Findings	80-81
5.3.1. The Gonde Tribe	81-137
5.4. Summary of the chapter	137

Chapter 6: Conclusions and Recommendations.....	138
6.0 Introduction.....	138-139
6.1 Key findings.....	140-143
6.2 Researchers personal experience and study limitation.	143-144
6.3 Study implications/ Recommendations.....	144
6.4 Suggestions for future research.....	144
6.5 Conclusion	144-146
7. Reference list	147
7.1 Primary sources.....	147
7.2 Unpublished sources	147-148
7.3 Published sources.....	148-161
APPENDICES	x
Appendices A: Informed Consent Document	x-xi
Appendix B: Declaration.....	xii
Appendix C: Isibophezelo	xiii
Appendix D: Ifomu lemvumo enolwazi.....	xiv-xv
Appendix E: Gatekeepers letter	xvi-xvii
appendix f: permission to conduct research with the gonde tribe.	xviii
Appendix G: Data Collection guide.....	xix

Chapter One: Introduction and Background to the Study

1.0 Introduction

Anthropology as a field of research and as an area of speciality is interested in what affects people individually or as a group. There is empirical evidence from the scholarship of the anthropology of space and place that people moved from one place to another because of diverse reasons. Chen (2017) explains that the anthropology of space and place, coupled with cultural and linguistic anthropology have historically allowed the anthropologists to immerse themselves in studying the nomadic patterns of people and experiences that affected cultures have collected. Warfares, cultural identities, migration patterns, diffusion, political economy, geopolitics growing hybrid communities, assimilation, cultural modification reterritorialisation, deterritorialisation and cultural extinction usually spark the scholarly interest of the anthropologists in contemporary times. Reflexivity becomes the anchor of the experiences that the communities/cultures have collected over time. The anthropology of space and place allows anthropologists to ask what, where, when, and how questions while recognising the rich/nuance foundations of cultural and linguistic anthropology which are captured during the collection of emic perspectives/lived realities.

Furthermore, the ethnographic studies conducted on humans give a sense that human beings are affected by an intersection of issues which encourage emerging researchers to continue from where the prominent scholars in anthropology possible ended. This implies that, anthropological research has not reached a level of saturation. According to Boas (1940) as cited in Aktaş-Polat and Polat (2020), anthropology is the science of understanding humankind, and this can only be understood in the context of space as well as place primarily. The cultural and linguistic fields in anthropology could be used as an extended lense of in-depthly understanding the context. Over the years, anthropological research has contributed to the scholarship that covers a wide range of human related subjects.

Aktaş-Polat and Polat (2020) further suggest that anthropology seeks to explain the phenomena observed among the tribes of foreign culture. These phenomena are naturally divided into three groups: (1) the physical appearance of man, (2) the languages of man, and (3) the customs and beliefs of man (Aktaş-Polat & Polat 2020). According to Salazar and Smart (2011), anthropology as a study of humankind has been historically taking notice of the mobility of people.

Their interest in studying moving patterns is traced from the times of hunter-gatherers until today as they focus on migration patterns because of globalisation and labour migration as discussed by Popescu, Buzoianu, Troaca and Lazar (2021); Leblang and Peters (2022); as well as Hamilton et al. (2016). Scholars such as Hall and Posel (2019); as well as Bruzzone (2020) argue that the interest in studying human mobility is that there is an understanding that there are always pull and push factors which are classified as the driving factors of the movement of people. This study was also contextualised in a similar context, but the focus was on diffusions. Salazar (2013) is one of the early scholars in anthropology to use contextual diffusion as a discourse in anthropological learning hence many other scholars have confirmed that the ideas of mobility have a long history in anthropology.

1.1 Contextualising the anthropology of wars or warfares

In anthropology, warfares, diffusion, and the migration patterns are intersecting variables. They affect people from their places of origins and have led to the recording of diasporas. The contextual discussion of wars, warfares, migration patterns and diffusion in anthropology has sparked or provoked thoughts, opinions and debates which are still relevant in contemporary times. As explained by Salazar (2013), the historical times of diffusion date as far as the late 19th and early 20th century where transcultural diffusion, was understood as the movement of people, objects, and ideas as essential aspects of cultural life. Since then, the anthropologists got the interest of probing because people move. Franz Boas emerged as a diffusionist and was one of the discipline's founding fathers in North America. His first ethnographic work was seen in 1883-4 on migrants as a cause of cultural change in the life of the Baffin Island Inuit in Canada. Around the same time in Europe, the French structuralists developed notions of movement in their theorising of exchange. According to Klimczuk and Tomczyk (2017), Bronislaw Malinowski, a founding father in Europe, is credited for moving the discipline beyond armchair philosophising and putting notions of migrancy at the heart of ethnographic practice. Malinowski became famous for his 1915-16 fieldwork on the Kula trading cycle of the Trobriand (now Kiriwina) Islands, which can be read as an early account of the interrelationships between the diasporic people, objects, and mobility.

The mainstream study of colonised non-Western societies, however, was mostly based on models of homogeneity and continuity, reflecting colonial administrative policies and structures. Sedentarism which stresses bounded places as the basis of human experience, was deeply embedded in British structural-functional anthropology.

Kauffman (2022) orates that the ethnographic descriptions of life in New Guinea by Margaret Mead in the 1920s also took interest in the movement of people from their places of origin. The research interest was around marriage mobility, politics, and religion. This classical type of anthropology constituted cultures as essentially immobile or as possessing a mobility that is cyclical and repetitive. Those with culture are expected to have a regular, delimited occupation of territory. This meant that mobility was too often limited to being a defining characteristic of groups such as hunter-gatherers or traveller-gypsies. The study of mobility remained subsumed under broad concepts such as class structure, kinship, or geographic space. In the 1960's Victor Turner started studying the symbolic aspects of mobility in life, particularly the rites of passage (Werbne, 2021).

Diffusions such as a few variables that have already been introduced remain a critical variable that allows the anthropologists to study the history of people as well as their experiences hence this study was titled: The "ukufuduka" practice and the extinction of cultural heritage and identity: An emic perspective of the experiences of the Gonde tribe at Manguzi, KwaZulu Natal. This study dealt with the need to problematise perceptions of the "ukufuduka" practice and the extinction of cultural heritage as well as identity because of the ethnic marginalisation of the Gonde tribe of Manguzi, KwaZulu Natal by the dominant ethnic group in the province. "Ukufuduka" or the migration of people from their places or country of origin remains a crisis in and around the globe because of the pull and push factors, which include but are not limited to economic, socio cultural, and political factors which can lead to cultural, heritage and identity extinction.

Cultural extinction is the risk or actuality of complete loss of a culture, which in anthropology is understood as a failure of copying or social learning to replicate a culture. This, in turn, is the model for interventions to replicate a culture artificially, to protect it from extinction. Its purpose was to demonstrate an emic perspective of the marginalised ethnic group by articulating their experiences such as the Gonde tribe of Manguzi, KwaZulu Natal and the factors that are still very prevalent and are deterministic in the traditional kinship. This chapter offers the study's introduction, the background of the study, the statement of the problem, the relevance of the problem statement within anthropology, the significance of the study, research objectives, research questions, research site, the definition of keywords, a brief introduction of the theoretical framework as well as the research methodology, the structure of the dissertation and the summary of the chapter.

1.2 Background of the study and outline of the research problem

As delineated in the background, the anthropologists theorised that Africans have been on the move from their places of origin to host countries, or villages for many reasons. Stade (2015) opines that anthropologically, people started moving as nomadic people until the times of the industrial revolution (Maombera, 2018, Dlamini, 2022), while others moved because of varying pull and push migration patterns, globalisation, and diffusion. Forced migration and diffusion have contributed to populations called diasporas which is an important topic in anthropology (Eigelaar-Meets, 2018). Kgatla (2013) and Becker (2020) agree that migration, either voluntary or forced, as well as the diffusion of people, have resulted in the displacement of people as well as their culture; hence, some people are classified as diaspora.

The movement of people in the world has contributed to the birth of hybrid societies where people of different cultures are found in one geographical area and this has led to the ongoing discussion around but not limited to assimilation, acculturation, reterritorialisation and deterioration. This has also led to the extinction of cultural heritage and identity for many people. Hall and Posel (2019) point out that the movement of people because of varying push and pull forces has fragmented families and family trees, which has led to the extinction of their cultural heritage and identity.

Abel (2019) agrees that the African continent has been subjected to an increased movement of people from their places of origin to other locations. Some of this movement has been involuntary and harsh, as it has impacted family lineages/family trees and identities. In South Africa, most of the movement was forced by the rise of colonialism, the apartheid era which introduced the Group Areas Act (Republic of South Africa, 1950), slavery, political warfare as well as labour migration patterns. Other movements were motivated by political wars, diffusion, village warfare (“izimpi zesigodi”) and many other development revolutions such as mine employment, city opportunities and business towers.

1.2.1 Problem Statement

The study's problem statement is centred on the research title: The *ukufuduka*¹ practice and the extinction of cultural heritage and identity: An emic perspective of the experiences of the Gonde tribe at Manguzi, KwaZulu Natal". History tells us that the people from Zululand are scattered because of the Zulu wars that were led by his majesty, King Shaka kaSenzangakhona, in the early 19th century as discussed by Mbatha & Cebekhulu (2022). The arrival of the European settlers is linked to the invasion of the traditional/indigenous communities which caused wars and diffusion. This diffusion was unavoidable, and it led to the disruption of traditional kinships. Hence, this study anthropologically focused on the extinction of cultural heritage and identity because of *ukufuduka*. The main argument in the problem statement was that the diffusion experience of the Gonde tribe at Manguzi was involuntary and it disrupted the identities and networks that shaped their identities, and this was identified as the gap in the existing body of literature. This anthropological study was conducted in the context of the anthropology of space and place coupled with cultural and linguistic anthropology to record the lived experience of the Gonde tribe.

Supporting this gap, McFate (2020) agrees that many anthropologists and historians have discussed various aspects of warfares and the causal factors that led to diffusions which are limited to the military experiences forgetting that there are many other incidences that have been experienced by people in the world but there are geographical sites that have not been studied because of the skewed interest of the early scholars. Secondly, many scholarly sources studied those selected spaces and places from a colonial point of view. The contemporary scholars are now employing a decolonial lens to empirically study undocumented lived experiences. As an emerging scholar in anthropology that aspires to specialise in the anthropology of space and place cultural and linguistic anthropology, the researcher found it relevant to anthropologically probe the experiences of the Gonde tribe in Manguzi, KwaZulu Natal which was affected by warfares that led to the diffusion *ukufuduka* of the Gonde tribe. There was a notable gap in the existing literature.

¹ Ukufuduka meaning diffusion

The existing literature both in sociology and history as cognate disciplines in anthropology has contributed to the scholarship on what triggered the wars that affected the people in Africa. The scope of research has been limited to the recording of timelines which has left being lived experiences of people which is particular the study seeks to prioritize.

Wa Thiong'o (2023) gives an expression that most of the history and related experiences that the Africans have gone through are written from the outsider's perspective. The narrative that is known about what made Africa what it is, is skewed because it was written by someone whose intention was to paint a dim picture of what Africa has been. Ndlovu-Gatsheni (2018; 2020; 2021 & 2023) a contemporary decolonial scholar has placed responsibility on the shoulders of the African scholars to invest in the scholarship that overturns the single narrative that the etic writers published about the African experiences of the past. Zondi and Ehaine (2022) as well as Ndlovu-Gatsheni (2023) openly task the African scholars to contribute in what they call a *decolonial turn*. In their perspective, a decolonial turn implies that the African experiences are to be studied by scholars in Africa with the intentions of unmasking or clearing the negative dust that was polluted by the European scholars. These scholars are mainly writing that what was previously published by the European scholars is missing emic perspectives of the affected people hence this study immersed itself in studying the emic experiences of the Gonde tribe as victims of diffusions.

The Gonde tribe suffered from cultural diffusion and acculturation due to *ukufuduka*, which happened when forced migration happened. This involuntary migration led to the adoption of new practices and norms, thereby resulting in the extinction of the tribe's cultural heritage and identity. Thus, cross-cultural variations with new norms and standards evolved. Di Masso et al. (2019) explain that the changes in the way humans move have an impact on other aspects of life, thus making the study of mobility critical to understanding the challenges that people experience as they move and settle.

Hikson (2019:372) opines that, "as anthropologists simultaneously examine fine-grained understandings of human life on the move and this includes experiences that linked diffusions and displacements". Coskun (2021) elaborates that the diffusions have both negative and positive effects on people. The negative part is that they have led to cultural extinction, and cultural erosion as well as allowed other cultures and schemas to die.

However, on the other hand, diffusion has helped to create hybrid communities where people of different ethnicities have learned from each other. The study under review placed a lens on the experiences and aftermath of diffusion, which led to the extinction of cultural heritage and identity among the Gonde Tribe.

1.3 The relevance of the study problem in anthropological context

The relevance of this study in contemporary times is supported by Zhou (2022:1). What is critical to be noted in the author's publication is that the cultures in the state of mobility and interlinkage, such as spatial changes, the evolution of interpersonal relationships and the new cultural order, have become relevant even in contemporary times. In the quest of understanding the mobility patterns of human beings, the anthropologists pay careful attention to how people have navigated space and place. This includes how they have negotiated their identity and formed networks and tactics to cope. At the centre of such studies are variables such as culture, identity, copying mechanisms and the inferences that could be put forward. Ticktin and Youatt (2022) allude that the study of diffusion and mobility patterns continued to be an anthropological discourse because the anthropologists were allowed to critically understand the intersectionalities that have the potential of affecting people as they move.

1.4 The rationale and the significance of the study in anthropology

The rationale of this study is backed up by Strang and Meyer (1993), who argue that diffusion research is historically built around the context of colonisation, modernity and migration as well as forgetting that people have been subjected to many experiences that have caused them to leave their indigenous places and opt for new places. The authors further assert that the attention of sociologists and anthropologists has been focused on the effects of modernity and migration on people; hence there is a dearth of other experiences within this diffusion discourse. This study intended to bridge this gap. The study will contribute to the field of the anthropology of space and place, as well as to cultural and linguistic anthropology. The reviewed literature such as that of Urbanski (2022), states that diffusion is understood as the permanent change in residence for individuals because of warfare or other factors. As discussed by Urbaniski (2022), diffusion because of forced migration and community warfares occurs due to the political and socio-economic constraints that people may find themselves in and want to escape from. Other people are forcefully removed from the land of their ancestors because of dominance by others which has been the experience of many countries.

South Africa has been victimised by colonialism. This has led to the extinction of cultural heritage and identity for many African people. Diffusion also affects both humans and non-humans but both groups are usually left traumatised and or assimilated to the dominant cultures and ideologies. Diffusion disrupts people's cultural heritage, as well as their identity and it further advances acculturation; moreover, people do not easily heal from such experiences. Diffusion also comes with the disruption of family trees, clan lineages and a sense of belonging. The impact of diffusion is that people leave their ancestral land, their languages as well as their common culture and their cultural schemas die because of this movement. However, diffusion results in acculturation/cultural assimilation and hybrid communities.

The researcher's personal interest was to establish a full understanding of the subject's life and experiences without cross-examining them with other people. The knowledge was anthropologically collected from the Gonde tribe without being compared to other groups. The researcher's interest was also drawn from many scholars in sociology and in anthropology, who have acknowledged that *ukufuduka* or migration leads to cultural convergence by the migrants assimilating to the dominant cultures of the place they emigrate to, and to a certain extent, the pre-existing cultures adopting certain traits of the migrants. Rapoport et al. (2021) recognise that the migrants create cultural melting pots and change the cultural composition of the host societies through mere mixing. The study aimed to investigate the *ukufuduka* practice and the extinction of cultural heritage and identity; hence, the probing of the emic experiences of the Gonde tribe of Manguzi, KwaZulu Natal. The researcher intended to understand the descendent lineage/family tree of the Gonde tribe, the factors which led to *ufudukuka* of the Gonde tribe from coastal Maputaland to (inland) Manguzi, KwaZulu-Natal, the challenges which led to the extinction of the cultural heritage and the identity of the Gonde Tribe, the causes which led to the neglect of the Gonde tribe of Manguzi, KwaZulu Natal, the cultural fluidity that came with *ufuduko* and the measures that can be put in place to restore and reclaim the cultural heritage and identity of the Gonde tribe at Manguzi, KwaZulu Natal.

This study is significant in four areas, firstly, in exploring the emic perspective of the experiences of the Gonde tribe at Manguzi, KwaZulu Natal and identifying the existing challenges in the Gonde tribe. Secondly, in highlighting the role of the Gonde tribe in the protection and preservation of their cultural heritage and identity.

Thirdly, to understand the extent to which the existing policies are implemented for the benefit of the Gonde tribe and lastly in suggesting the model that could be used to enhance the constitutional recognition of the Gonde tribe. Such policies include the Traditional Leadership and Governance Framework Act 2003, (Act No.41 of 2003), the KwaZulu Natal Traditional Leadership and Governance Framework Act 2005, (Act No. 5 Of 2005) and the Traditional and Khoi-San Leadership Act 2019, (Act No. 3 of 2019). These acts oversee restoring the integrity and legitimacy of the institution of traditional leadership in accordance with customary law and customs, as well as recognising, protecting, preserving, and transforming *izizwe*, traditional institutions, and customary law as well as customs. In addition, they also define a place and role for traditional leadership within South Africa's system of democratic governance. This study, therefore, represents an area largely unexplored within the parameters of kinsmanship and law and it explored the demeaning role of powers and dominant ideologies in the suppression of minority cultures of the aboriginal people of South Africa. This study is significant in the sense that it was aimed at bringing to light the social, cultural, economic, and environmental impacts of *ukufuduka* or migration. Hopefully, with policy imperatives and interventions, the language, and the cultural rights of the Gonde people will be preserved.

1.5 Key objectives of the study

- To record the descendent lineage/family tree of the Gonde tribe;
- To record what led to *ukufuduka* of the Gonde tribe from coastal Maputaland to (inland) Manguzi, KwaZulu-Natal;
- To probe what led to the extinction of the cultural heritage and identity of the Gonde tribe;
- To understand what caused the Gonde tribe to be neglected at Manguzi, KwaZulu Natal;
- To record the cultural fluidity that came with *ukufuduka*; and
- To record possible measures or techniques that can be put in place to restore and reclaim the Gonde cultural heritage and identity at Manguzi, KwaZulu Natal.

1.6. Research questions

- What is the descendent lineage/family tree of the Gonde tribe?
- What led to *ufudukuka* of the Gonde tribe from coastal Maputaland to (inland) Manguzi, KwaZulu-Natal?
- What led to the extinction of the cultural heritage and identity of the Gonde tribe?
- What caused the Gonde tribe to be neglected at Manguzi, KwaZulu Natal?
- What is the cultural fluidity that came with *ukufuduka*?
- What measures can be put in place to restore and reclaim the cultural heritage and identity of the Gonde tribe at Manguzi, KwaZulu Natal?

1.7. Anticipated contributions of the study

It has already been highlighted that there is a dearth of literature of other experiences within this diffusion discourse because historically studies were built around assumptions of colonialism, modernity, and migration. This dearth of information motivated the researcher to explore the diffusion discourse, to contribute to the literature with detailed information. This information could help those who work in the protection and preservation of scientific anthropological cultural heritage and identity for the national recognition of minority cultures to review their policies and to create a policy that is inclusive, which will also help the Gonde tribe of Manguzi, KwaZulu-Natal to be recognised in the province of KwaZulu Natal and in the country of South Africa. It will also help them to appreciate themselves as the Gonde tribe which will also give them a sense of cultural being and accelerate a sense of pride as the tribe. This will also help other tribes that are in the province of KwaZulu Natal to accept, and not to judge the Gonde tribe practices, values, and norms, as well as those who adhere to their traditional ways.

1.8. Historical background of the Gonde tribe

Madise (2015) states that the Gonde tribe, also known as the Ngonde, is an ethnic group from Malawi, Tanzania, and Mozambique. The Gonde people originated from the Congo region in central Africa, migrating to present- day Malawi and Tanzania in the 16th century. The Gonde language, Chingonde, is a Bantu language spoken in Malawi, Tanzania, and Mozambique. During the pre-colonial era from the 16th to the 19th centuries, the Gonde people migrated from the Congo region to present day Malawi, Tanzania, and Mozambique.

The Gonde people's migration to South Africa was a complex and multifaceted process that occurred over several centuries. Early migration can be traced back to the 17th and 19th centuries. It was influenced by trade and commerce. The Gonde traders and travellers visited South Africa's eastern coast, interacting with indigenous groups and the European colonisers. Another early migration was influenced by the Portuguese traders and missionaries who facilitated the Gonde migration to Mozambique and South Africa. Between the 19th and 20th centuries, the Gonde people were forcibly taken to South Africa as slaves or labourers, particularly during the colonial era. The Gonde men were recruited as migrant labourers in South Africa's mines. Around the 20th century the Gonde people moved to South Africa seeking better economic prospects. Some Gonde tribe individuals fled conflicts or persecution in their home countries. The Gonde people travelled through Mozambique to Manguzi, and they also migrated through Swaziland.

1.9 Research site

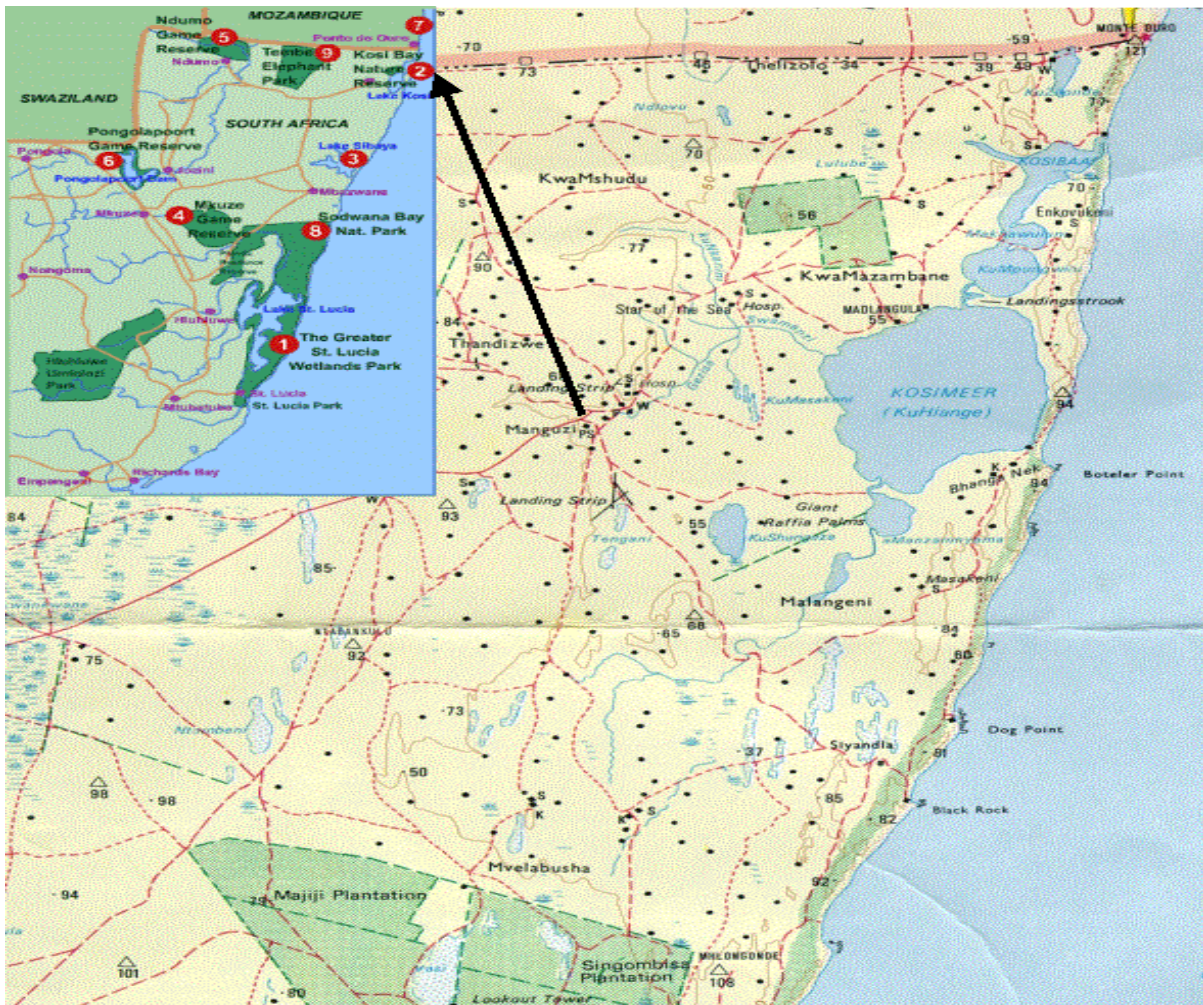


Figure1: Manguzi map

Source: [Manguzi Map | South Africa Google Satellite Maps \(maplandia.com\)](https://www.maplandia.com)

1.9.1 Brief historical background of kwaNgwanase, Manguzi KwaZulu Natal

KwaNgwanase, historically known as Maputaland, is in the Northern Region of KwaZulu-Natal, close to Kosi Bay, on the boundary with Mozambique along the Indian Ocean coastline, according to Ngubane (2021:28–32). It has borders with Mozambique and Swaziland, which causes identification issues that also impact the language used and the naming practices. The Tembe Chief, Ngwanase, the first local chief of contemporary KwaNgwanase, is honoured by the KwaNgwanase area's name (Ngubane, 2021).

The Tembe tribe migrated southward from Kalanga or Karanga country in Southern Rhodesia (now Zimbabwe) and occupied the area around Maputo for a long period of time, according to Felgate (1982) as quoted in Ngubane (2021:29). According to Felgate (1982:2), Bryant (1929) also suggests that the Tembe tribe arrived around this time. Perestrello, the Portuguese chronicler, mentions the Tembe chief residing near Lourenco Marques in the middle of the 16th century (Junod, 1962:29). The younger brother, Maputu, migrated past the Maputu River and became independent there. Later in 1895, Ngwanase took control of Kosi Bay before relocating inland to evade the hefty taxes levied by the Portuguese colonial government. He joined his brother Makhuzo Tembe, a chief with jurisdiction over numerous clans, including the Ngubanes who were the first inhabitants and original landowners of coastal Maputaland. Ngwanase received protection from the British and was first accommodated at Phelandaba before settling in the eMfihlweni royal home in the company of a “Mr Foxon” (Felgate, 1982).

Ngubane (2021) further discusses that “eMfihlweni means hiding spot and it was a place of hiding for Ngwanase who was travelling with his mother, Zambili in the Manguzi forests. It is claimed that Manguzi was the name of the Ngubane man who was prominent in the area and Manguzi is currently the main town in KwaNgwanase. Chief Ngwanase was buried at his Mfihlweni royal kraal, and his son Mhlupheki took over the reins. After Chief Mhlupheki, Chief Mzimba took up the reins of power that are currently held by his son, Chief Mabhudu. Chief Mabhudu has renewed the *Umthayi* ceremony which brings together people from Mozambique, Swaziland and KwaNgwanase. The history of the Tembe tribe shows that they existed from the 16th century, with Tembe serving as the founding leader in 1554. The Tembe genealogy is divided into the senior branch which remained in Mozambique whilst the junior branch under the leadership of Ngwanase moved to South Africa. Bryant (1929) and Junod (1962) note that chiefs such as Mabhudu (1764); Mwayi (1782); Makhasane (1800); and Msongi (1854) were part of the junior branch.

The coming together of these local people influenced the language as well as the naming practices and created a dual identity. Until today, the people who occupy this area regard themselves as amaThonga. During the early part of the 19th century, Manukuza, a Zulu general, fled from King Shaka and settled near Delagoa Bay adjacent to the Tembe. His presence pushed the Tembe tribe to the south whilst he remained in the north.

Under King Shaka, the Zulu nation increased its influence in Mozambique through trading and this interaction resulted in the use of isiZulu amongst the local men, while the women spoke the Thonga and Gonde languages.

As noted above, the Ngubane clan were the original inhabitants of the area between Kosi Bay and Lake Sibhayi before the arrival of the Tembe clan (Felgate, 1982). The Ngubane clan were independent people who owed allegiance to no-one until the Tembe came to power with the assistance of the white people in the area. The other clans in the area included the Mdletshe; Zikhali, Khumalo, Gumede, Malambule and the Mlambo clans who were there before the Tembe people arrived in the 19th century. Another independent group known as the Gombe settled along Lake Sibhayi. In modern times, a few people in KwaNgwanase, especially the women, still speak the Gonde language, a Tekela language group with isiZulu and Thonga influences.

The language spoken in KwaNgwanase is mainly influenced by Thonga, while names reflect contact with neighbouring countries, and their culture and history. In 1875 the French President divided the two ethnic groups from Mozambique and South Africa by drawing a line along the border that demarcated the British and French spheres of influence in south-east Africa (Kloppers, 2003). On 27 December 1897, Great Britain formally annexed what was then called amaThongaland as an area independent of Zululand which was administered as a trust land for the Tembe people. The following day, 28 December 1897, Tongaland and Zululand were incorporated into Natal. This led to the amalgamation of the Thonga as part of the Zulu empire. In late 1976, with the formation of the KwaZulu homeland, the people of KwaNgwanase were classified as Zulu. Although they speak a mixed language consisting of Thonga/Tsonga and Zulu, the influence of Thonga is clear in their personal names.

The area is heavily dominated by the Tembe clan that occupies the district of Ingwavuma under uMhlabuyalingana Municipality. It extends from the Indian Ocean to the banks of the Phongola River. The Tembes came from the south of Mozambique around the middle of the 16th century. They are said to be descendants of the Kalanga speaking people who resided in the vicinity of the Rio Del in Maputo. As noted previously, by 1824, King Shaka's overlordship resulted in a steady increase in Zulu influence in Mozambique.

External historical processes resulted in the formation of boundaries that separated the Swazis and Thongas within the Zulu nation. The inhabitants of KwaNgwanase still regard themselves as amaThonga, yet their allegiance lies with the Zulu kingdom and the Zulu identity is primordial.

The older members of the community speak a dialect, called isiGonde which is influenced by the Zulu language. Zulu and Thonga, which are mainly spoken by the elderly women, are the sole languages. This bilingualism is reflected in the personal names of the older people in the area. Most women carry Thonga names such as Shiteka (the one who takes); Sikinyeka (be moved); Bushongi (the beautiful one); Shipimi (spit out) and Shimami (woman). Although the men can speak isiThonga they prefer to speak isiZulu which has a mixture of isiThonga and IsiZulu. The men leave their places of birth to work outside KwaNgwanase and as a result, they are forced to communicate through standard isiZulu, on the other hand the women remain at home. The women interact freely in isiThonga locally.

A few men also have Thonga names such as Geveva (the name of a type of alcohol in Mozambique); Madhleku (amahewu sorghum drink); Shongani (handsome); Qhobozela (swallow); Mathakwana (buttocks); Sakwati (souvenir) and Shikwalati (bottle). The contact with people from the other side of the Mozambican border and the language spoken in South Africa influenced the names given to children. In most cases the elders came from Mozambique where the Tembe people originated. When the Tembes were in Maputo, they spoke Thonga or isiShangane, a Tekela language and a dialect of xiTsonga spoken by the Shangaan group who live in the Limpopo Province. Although they mingled with the Zunda speaking groups who occupied the land (such as the Ngubane, Ntuli, Gumede, Sibiya and Mtambo clans), the influence of the names from Zunda is minimal. A small number of people, especially women, speak isiThonga and isigonde, dialects spoken by women along the coast between Lake Sibhayi and Kosi Bay (Ngubane, 2021). Ngubane (2021) further states that most of these women inherited this dialect from the people who lived along the Indian Ocean. For example, *ummbila* (corn) is called *amatimba*; *umfana* (boy) is called *umkwenyana*. Thonga names are used for places and natural phenomena.

The people of KwaNgwanase speak various dialects of isiZulu and share a similar culture. There is a mix of clans in the area, including those who came from the south and those from the north, in the south of Mozambique. They are commonly referred to as the Tembe clan who form part of the Thonga-Nguni in terms of Bryant's classification. According to Junod (1962), they inhabited this area in the middle of the 16th century. Mathebula (2017) presents archaeological evidence on the ancient state of Mapungubwe to show that the Tembe originate from present day Zimbabwe.

The author notes that the list of the Tembe rulers has been confused over the years due to repetition over various generations of most of the names and the distortion of some names to suit the Tsonga language which they adopted in later years. Examples include Mabhudu, Maputshu, Msongi, Noziyingili, Bhikisha, Bukutshe, Silamboya, Nsilambowa, Salamanga, and Nsalamanga Tembe.

The name Nsilambowa was bestowed on a woman which makes it meaningful since the term *sila* means to grind vegetables. Junod (1962) argues that as a rule, all the men belonging to a clan bear the name of the old chief who is considered as being the ancestor of all of them. It is therefore evident that the Tembe people are not a tribe but a clan. According to the Cambridge Dictionary (2022), a clan is a group of families, especially in Scotland, who originally came from the same family and have the same name. KwaNgwanase has clans other than the Tembe, yet they pay allegiance to the Tembe chief. Tembe and Ngubane are the most popular clans in the area, and they intermarry, forging close ties. In Mozambique in the area known as Mathuthwini a group of Ngubanes led by Matomela interacted with the Tembe chiefs from the 18th century and had a strong connection when they both migrated to South Africa.

This is evident in the Ngubane names such as Shushudwani, Khinkhini, Mangqayi, Lukhingelo, Shakuhaha and Geveza. The article reveals that there is a link between the Tembe clan and Kalanga which could prompt future research on other Kalanga migrations to the south around the same period. Furthermore, the Zulu generals such as Ngungunyane, Soshangane and Manukuza migrated to Mozambique during King Shaka's rule, strengthening the linguistic relationship between the Thonga and the Zulu.

By the middle of the 18th century, the Tembe territory had expanded extensively south of Maputo to the Lebombo hills in the west and from Maputo to the south around Mfolozi and Mkhuze which made it the largest 2021 kingdom (Mathebula, 2017). The common salutation of the Tembe chief was “Ngolanyama” meaning a lion which was shared with the Mabhudu kingdom in Mozambique. Ngolanyama has become the clan praise and salutation for Chief Mabhudu Tembe (Ngubane: 2021).

1.10 Location of the study in Anthropology of Wars/Warfares.

According to Glowacki et al. (2020), the evolutionary anthropologists approach the study of warfare from a broad set of perspectives, employing a variety of methods to understand the origins and evolution of war at a range of time scales. Kissel and Kim (2019) state that the anthropology of wars or warfares is a subfield that examines the social, cultural, and political aspects of war and violence. It explores the ways in which war shapes and is shaped by human societies, cultures, and identities (Kissel & Kim: 2019). Kissel and Kim (2019) define war as the violence that occurs between groups. Thus, war is said to involve but is not limited to “collectivises,” “units,” “groups” (or “social groups”), “communities,” “independent political units,” “sovereign political entities,” “politically constituted, autonomous groups,” groups “of people whose membership is defined in terms of occupancy of a common territory,” “territorial unit[s] (at the community level on up),” and “organic entities”. Intergroup violence persists at all scales of human society, from urban gangs to global terrorism.

This study focused on the *ukufuduka* practice and the extinction of cultural heritage and identity; an emic perspective of the experiences of the Gonde tribe of Manguzi, KwaZulu Natal. Within the KwaZulu Natal Province the warfares were led by his Majesty King Shaka KaSenzangakhona in the early 19th century. This diffusion was unavoidable, and it led to the disruption of traditional kinships. Hence, this study proposed to anthropologically study “the extinction of cultural heritage and identity because of *ukufuduka*. Various conflicts and wars have taken place in the region. According to Hanneng (2020), the Anglo -Zulu war in 1879 was between the British colonial forces and the Zulu kingdom as they clashed in a series of battles, including the famous Battle of Isandlwana, which took place 10 km east of the town of Rorkes Drift and 60 km northwest of the town of Manguzi.

Miller (2021) mentions that the Bhambatha Rebellion (1906) a Zulu uprising against the British colonial rule, led by Bhambatha, took place in the Manguzi area. In the South African Border War between 1966 and 1989 during the cold war, the South African military engaged in a conflict with neighbouring Mozambique and Angola, with some skirmishes occurring near Manguzi. The Zulu civil war of 1883-1884, was a conflict between rival Zulu factions, led by Cetshwayo and Zibhebhu, and occurred in the region. The battle of Manguzi in 1899, was fought between the British and the Zulu Kingdom during the Anglo -Zulu war. The battle of Nyezane was fought between the British and the Zulu kingdom during the Anglo Zulu war near the town of Eshowe close to Manguzi. The battle of Ulundi in 1879 was fought between the British and the Zulu Kingdom during the Anglo Zulu war about 50 km west of Manguzi. In locating the study in the anthropology of wars or warfares, the Gonde tribe have been severely impacted by this phenomenon. This study can confirm that through its key informant the Gonde warriors participated in the above-mentioned battles. Thus, the Gonde people are found way beyond the borders of Umfolozi up to the Tugela Ferry in Emabomvini.

1.11 Definition of Concepts

1.11.1 Ukufuduka/diffusion- According to Urbanski (2022), diffusion is understood as the permanent change in residence for individuals because of warfare or other factors.

1.11.2 Migration- Migration means movement of people from one place to another, movement between states, between cities or from one country to another (Bean & Brown, 2023).

1.11.3 Culture- Culture is defined as the meaning of systems and codes that informs and organises the experience of everyday (Seremetakis, 2017:17).

1.11.4 Cultural heritage- Kafadar (2021) and Salemink (2021) define cultural heritage as the term used to refer to places, neighbourhoods and landscape objects that socialise one's cultural identity.

1.11.5 Identity- Ngubane (2021:27) defines identity as *“the essence of belonging or the personal dimension within an individual whilst others view it as a social construct that is contextually flexible”*.

1.11.6 Kinship- According to Hasty et al. (2022), a kinship is a web of relationships in which people consider themselves related to each other in a social and biological way.

1.11.7 Hybrid communities - The Hybrid communities are self-organising, collective systems, which are composed on different components, for example, natural and artificial parts (bio-hybrid) or human beings interacting with and through technical systems (socio-technical) (Hamann et al., 2016).

1.11.8 Cultural Traits – O'Brien et al. (2010) define cultural traits as the units of transmission that permit diffusion and create traditions-patterned ways of doing things that exist in identifiable form over extended periods of time.

1.11.9 Assimilation- Assimilation is the mixture of nationalities that resulted from immigration ((Ramírez, 2020).

1.11.10 Ethnicity- According to Banton (2015), ethnicity like racism is to be regarded as an emic construct. Ethnicity is not a thing or a collective asset of a particular group; it is a social relation in which social actors perceive themselves by others as being distinct collectivises (Banton, 2015).

1.11.11 Acculturation- Cole (2020) suggests that acculturation is a process of cultural contact and exchange through which a person or group comes to adopt certain values and practices of a culture that is not originally their own, to a greater or lesser extent. The result is that the original culture of the person or group remains, but it is changed by this process (Cole, 2020).

1.12. Theoretical framework

The most suitable framework or theoretical lens to guide this study was a combination of three theories that complement each other: the diffusion theory, the social construction theory, and the social identity theory.

1.12.1. Social Construction Theory

This study was shaped by three theories, namely the social construction theory, the social identity theory, and the diffusion theory. These theoretical lenses found relevance in the study because they put the subject as the centre of research.

According to Abdal-Haqq (1998); as well as Duffy (2006), as cited in Mogashoa (2014:51-52), the Social Construction Theory (SCT) posits that knowledge is co-constructed, and individuals learn from their culture through acculturation. SCT which has been widely used by anthropologists to gain insider perspectives on various phenomena was relevant in this study because it allowed the researcher to understand how the Gonde people constructed and negotiated identities for themselves and others through their everyday social interactions with each other. Language, as a system of socially shared symbolic meanings, was central to this study hence it gave the researcher an opportunity to listen to the Gonde people speaking their own language. This constructive process gave the researcher an opportunity to understand how the Gonde tribe differs and how they protected their cultural heritage and identity in the province. In the context of this study, the social construction theory was relevant, as it allowed the sampled participants to reflect on their lineage/family tree, their understanding of diffusion *ukufuduka*, and the impact of cultural heritage and identity extinction (Abdal-Haqq, 1998).

Through this theoretical framework, the study explored how the participants were affected by *ukufuduka*. By employing the social construction theory, new insights were gained, shaping the field of cultural anthropology (Martin, 1994, as cited in Mogashoa, 2014:53). The social construction theory enables the anthropologists to study other cultures without imposing judgments on them, thus fostering a deeper connection with the natural setting of the studied population.

1.12.2. Social Identity Theory

The Social Identity Theory (SIT), proposed by Henri Tajfel in the late 1960s and early 1970s, complemented the SC theory in the study (Gazi, 2015; Kish Bar On & Lamm, 2023). According to Harwood (2020), the social identity theory offers a framework for understanding intergroup behaviour and communication, emphasising the significance individuals place on societal group membership and their desire to perceive their specific social group positively. Originating from studies using the minimal group paradigm in the early 1970s, the theory posits that group membership plays a crucial role in instilling meaning in social situations and it helps individuals define themselves and their relationships with others (Harwood, 2020). Therefore, the objective of the study was to record the descendent lineage/ family tree of the Gonde tribe so that the researcher would understand their group membership as the Gonde tribe and how they communicate with other tribes in the province.

As an integrative theory, the social identity theory seeks to connect cognitive processes and behavioural motivations, with a primary focus on intergroup relations (Gazi, 2014). The theory posits that intergroup conflict arises as a function of group-based self-definition. This study under review also sought to understand the cultural conflict which came with the *ukufuduka* practice in the Manguzi area. Social identity revolves around a sense of belonging to a group and how individuals perceive and think about their group membership. In the context of the study, the Gonde tribe's social identity was significant as they belong to a unique group with defining characteristics that shape their interactions with others (Gazi, 2014). The reason for choosing this theory was that the study focused on the *ukufuduka* practice and the extinction of cultural heritage and identity of the Gonde tribe and the researcher was interested in understanding how the Gonde tribe perceive themselves in an area that is dominated by the Zulu and the Thonga identity as well as how the Gonde tribe defined themselves in the Manguzi area before and after the diffusion took place in the Manguzi area.

1.12.3. Diffusion Theory

The third theory, which complemented those explained above in the theoretical framework, was the diffusion theory. This theory describes the spread of ideas, customs, or practices from one culture to another (Diah et al., 2014; King et al., 2023). In the late 19th and early 20th centuries, diffusionism as an anthropological school of thought emerged as an attempt to understand the distribution of culture in terms of the origin and spread of cultural traits across societies (Diah et al., 2014). This theory helped the researcher to understand how the push and pull factors led to *ukufuduka* of the Gonde tribe from the coastline to inland and the cultural changes that came with *ukufuduka* or migration. Within diffusionism, three main schools of thought emerged: The British School, the American school, and the German school (Diah et al., 2014).

The British diffusionists, such as Smith and Perry (1928), suggest that various aspects of civilisation originated in Egypt and later expanded to other parts of the world, positing that people preferred to borrow inventions from other cultures rather than develop their ideas (Diah et al., 2014). However, this ethnocentric view has since been discredited, as not all cultures trace back to Egypt. The German diffusionists, however, subscribed to the notion of *Kulturkreise* or cultural circles, believing in multiple cultural centres and diffusion occurring from these circles (Diah et al., 2014).

In the American diffusion school led by Boas, Wissler, and Kroeber, it was recognised that diffusion brings about changes in the receiving culture. However, the diffusionists faced criticism for their ethnocentric ideologies, the lack of convincing explanations for cultures without indications of their origins, and the occasional absence of cultural trait exchange despite the presumed inevitability of diffusion (Diah et al., 2014). This theory is also relevant to the qualitative research design, which this study employed.

In anthropological research, where the collection of emic experiences and narratives depicting the origin of knowledge, this theory is important to locate meaning and understanding of how ideas and attitudes have been transferred from one culture to another because of diffusion which brings changes to the receiving culture.

Diffusion, nevertheless, involves a process of imitation where cultural traits are borrowed from one group and adapted to meet the needs of another culture. The process is prevalent among the cultural groups residing in close contact with each other, as observed with the Gonde tribe and the Thonga tribe residing in the same area and exchanging cultural traits. The relevance of the diffusion theory in this study lies in its ability to shed light on how cultural practices and traits have been shared, modified, and shaped between these two closely situated tribes.

In the social construction theory, the Gonde tribe creates meanings of the *ukufuduka* practices and how it has shaped their sense of belonging in the Manguzi hybrid society and further advancing to their experiences which led to the Gonde assimilation to the Thonga dominant culture because of the diffusion that is happening in the area.

1.13 Summary of the Chapter

Chapter one is an introduction chapter. The chapter provides the background to the study, which introduces the research problem, highlights the research statement, the key research questions as well as the broad problems are discussed. This chapter also provides the rationale of the study, discusses the significance of the study, as well as the objectives. The following chapter presents the literature review guiding this thesis.

Chapter Two: Preliminary Literature Review

2.0 Introduction

A literature review is an effort to learn more about the literary work that other authors or academics have done in the chosen field from documentation. It entails the methodical identification, location, and the analysis of documents containing the data relevant to the research question the primary investigator is trying to answer. It is a critical overview of research on a subject that interests the primary researcher and on which they plan to conduct a study. An overview of the dissertation was provided in the previous chapter. In this chapter, a literature review is given on aspects pertaining to the *ukufuduka* practices and the extinction of cultural heritage and identity: an emic perspective of the Gonde tribe of Manguzi, KwaZulu Natal. This literature review chapter covers the worldview of diffusion, contextualises diffusion or *ukufuduka*, and it also covers the importance of cultural heritage as well as identity, and how diffusion affects cultural heritage and identity, and the implications caused by diffusion.

2.1 Cultural diffusion worldview

According to Crossman (2019), diffusion, also referred to as cultural diffusion, is a social process that allows cultural components to move from one society or social group to another, effectively resulting in social change. Additionally, it refers to the diffusion of innovations, which is the process by which new ideas enter a company or social group. Ideas, values, concepts, knowledge, practices, behaviours, materials, and symbols are among the things that spread via diffusion. Cultural diffusion, according to sociologists and anthropologists, is the main process by which modern societies develop the cultures that they have today (Crossman, 2019). They also point out that the diffusion process is distinct from colonialism, which involves imposing aspects of a foreign culture on a society.

Coskun's (2020) worldview is that cultural diffusion is the spread of cultural elements due to the interaction among people from different cultures. Coskun (2020) further argues that migration was one major reason for cultural diffusion for thousands of years. Through migration, cultural elements such as art, knowledge, language, poetry, and religion were exchanged during the diffusion process (Coskun: 2020:358). Spacey (2020) defines diffusion as the process by which cultures influence each other to change. Historically this occurred through migration, trade, and other interaction between cultures such as warfare. In a globally connected modern culture, this process is accelerated by media communication, super culture, and a subculture that function at the global level.

2.2 Triggers of warfare in Africa

According to Mohammed and Salifu (2021), conflict is inevitable, and it is a natural feature of all human societies. Modern war is not an expression of innate aggression but an economic and social construction. It is an attempt to settle violent disputes over political power, territorial and ethnic issues, as well as societal stresses such as injustice and poverty (Holstock & Jarquin, 2002). The African continent has been susceptible to intra and inter-state conflicts since the attainment of independence over six decades ago (Mohammed & Salifu, 2021). These conflicts have impacted negatively on the socio-economic, political, and sustainable development of the continent. Mohammed and Salifu (2021) further allude that in Africa, there is the thesis on the inevitability of conflict due to Africa's plural configuration and contraption of nations and ethnic nationalities.

Africa and the Phenomenon of Conflicts Africa is the second-largest continent in the world after Asia, covering about one-fifth of the total land surface of the earth as indicated by Mohammed and Salifu (2021). In antiquity, the Greeks are said to have called the continent Libya, and the Romans called it Africa, perhaps from the Latin *aprica* (“sunny”) or the Greek *aphrike* (“without cold”). The name Africa, which was chiefly applied to the northern coast of the continent, was regarded as a southern extension of Europe (Mohammed & Salifu, 2021). Presently, the continent has 55 independent states with a population of 1.2 billion people. It is a continent endowed with abundant human and natural resources that shape the geopolitics of the international political economy (Encyclopedia Britannica, 2020).

Africa is probably the first home of mankind, but it is the last place to be made truly habitable because of ecological, technical, and socio-political conditions. Moreover, the Africans are not the most brutalised of people, but they are probably the most humiliated in modern history, with their humiliation encompassing the slave trade and the treatment as third-class citizens on their continent. This provides the basis of the argument that colonialism introduced violence, conflict, and war in Africa through its system of divide and rule, as well as pillage (Mazrui, 1980). Most of the literature on African conflicts has identified intra-state and inter-state conflict as the two major categorisations of African conflicts that are further sub-divided into groups of civil wars, territorial, communal, ethnic nationalism, liberation movements, political transitions, and religious conflict respectively (United Nations, 1960). In the 15th edition of the Global Peace Index (GPI) produced by the Institute for Economics and Peace (IEP), there are 163 independent states and territories ranked according to their level of peacefulness.

This report presents the most comprehensive data-driven analysis to date on the trends in peace, its economic value, and how to develop peaceful societies. It measures the degree of peacefulness using qualitative and quantitative indicators from highly respected sources and measures the state of peace across three domains: the level of societal safety and security, the extent of ongoing domestic and international conflict, and the degree of militarisation. Mohammed and Salifu (2021) state that since 2010, the number of conflicts globally increased by 88%. The experience of violence is highest in sub-Saharan Africa, where there are five countries; Somalia, South Sudan, Mali, Congo DRC, and Chad where more than half of the population have a recent experience of violence (IEP, 2021).

The 2021 GPI reveals a world in which the conflicts and crises that emerged in the past decade have begun to abate, only to be replaced with a new wave of tension and uncertainty because of the COVID-19 pandemic and rising tensions between many of the major powers. The full impact of the COVID-19 pandemic on peacefulness is still unfolding. While some forms of violence declined in the short term, growing unease with lockdowns, and rising economic uncertainty resulted in civil unrest increasingly in 2020. Over 5,000 pandemic-related violent events were recorded between January 2020 and April 2021. It is still too early to fully gauge the long-term effects of the pandemic on peace in Africa and globally. However, the changing economic conditions in many nations increase the likelihood of political instability and violent demonstrations. Africa remains vulnerable to violence and conflict since the outbreak of the Covid-19 pandemic as a new dimension of the driver of conflict.

2.2.1 Causes, Types, and Characteristics of Conflicts in Africa

According to Mohammed and Salifu (2021), there is no single, universal, and acceptable understanding of African conflicts. However, there are different perspectives on the causes, types, factors, and characteristics of African conflicts. Brown (1996) identified the causes of internal conflicts in Africa as structural, political, economic/social, and cultural/perceptual factors. The post-independence period and the end of the cold war informed the thinking that African conflicts should be divided into five categories namely: decolonisation power struggles, conflict from leftover liberation movements, conflict over ill-defined territory, structural rivalries over the distribution of power, and conflict of runaway means (Zaartman, 1985). According to Chazan (1988), there are five types of conflicts in Africa which include elite, factional, communal, mass, and popular conflicts that are most prevalent in post-independence Africa.

Globalisation through democracy and trade triggers conflict in Africa drawing from negative impacts. It equally argues that African conflicts manifest in the following six types: inter-ethnic conflict, inter-state conflicts, liberation conflicts, civil rights conflicts, annexationist conflicts, and political transition conflicts (Achankeng, 2013). In its study, the Ministry of Foreign Affairs of Japan identified two major types of conflicts in Africa: inter-state and intra-state. It further stated that the origins of the conflict are manifold and complex, rooted in the international and national arenas, and encompassing economic, political, cultural, as well as social parameters. Among the international factors, particularly noteworthy are the consequences derived from the end of the cold war and its aftermath, as well as the globalisation and liberalisation of the world economy, which have generated a sense of political and economic insecurity in Africa (MOFA Japan, undated).

The Department for International Development (DFID) was formed in London, East Kilbride and globally. The DFID has grouped the causes of African conflict into primary, secondary, and tertiary while the primary consists of inequality, state collapse, economic decline, economic shock, history, and natural resource wealth. The secondary causes are unemployment, lack of population and population pressure, the abuse of ethnicity and the availability of arms. The tertiary causes include regional and interlocking conflicts, the conflict cycle, the lack of guarantors, inadequate and inappropriate mediation, as well as misplaced humanitarian assistance (DFID, 2001:12-15). The current context of conflict in Africa can easily take four distinct types; conventional warfare / wars of attrition, factional warfare, genocide, and ethnic-based conflict and the "new warfare" (DFID, 2001:8-9). Conflict may arise from any of the four economic hypotheses; the first being group motivation hypotheses which consist mainly of fighting between groups, group motives, resentments, and ambitions all of which provide motivations for war. These groups may be divided along cultural, religious, geographical, and class differences (Gurr, 1993). Secondly, the private motivation hypothesis which states that war confers benefits on individuals as well as cost which can motivate people to fight. Young uneducated men may gain employment as soldiers. War generates opportunities to loot, trade in arms, drugs, diamonds, timber, and other commodities (Hoeffler, 2000). Thirdly, it is the failure of the social contract. This derives from the view that social stability is based on a hypothetical social contract between the people and government. People accept state authority so long as the state delivers services and provides reasonable economic conditions (Nafziger, Stewart, & Vayrynen, 2000).

Fourthly, the green war hypothesis points to environmental degradation as a source of poverty and cause of conflict which is another causal factor of diffusion and land evacuations. For example, rising population pressure and falling agricultural productivity may lead to land disputes because of scarce resources that pressure people to compete and end up fighting amongst themselves. Homer-Dixon (1994) and Kaplan (1994) agree that the growing scarcity of resources may provoke conflict. One major cause of conflict in Africa is the seat-tight leadership style otherwise called “president for life” by the African leaders (Campbell & Grane, 2016). For instance, from Congo Kinshasa to Libya, Zimbabwe to Togo, Rwanda to Chad, and the Gambia to Cameroun there are conflicts (FUWukari Journal of Politics & Dev. (FUWJPD) (2021) lasting for decades between government and rebels and pro-democracy groups against dictatorship that has led to warfare and diffusions.

According to Mohammed and Salifu (2021) these political leaders have captured their countries' power through authoritarianism Mobutu Seseko 1965-1997, Col. Gaddafi 1969-2011, Mugabe 1980-2017, Eyadema 1967-2005, Kagame 2000 till date, Deby 1990-2021, Jammeh 1994-2016, and Biya 1982 until to date. The logic used by these African leaders to remain in power is through a constitutional amendment as well as divide and rule based on tribalism and patrimonialism. These have generated unending conflicts in Africa. The leaders in Africa have understood the fault lines and how to manipulate the sentiment of the masses they govern. The United Nations General Assembly Resolution 74/302 of September 2020 on the promotion of durable peace in Africa states thus: across the world, but notably in Africa, instability and conflict continue to generate and exacerbate poverty and institutional fragility, which in turn decrease resilience and the prospects for peace.

2.3 Push and pull factors of migration or diffusion

Push factors are the causes of emigration, and the pull factors are the causes of people's desire to relocate to a specific area. Moving motivations can be complicated, and the push and pull factors are frequently interlinked. The list of push and pull factors that influence people to relocate from their countries of origin to other countries is provided below (Francesco, 2018; Shamala, 2021).

PUSH FACTORS	PULL FACTORS
War	Access to employment
Lack of employment	Better living conditions
Natural disaster	Respect for human rights
Human right abuses	Access to education
Climate change	Access to healthcare
Violence	Good climate
Socio-economic conditions	Political stability
Political condition	To reunite with family
Man-made disaster safety	Man-made disaster safety
Lack of basic services	To be with who they love

Table 1: [Pull and push factors examples Shamala \(2021\)](#)

History says that people from Zululand are scattered because of the Zulu wars that were led by his majesty, King Shaka kaSenzangakhona, in the early 19th century. Abel (2019) agrees that the African continent has been subjected to an increased movement of people from their places of origin to other locations. Some of this movement was involuntary and harsh, as it impacted family lineages and identities. In South Africa, the movement was forced by the rise of colonialism, the apartheid era which introduced the Group Areas Act (RSA, 1950), political warfare as well as labour migration patterns. Other movements were motivated by political wars, diffusion, village warfare (*zimpi zezigodi*) and many other developmental revolutions such as mine employment, city opportunities and business towers, which have affected people.

Soltis et al. (1995), Keeley (1996) and Bowles (2009) as cited in Zhang and Mace (2021) claim that ethnographic, historical, and archaeological records demonstrate that when a cultural group loses a war, the social unit may vanish, but the surviving members may quickly assimilate into the victorious group. The cultural traits of the winning groups and the polities frequently advance, while those of the losing groups and polities frequently deteriorate. In a similar vein, the groups with institutions that promote cooperation more successfully are more likely to prevail (Turchin, 2016). Successful groups frequently enlarge their borders and assimilate conquered populations. Both passive and coercive methods of cultural assimilation are possible; in the former, the defeated individuals adopt the identity of the dominant group through marriage and/or immigration.

For instance, after one or two generations, the descendants of slaves who were taken by the British and their descendants became South Africans. According to Renfrew (1990) as cited in Zhang and Mace (2021), the women or other prisoners are frequently taken as war spoils. Even when their genes are mixing with those of other groups, the cultural inheritance of the winning group is largely unaffected if they marry into the winning culture. The invaded groups were frequently assimilated by militarily prosperous cultures such as the Zulus.

2.3.1 Industrialisation

In the context of urban anthropology, anthropologists such as Prato and Pardo (2017) observe the impact of industrialisation in the context of human geography. Figure 1 gives a presentation of some of the effects of industrialisation. Massive migration patterns took place when people were advancing for socio-economic opportunities.

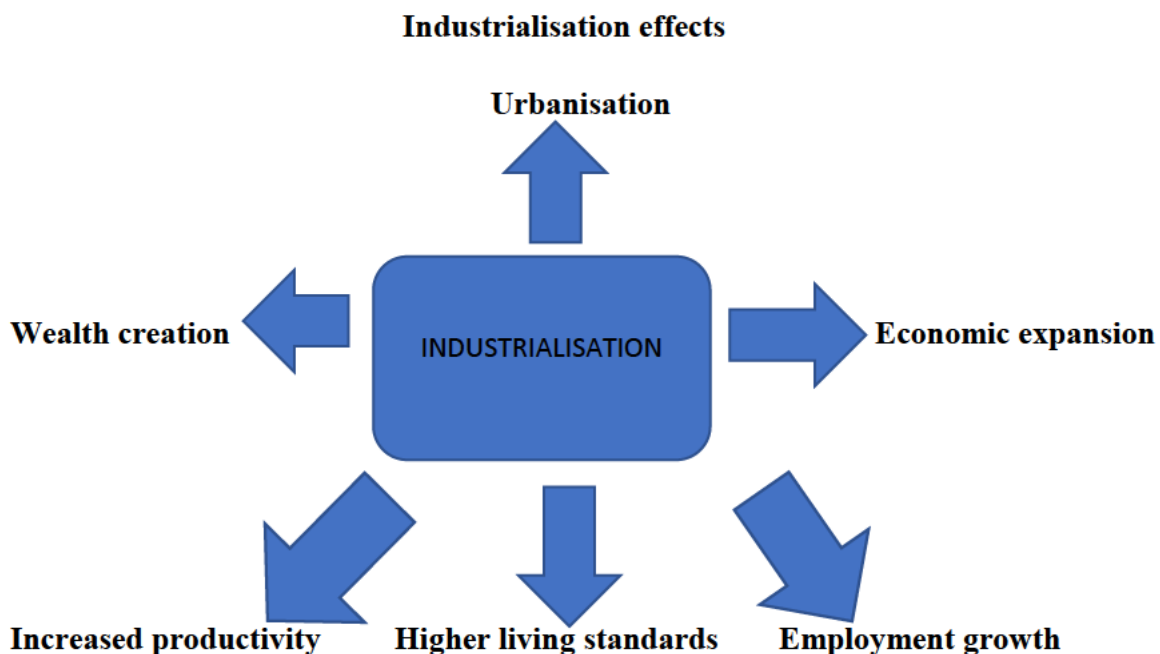


Figure 1: Industrialisation effect (Bag, 2017)

As stated by Bag (2017), an economy based on manual labour becomes an industrial society powered by machine labour through the process of industrialisation. It involves a methodical shift away from an agrarian economy and toward one built on highly automated mass production. The gradual adoption of machine-based production methods raises productivity, raises living standards, and creates new job opportunities.

2.4 Contextualising diffusion

According to Urbanski (2022), diffusion is understood as the permanent change in residence for individuals because of warfare or other factors. As discussed by Urbaniski (2022), diffusion because of involuntary and forced migration occurs due to political and socio-economic constraints that people may find themselves in and want to escape. This mobility thus results in the spread of a cultural item from its place of origin to other places. The cultural traits are therefore transferred from one culture to another through factors such as migration, trade, war, or other contacts (Titiev, 1959:446). The others are forcefully removed from the land of their ancestors because of terrorism, which has been the experience of many countries. Diffusions happen because of varying reasons like Urbaniski (2022) suggested. It happens because of; warfare, development, and innovation, forced removals and because of the fear of death and political instabilities that may affect people.

In addition, these movements leave both humans and animals traumatised because of the changes. Diffusionism as an anthropological school of thought, was an attempt to understand the distribution of culture in terms of the origin of culture traits and their spread from one society to another. Winthrop (1991:83-84) suggests that these distributions seem to originate from three versions including the *heliocentric diffusion*² which suggests that all cultures originated from one culture, the *culture circle diffusion*³ which suggests that cultures originated from a limited number of cultural centres and the notion that each society is influenced by others but that the process of diffusion is both contingent and arbitrary. According to King (2023), diffusionist research initiated in the mid19th century, aimed to understand the distribution of human cultural traits globally. It focused on studying advanced and nonliterate cultures, by examining human progress from primitive conditions to superior states and determining if culture evolved like biological evolution. Hugill (1996) states that two schools of thought developed in response to these inquiries. The most extreme viewpoint held that the most significant cultural characteristics spread over the world from a relatively small number of places, maybe perhaps just one.

2 Culture originated from one culture (Heliocentric diffusion) as discussed by Winthrop (1991:83-84)

3 Culture originated from limited cultural centers (Culture circle diffusion) as discussed by Winthrop (1991:83-84)

Conversely, some proponents of social evolutionism conjectured that the "psychic unity of mankind" denotes that, given their shared psychological characteristics, all people are equally inclined to innovate. The social evolutionists contend that factors that are largely exogenous either continuously fostered innovation inside a culture or at least stimulated it.

The notion that numerous inventions social evolutionists believed that cultural innovation was continuous and independent, with diffusion having minimal impact. The 1920s' University of California, Berkeley school separated innovation from diffusion, arguing that innovation was rare, and diffusion was common. This school combined idealism, environmentalism, and social structural explanations, thereby making diffusion more feasible than innovation as discussed by Urbanski (2022).

According to Boas (1938), even though separate societies with little control over their members' individual freedom to develop their own distinctive styles can see the independent invention of a cultural trait at the same time, the author argued that even though a link, such as a genetic relationship, is suspected, the independent invention of a culture trait can occur at the same time within widely separated societies where there is limited control over individual members, thus allowing them freedom to create a unique style. There was a belief that the societies with comparable characteristic combinations would experience this more than others (Boas, 1938:211). The author viewed culture traits as a unique historical process, involving diffusion and modification. Culture meaning was interpreted, and Boas (1938) believed that a people's cultural inventory is the cumulative result of diffusion.

Hatch (1973) views culture as a complex interconnected web of foreign-originating threads, intertwined over time to fit into a new cultural context. Morgan, an American Anthropologist, argued that social change involves both independent invention and diffusion, highlighting that human progress often involves independent innovation among geographically dispersed individuals. In the mid-20th century, anthropological research shifted from diffusion to acculturation and cultural patterning, focusing on the holistic interpretation of native American tribes' culture traits, despite its value in ethnological studies. Recently there have been theoretical developments in anthropology among those seeking to explain the contemporary processes of cultural globalisation and transnational culture flows.

Gupta and Ferguson (1997) lecture that anthropology is exploring the "anthropology of place" approach to understand cultural globalisation and transnational culture flows. This research focused on understanding how dominant cultural forms are imposed, invented, and transformed, using an ethnographic approach to study culture, power, and place.

2.4.1 Diffusion on kinships and family trees

According to Hasty et al. (2022), the study of kinship is central to anthropology. It provides deep insight into human relationships and alliances, including those who can and cannot marry, the mechanisms that are used to create families, and even the ways social and economic resources are dispersed within a group. One of the earliest studies of kinship was completed by Lewis Henry Morgan (1818-1881) an amateur American anthropologist, in the mid-19th century. Hasty et al. (2022) define kinship as a web of relationships in which people consider themselves related to each other in a social and biological way.

According to the Intergovernmental College of Arms and Traditional Societies (2023), family trees have played a vital role in preserving history, culture, and social connections. They are intricate webs of relationships that serves as a roadmap to one's lineage, tracing ancestors through generations. The Intergovernmental College of Arms and Traditional Societies (2023) further narrates that these genealogical records have immense significance, providing a sense of identity, belonging, and continuity within and outside communities. Thus, they serve as repositories of ancestral heritage, keeping alive the memories, stories, and traditions of previous generations. In many traditional societies, oral histories were the primary means of transmitting knowledge across time. Family trees acted as a tangible representation of this oral tradition, enabling individuals to visualise and comprehend their ancestral lineage. They connected people to their roots, fostering a deep sense of cultural identity and belonging. Diffusion across communities shows the weakening of the original patterns and a loss of structural feature.

It encourages the anthropologists that are interested in the discussion of space and place to explore intersecting issues such as deterritorialisation and reterritorialisation. Olivier (2013) avers that the anthropologists use deterritorialisation to refer to the weakening of the ties between cultures and place. This means the removal of cultural subjects and objects from a certain location in space and time.

Deterritorialisation also implies the displacement or delocalisation of people. Al-Hammadi (2023) as well as Eko (2021) further explain that deterritorialisation implies the diffusion people from their original spaces. It means to blow up the internal territory of the targeted community so that they move or go elsewhere. Reterritorialisation is explained by Eko (ibid) as the reconstruction of territorialities for the purposes of compensating for the original movement or displacement.

In South Africa, in the Manguzi area, the Gonde tribe used to intra caste marriages as a way of preserving their cultural heritage and identity. Because of the diffusion that occurred in the area due to colonialisation, geopolitics and the geoeconomics in the province, the Thonga tribe moved from Mozambique to occupy the Manguzi area. They dominated the area which led to contact between both tribes. The family tree and kinship of the Gonde tribe was affected by the presence of the other tribe. There were developments of new colonial dialects between the communities. Moreover, the contact between the communities involved the transferring of cultural features from one tribe to the other. It was also evident that the inter caste marriages which resulted in the diffusion of family trees and kinships of the Gonde tribe was then practised after their contact with other tribes including the Thonga tribe from Mozambique which was not practised before diffusion as they were practising intra caste marriages which are known as “*ubenye*”⁴ as a way of preserving their cultural heritage and identity in its original form.

2.4.2 Impact of diffusion on cultural traits

As discussed by Quamrul and Oded (2007), the impact of diffusion on cultural traits is that the cultural traits (i.e., conformist, and nonconformist attitudes towards the prevailing culture) are transmitted intergenerationally. In the absence of forces operating on these traits, individuals possess their parental cultural dispositions and the proportion of nonconformists in a society’s working population thus remains constant over time. Individuals, however, are subjected to two cultural forces that generate opposing effects on the evolution of a society’s cultural

⁴ Ubenye referred to marriage of siblings and intra family relations for preservation of their own bloodline of the Gonde people before the cultural contact between tribes.

composition with respect to the prevalence of nonconformism, cultural assimilation and cultural diffusion. The former represents forces, internal to society, that lower the prevalence of nonconformism, via the homogenisation of cultural traits. The latter, in contrast, represents geographically determined forces, external to society (e.g., the influence of a nearby foreign culture), that raise the prevalence of nonconformism, via the periodic introduction of heterogeneity in cultural traits. In particular, the population, being composed of both conformist and nonconformist individuals, is subject to the inherent gravitational inertia of cultural assimilation, which functions to homogenise the discordant attitudes in society and, thereby, reduce the degree of cultural heterogeneity in the population over time. The process of assimilation, however, is opposed by the geographically governed forces of cultural diffusion, whereby the periodic emergence of new behavioural attitudes and ideas in society, via cross-cultural contact, functions to increase the nonconformist fraction of the population over time.

2.4.3 Diffusion and acculturation

Kroeber (1948) states that acculturation refers to the cultural changes that are caused by the contact of one's culture with another brought by migration or diffusion, resulting in an increased similarity between the two cultures. Diffusion contributes to acculturation in a sense that acculturation involves diffusion. Acculturation and diffusion are connected processes however, the two processes can be separated by emphasising that diffusion is a matter of what happens to the elements of a culture; whereas acculturation is a process of what happens to a whole culture (Kroeber, 1948:425). This type of change may be reciprocal, however, very often the process is asymmetrical, and the result is the (usually partial) absorption of one culture into the other.

Kroeber believes that acculturation is gradual rather than abrupt. Acculturation, then, is the process of systematic cultural change of a particular society carried out by an alien, dominant society (Winthrop, 1991:82-83). The individuals of a foreign or minority culture learn the language, habits, and values of a standard or dominant culture by the cultural process of acculturation. The process by which these individuals enter the social positions, as well as acquire the political, economic, and educational standards of the dominant culture is called assimilation.

These individuals, through the social process of assimilation, become integrated into the “standard” culture (Thompson, 1996:112). Gordon (1964) proposes that assimilation can be described as a series of stages through which an individual must pass.

These three stages are *behavioural assimilation* (acculturation), *structural assimilation* (social assimilation), and *marital assimilation* of the individuals of the minority society and the individuals of the dominant society. Although this proposal has been criticised, it does indicate that there is a continuum through which individuals pass, beginning with acculturation and ending with complete assimilation (Gordon, 1964:71). Complete assimilation is not the inevitable consequence of acculturation due to the value systems of the minority or weaker culture being a part of the entire configuration of culture. It may not always be possible, nor desirable, for the minority culture to take over the complete way of life of the majority culture. Often a period of transition follows where the minority society increasingly loses faith in its own traditional values but is unable to adopt the values of the dominant culture. During this transition period, there is a feeling of dysphoria, in which the individuals in the minority society exhibit feelings of insecurity and unhappiness (Titiev, 1958:200).

Acculturation and assimilation were most often studied in European immigrants coming to the United States during the 19th and early 20th centuries, as well as in the minority groups already living in the United States. European “white ethnics” have experienced a higher rate of assimilation than the non-white, non-European, and more recently immigrated groups. These studies have resulted in several important cross-cultural generalisations about the process of acculturation and assimilation (Thompson, 1996:113).

According to Thompson (1996), these generalisations are as follows: *Firstly*, the dominant cultures coerce the minorities and foreigners to acculturate and assimilate. This process is slowed down considerably when the minorities are territorially or occupationally concentrated, such as in the case of large native minorities who often become ethnonationalistic. *Secondly*, acculturation must precede assimilation. *Thirdly*, even though a minority may be acculturated, assimilation is not always the result. *Fourthly*, acculturation and assimilation serve to homogenise the minority group into the dominant group. The many factors facilitating or preventing this homogenisation include the age of the individual, ethnic background, religious and political affiliations, as well as the economic level (Thompson, 1996:114).

2.4.4 Diffusion and the expansion of hybrid societies.

Joachim (2021) suggests that traditionally, geo-politics was understood to be the study of how geography (the “geo” in geopolitics) influences the international policies of nations and societies (the “politics”). Scholvin and Wigell (2018) define geo-economics as the application of economic means of power to achieve strategic objectives. Geo-politics and geo-economics have led to diffusion. This could be voluntary or involuntary leading to permanent diasporic communities and hybrid societies. The basic tenant of their identity gets seriously affected as the diasporic and hybrid communities grow. Consequently, the diasporas continue to stay far from their homeland, and this has affected their culture and identity. The diffusion on the diasporas and hybrid societies is linked to cultural diffusion. Cultural diffusion is the spread of cultural beliefs and social activities from one group to another. The mixing of world cultures through different ethnicities, religions and nationalities has increased with advanced communication, transportation, and technology.

Furthermore, the stubborn pillars of certain cultures lead to misinterpretation of identities especially by the dominant cultures which can lead to xenophobic attacks. These misconstrued perceptions especially by dominant cultures can lead to cultural extinctions and or genocides. Hamann et al. (2016) suggest that hybrid societies are self-organising, collective systems, which are composed of different components, for example, natural and artificial parts (bio-hybrid) or human beings interacting with and through technical systems (socio-technical). According to Mertania (2020), hybridity according to Bhabha (2016) is a problematic colonial representation and reverses the effect of the colonialist disavowal (of differences). The similar problem that also has been the focus on Said’s orientalism, that there is a distinction between the “orient”, in this case, the colonised people, and the “occident”, the colonisers (Amelia, 2016).

In other words, Bhabha’s concept of hybridity gains currency in defining the vision of postcolonial theory that all cultures are influenced by each other and cannot be separated. This leads to the creation of a hybrid identity as the effect of colonialism. The benefits of diffusion in the context of diasporas and the expansion of societies are that homogenous cultures become diluted and give all cultures either dominant or minority culture equal standing in the society which results in heterogeneity where people with different cultures assimilate from each other’s cultural backgrounds. Some of the consequences that have led to hybrid societies are that the

victims of diffusions have found it difficult to adapt hence they end up letting go of their cultures and this is also attributed as a copying mechanism when disposed in foreign countries (Hamann, et al., 2016). The impact of human geopolitics which fuelled the diffusion that gave rise to diasporas and hybrid societies also expanded the scope of research. Contemporary scholars are not doing research on variables such as coexistence, construction of social identities, networks, remittances, adaptation as well as copying mechanisms and the heterogeneity of societies (Meyer et al., 2022).

2.4.5 Examples of Cultural Diffusion

Expansion diffusion is when innovations spread to new places while staying strong in their original locations. It can be caused by various factors including trade, migration, and colonialism (Pitzi & Pitzi, 2004). The following are the examples of expansion diffusions that have spread to new places while remaining strong in their places of origins as outlined in Section 2.4.5.1.

2.4.5.1 Common Cultural Assimilation and Cultural Diffusions

- Chinatown is an area with people from China, Taiwan, Hong Kong, and Macao and these exist all over the world.
- Some people in the United States play hockey, which is played in Canada.
- The spread of music throughout the world shows cultural diffusion. For example, jazz started as a blend of the music of Africa and the Caribbean.
- the southern cities in the United States, especially the border towns, have signs in both English and Spanish.
- The popularity of sushi, a traditional Japanese dish, shows diffusion of the Japanese cuisine.
- The French Quarter in New Orleans shows diffusion of the French culture.
- People in the United States celebrate Cinco de Mayo.
- Over two million persecuted Jews fled Eastern Europe between 1881 and 1914 to live in Britain or the United States.
- The English language is a good example of diffusion, as it contains many words from other languages.

- Australia used to be predominantly an aboriginal cultural community and now has many aspects of the British culture.
- An example of forced diffusion would be taking Africans from their home to become slaves.
- An example of cultural diffusion with negative effects would be the spread of diseases, this leads to pandemic and epidemics.
- Christianity started in Israel and has spread all over the world.
- An example of forced diffusion is the Afghans forcing the Nuristanis to convert to Islam.
- India is home to many religions: Buddhists, Christians, Muslims, and Hindi.
- An example of forced diffusion is the Spanish, French, English and Portuguese forcing the native population of the Americas to become Christian.
- Islam has spread recently to the whole world.
- In China, during the Han Dynasty, Buddhism spread from India to China.
- Paper was first made in China and soon spread to the Middle East and Europe.
- The Kyrgyz herders in Afghanistan are isolated from the rest of the world and they have cell phones for playing music and taking pictures, even though there is no cellular service there.
- Gunpowder originated in China and eventually came to Europe.
- The fax machine was developed in Germany and was then made into a worldwide product by the Japanese.
- China invented the first mechanical clock and soon that technology spread throughout other cultures.
- The anti-lock brake system was developed in the United States and became known due to German automotive suppliers.
- Trade has been a means of cultural diffusion over the centuries. One example is the Silk Road, over which caravans would travel and exchange goods between Europe and Asia.

- An article of clothing can be made from cotton grown in one country and then assembled in another.
- Coca-Cola products are found all over the world.
- In Himalayan villages, one can find people wearing blue jeans.
- McDonald's restaurants have sprung up virtually everywhere.

2.4.6 Diffusion and cultural appropriation

Roggers (2006) explains that diffusion has resulted in cultural appropriation. di Milano (2021) asserts that cultural appropriation remains an unavoidable phenomenon in the process of diffusion. Roggers (2006) explains that to better understand cultural appropriation and how it is performed, scholars have divided it into categories. In an article by Rogers (2006), the author distinguishes among four category types: cultural exchange, cultural dominance, cultural exploitation, and transculturation. The author also points out that cultural appropriation is understood differently across cultures, races, and locations. The first category, cultural exchange, is the voluntary trading of aspects such as religion, language, and symbols among two or more cultures that have somewhat symmetrical or equal power. There is a steady exchange from all sides, and it is continuous and mutual. Because all the cultures involved participate on an equal footing, cultural exchange is seen as the starting point for understanding the imbalances in the other appropriation categories. The second category is cultural dominance, wherein a stronger culture imposes itself on a weaker subculture, which then takes its cues from the dominant one. This encroachment may not be deliberate, and the less dominant culture may choose to graft the larger culture onto its own. However, once this choice has been made, the dominant culture can inadvertently change or block the subculture's original way of life.

After such a takeover, the members of the subculture are no longer fully interested in their original way of life and are then corrupted with the dominant culture and its procedures. Now that they have moved away from it, they are mentally forced to look at their own culture in either a negative or positive light. On the other hand, cultural dominance also gives rise to cultural resistance, in which the subculture members challenge the dominant culture's takeover and struggle to preserve their identity. The third appropriation category is cultural exploitation, in which the dominant culture co-opts elements of the subculture without consent, viewing

them as an easily obtainable resource. Since the cultural balance is off, the subculture comes out at a loss. Rogers (2006) outlines four concerns that arise from cultural exploitation. The first is cultural degradation, which occurs in the aftermath of cultural domination; the subculture is spread in a way that the validity is questioned because of its tarnished nature.

The second concern is the dominant culture's relocation and preservation of objects, symbols, and practices from other cultures in museums far from their homelands. Also of concern is the deprivation of material advantage when elements of a subculture are used for monetary gain without compensation because they are perceived as being for public consumption.

The final concern is the inadequate understanding to recognise superiority declarations, which is explained as the subculture lacking the authority to prevent aspects of its identity from being used in a negative or inappropriate way. The fourth and final appropriation category is transculturation, or the merging of elements from different cultures until it is hard to determine which ones belong to which group. These elements are sometimes already "mixed" before use, further diluting the five indigenous culture(s) involved. The cultural elements are then seen as "hybrids" and the authenticity of the original sources becomes less important. These four appropriation categories encompass how cultural elements have spread throughout the world, with or without the acceptance of those from whom they were taken. Each individually describes how appropriating a culture can sometimes not be helped if the balance of power is asymmetrical and how a dominant culture can overwhelm a subculture. In addition to being prone to power imbalances, the cultures are also less likely to be recognised if their elements are weakened through hybridity.

2.4.7. Diffusion deters one's culture

Ezidimbu and Olufunmilande (2022) explain that diffusion has an impact that leads to cultural appropriation. Their explanation starts from explaining that culture covers anything from but not limited to religion, food, language, clothing, and accessories, down to behaviour, how elders are greeted, and the perception of right or wrong, among others. Appropriation is not a new word. It means to take something and find use for it in another context. This word, appropriation, has mostly been used to describe the use of money.

So, with this prior understanding of culture and appropriation, putting the two words together, cultural appropriation, simply put, would mean the adoption of customs, ideas, and other elements of one cultural group by another. Cultural appropriation is found everywhere, such as in food, dressing, writing, and in artworks. It is important to know that these acts of appropriation are usually not intentional. It most often becomes a touchy topic when the culture appropriated is that of indigenous people or racial minority. Cultural appropriation is considered harmful when: there is a violation of property right (theft), and an attack on the viability or identity of cultures or their members.

Bodley (1990); Burger, (1987 as cited in Zhang & Mace, 2021) suggest that indigenous cultures have been rapidly disappearing since the 16th century because of European colonisation, both directly through warfare and indirectly through social and ecological changes. Most of the time, the introduction of non-native animals, plants, bacteria, and viruses to the colonies causes the entire ecosystem to change because of the arrival of foreign settlers. This has led to the extinction of cultural heritage and identity for many African people. Diffusion also affects both humans and non-humans but both groups are usually left traumatised. Diffusion disrupts people's cultural heritage, and identity and further advances acculturation; moreover, people do not easily heal from such experiences. Diffusion comes with the disruption of family trees, clan lineages and a sense of belonging. The impact of diffusion is that people leave their ancestral land, their languages as well as common culture and cultural schemas die because of this movement. However, diffusion results in acculturation /cultural assimilation and hybrid communities.

2.4.8. Diffusion and cultural erosion/extinction

According to Matthews (2017), cultural erosion refers to the damage to individual and cultural indigenous identities. It can also be defined as the loss of unique cultural practices, beliefs, and traditions over time. Cultural erosion can occur due to a variety of factors, including globalisation, urbanisation, environmental changes, as well as political and economic pressures. The loss of cultural identity can have negative impacts on individuals and communities, including feelings of disconnection and the loss of cultural pride. Globalisation is a phenomenon that can be viewed from various angles as indicated by Otočan (2017).

Otočan (2017) further states that there are sociological, historical, political, cultural, and economic aspects of globalisation but natural cultural exchange has existed since times immemorial through the creation of the correlation of two cultures. The said contact, and the correlation, also generate assimilation of some values of other cultures that are adopted and implemented into the existing culture. Of course, the correlation between globalisation and cultural identity affects the creation of the so-called cosmopolitan identity, where in creating cultural identity, today people meet a mix of old given elements and newly built elements (Otočan, 2017). Urbanisation also impacted the cultural identity and heritage of people. According to Said and Hamzah (2020), urbanisation is the transition from rural to urban society, caused by changes in cultural, economic, and social activities within the society. Said and Hamzah (2020) also mention that urbanisation led to the historic urban areas in Kuala Lumpur to deteriorate; hence the identity of the historical image of the city is now being dominated by modernity.

Said and Hamzah (2020) further argue that within this modern era, rapid developments towards urbanisations are seen as an important factor in chasing all other countries around the world to be competent in developing a country. Many had surpassed the idea that it is important to retain the heritage values that a city had been developing over the years. According to Zhang and Mace (2021), cultural extinction like cultural erosion is now accelerating all over the world, as cultural groups become more connected to groups with technologies that may out-compete traditional adaptations. In some cases, cultural extinction is the consequence of aggregated behavioural changes structured by demography, often in the face of overwhelming asymmetries in political power or technology. Spencer- Oatey and Franklin (2012) assert that in the context of diffusion, variables such as cultural heritage and identity are critical to understand because they have deeper meanings. This is because cultural heritage is an expression of the shared traits across social groups with worldviews, values, knowledge, norms, taboos, customs, or behaviours that create an identity and a cultural inheritance that is passed from one generation to the other.

According to Caza et al. (2018), identity refers to an individual's subjective definition of who they are based on their social demographics, roles, personality characteristics and group membership. Ngubane (2021:27) and Bhugra (2021), on the other hand, define identity as “the essence of belonging or the personal dimension within an individual whilst others view it as a social construct that is contextually flexible”.

Both Kafadar (2021) and Salemink (2021) define cultural heritage as the term used to refer to places, neighbourhoods and landscape objects that socialise one's cultural identity. The importance of preserving the cultural heritage and natural history of a nation has a very high value and is unique. Culture and its heritage reflects and shapes values, beliefs and aspirations, thereby defining a people's national identity. Kafadar (2021) maintains that cultural heritage and identity are traits that inform one's sense of belonging.

The relevance of this study is backed up by Strang and Meyer (1993), who argue that diffusion research is historically built around assumptions of modernity and migration and forgetting that people have been subjected to many experiences that have caused them to leave their indigenous places and opt for new places. The authors further assert that the attention of sociologists and anthropologists has been focused on the effects of modernity and migration on people; hence there is a dearth of other experiences within this diffusion discourse. This study intended to bridge this gap. This study will contribute to the field of cultural anthropology.

2.5 Summary of the chapter

In conclusion, the chapter outlined cultural diffusion worldview, the triggers of warfare in Africa, the push and pull factors of migration and diffusion. The chapter will also contribute to cultural diffusion and assimilation, thus leading to social change which might contribute to certain cultural heritage and identity extinction. There would be a dilution of cultural identities due to super cultures that emerged victorious in various scenarios as mentioned above. The following chapter presents the research design and methodology.

Chapter Three: Research Design and Methodology

3.0 Introduction

The methods and research design of the study are covered in this chapter and are given below. Developing a methodology is a sequential process that includes important actions taken to carry out a selected research approach. The selection of the intended population is the first step in methodology, which is then followed by sampling and the creation of research tools for data collecting and analysis. The research design and methodology are described in depth. This chapter also describes the ethical consideration that was considered as the most critical requirement that needed to be adhered to in the research design and methodology.

3.1 Defining research

The following are the important definitions of research:

According to Bhardwaj (2022), “research is made up of two words re- + cerchier derived from old French “*recherchier*” meaning to search”.

Pandey and Pandey (2015:7) state that,

“Research is an intellectual activity. It is responsible for bringing to light new knowledge. It is also responsible for correcting the present mistakes, removing existing misconceptions and adding new learning to the existing fund of knowledge”.

Research is a study and experimentation method which involves acquiring, examining, and analysing data to answer a question or solve an issue (Baiju, 2022). Adams and Larry (2022); as well as Obilor (2023) define research as the creation of new knowledge and/or the use of existing knowledge in a new and creative way to generate new concepts, methodologies and understandings. This includes the synthesis and analysis of previous research that leads to new and creative outcomes. According to Obilor (2023), research is the willingness to seek diligent information to contribute into the existing body of knowledge and find practical application to solve the existing problems affecting societies at large. It therefore can be regarded as correct information gathering and practical application that will assist for various reasons. Research is a study and experimentation method which involves acquiring, examining, and analysing data to answer a question or solve an issue.

Baiju (2022); Phillip and Pugh (1994:47) as quoted in Struwig and Stead (2001:3) discuss the first characteristic of research as the research being grounded in an open system of thought, which gives the researchers the freedom to think whatever they want. The second characteristic mentioned by Phillip and Pugh (1994:47) as quoted in Struwig and Stead (2001:3) is that the researchers critically examine data so that the fundamental research response to provocative statements is to ask instead of agreeing or disagreeing. The goal of researchers is to interpret and understand the meaning of the data.

The final characteristic of research discussed by Phillip and Pugh (1994:47) as quoted in Struwig and Stead (2001:3) suggests that the researchers generalise and specify limits on their generalisations. Getting valid generalisations is the goal of quantitative research. The best way to establish generalisation is through the development of explanatory theory, since research is transformed from fact finding into theory application. It is critical to understand which samples and situations a researcher's conclusions apply to. Quantitative methods, qualitative methods or a combination of the two methods known as mixed methodology, are frequently used in the research process. For this research, the qualitative research approach was used, and the research results were not generalised to a larger population, however, they can be used by other researchers who intend to do similar research. Hence, this research approach primarily focuses on the depth or richness of the data. Furthermore, the sample was purposefully sampled. Purposive sampling is not concerned so much with generalisation as it is with providing a small sample of information rich participants.

3.2 The preferred type of Research

3.2.1 Qualitative research in anthropology

This study was anchored on the qualitative phenomenological research design. According to Larsen (2021), and Williams (2021), the term phenomenology has been used by philosophers prior to what scholars consider to be the emergence of phenomenology as a distinct philosophy attributed to Husserl toward the end of the 1800s. While the origin of phenomenological philosophy can be debated, its emergence is part of a reaction against the perceived reductionism of the natural sciences concerning mind and consciousness (Williams, 2021). Williams (2021) highlights that phenomenology emerged as an influential philosophical school in the later part of the 19th century and it is credited to Edmund Husserl (1859–1938).

Aguas (2022) states that the phenomenological researcher's record and analyses the beliefs, feelings, and perceptions of the audience they are looking to study in relation to the thing being studied. Only the audience's views matter as they are the people who have experienced the phenomenon. The researcher's personal assumptions and perceptions about the phenomenon should be irrelevant.

According to Van Manen (2023), phenomenology is a type of qualitative research as it requires an in-depth understanding of the audience's thoughts and perceptions of the phenomenon. It goes deep rather than broad, unlike quantitative research. Finding the lived experience of the phenomenon in question depends on one's interpretation and analysis. Van Manen (2023) suggests that a phenomenological research design is especially useful for topics in which the researcher needs to go deep into the audience's thoughts, feelings, and experiences. It is a valuable tool to; gain the audience's insights, generate awareness about the item being studied, and develop new theories about the audience experience in a specific, controlled situation. Phenomenological research is common in sociology and in anthropology, where the researchers aim to better understand the audiences they study.

Qualitative phenomenological research designs offer a complete description and an inductive analysis of a research subject without limiting the scope of the research and the nature of participants' responses (Langkos, 2014). Discovering and interpreting new constructs that fit the parameters of the study that will be done will be best accomplished through qualitative research. The goal of qualitative research and its strengths is covered in this chapter. According to Ugwu and Val (2023), the qualitative research aim is to gain a comprehensive understanding of social phenomena in their natural environment. The authors further state that it relies on the direct experiences of people as meaning making agents in their daily lives.

3.2.2 Strength or purpose of qualitative research

According to Ary et al. (2013), as quoted in Zondi (2018), anthropology, history, and theology are the fields that mostly employ qualitative research. According to Sarantakos (2013), social or basic research is another name for qualitative research. Nassaji (2020) states that qualitative research can be broadly defined as a kind of inquiry that is naturalistic and deals with non-numerical data.

It seeks to understand and explore rather than to explain and manipulate variables. It is contextualised and interpretive, emphasising the process or patterns of development rather than the product or outcome of the research. Pyo (2023) says qualitative research aims to discover and explore new hypotheses or theories based on a deep understanding of the meaning of a specific phenomenon. As such, qualitative research attempts to accept various environmental factors naturally and it allows the social construction of knowledge, and this includes the capturing of cultural epistemic realities. According to Grodal (2021), the qualitative researcher's interest is largely on lived realities. Qualitative research is usually conducted to explore problems about which relatively little is known. To achieve this scholarly objective, the qualitative researchers often locate research participants at the centre of knowledge generation.

3.2.2.1. Pros and Cons of Qualitative Research

Muzari et al. (2022), Mohajan (2018) as well as Lune and Berg (2017) cited the advantages of qualitative research as follows: qualitative research creates an in-depth understanding of the attitudes, behaviours, interactions, events, and social processes that comprise everyday life which makes it sufficiently fit into the context of social researchers. This set of methods also has the benefit of being flexible and easily adaptable to the changes in the research environment and can be conducted with minimal cost in many cases. Qualitative research produces detailed descriptions of the participants' feelings, opinions, and experiences; and interprets the meanings of their actions (Muzari et al., 2022). The advantages of qualitative research make it possible to gather and analyse individualistic data on deeper levels.

This is ensured by using methods that can guarantee the credibility and dependability of the study such as prolonged engagement and the crystallisation of data. In qualitative research, it is possible to gain new insights into the participant's thoughts, demographic behavioural patterns, and emotional reasoning processes (Mohajan, 2018). Qualitative research is social in nature, meaning that it extracts its findings from the affective nature of humanism. It takes qualitative values on board to have insights on the behavioural patterns that are unique to a particular sample. The interviews are not limited to questions and can be redirected by researchers in real-time to probe for a deeper understanding of a phenomena. Data is based on human experiences and observations resulting in being more convincing and powerful.

On the other hand, Mohajan (2018), and the University Southern California Libraries (2018) state the draw backs of qualitative research as follows; the results of qualitative research are not generalisable, the qualitative research scope is limited, and so its findings are not always widely generalisable (Berg, 2009).

The researchers must also employ concern with these methods to confirm that they do not control the data in ways that considerably change it and that they do not carry too much personal bias to their explanation of the findings. It is difficult to demonstrate the scientific rigour of the data collection exercise due to the results in data which are not objectively verifiable (University Southern California Libraries, 2018). This is factored by the reason that qualitative research is subjective due to its human centeredness. The participants have more control over the content of the collected data because the engagement carried out through interviews is open-ended. Replicating results can be very difficult with qualitative research (Mohajan, 2018; Berg, 2009). In qualitative research, the contexts, situations, events, conditions, and interactions cannot be replicated to any extent, nor can the generalisations be made to a wider context than the one studied with any confidence.

Ugwu and Val (2023) argue that the life history technique, in-depth interviews, focus groups, participant and direct observations, as well as narratives are used to provide descriptive research findings. The non-probability sampling technique is used to choose samples since the results cannot be broadly applied. According to May (2011), the interpretive paradigm which prioritises data collection techniques in qualitative research, is the foundation upon which qualitative research is built. Empirical data can be gathered through qualitative research, which also promotes the gathering of etic (outer researcher) and emic (insider participant) perspectives. All in all, it provides clarification, validation, and a new theory.

3.3. Research Design and methodology

According to Al-Ababneh (2020), a research design is an essential component of every study because it deals with transforming research questions into projects. Sampling, research strategy, and other research processes and methods are determined in part by the research design (Robson, 2002).

On the other hand, Verma et al. (2024) state that the research methods are the techniques that are employed by the researchers when conducting research operations. The research methodology is a scientific and systematic way to solve research problems. It is a systematic, logical and sensible approach to dealing with a research problem. Mohajan (2020) describes “method” as a word coined of two Greek elements: *meth-* and *odos*. The *meth-* is an element meaning “after”, *odos* means “way”. A method is, therefore, a way that someone found to be effective in solving a problem, or of reaching an objective, or in getting a job done Mohajan (2020).

The Greek element *ology* means “the study of”. Hence, the research methodology is the systematic procedure adopted by the researchers to solve a research problem that maps out the processes, approaches, techniques, research procedures, and instruments. It may be understood as a science of studying how research is done scientifically (Kothari, 2008). The methodology is a system of explicit rules and procedures in which research is based and against which claims of knowledge are evaluated (Aguinis et al., 2023).

The research methodology helps to identify research areas and projects within these areas (Pandey & Pandey 2021). Hence, it is the systematic procedure adopted by the researchers to solve a research problem that maps out the processes, approaches, techniques, research procedures, and instruments. It may be understood as a science of studying how research is done scientifically (Kothari, 2008). Pandey and Pandey (2021) further explain that the research methodology ensures accurate and reliable findings that meet the study's goals and objectives and covers the "how" of any research project. The following Sections 3.4.1 to 3.9 provide a description of the "how" of this study. Figure 3.4.1. displays the components of the research design.

3.3.1. Research Design

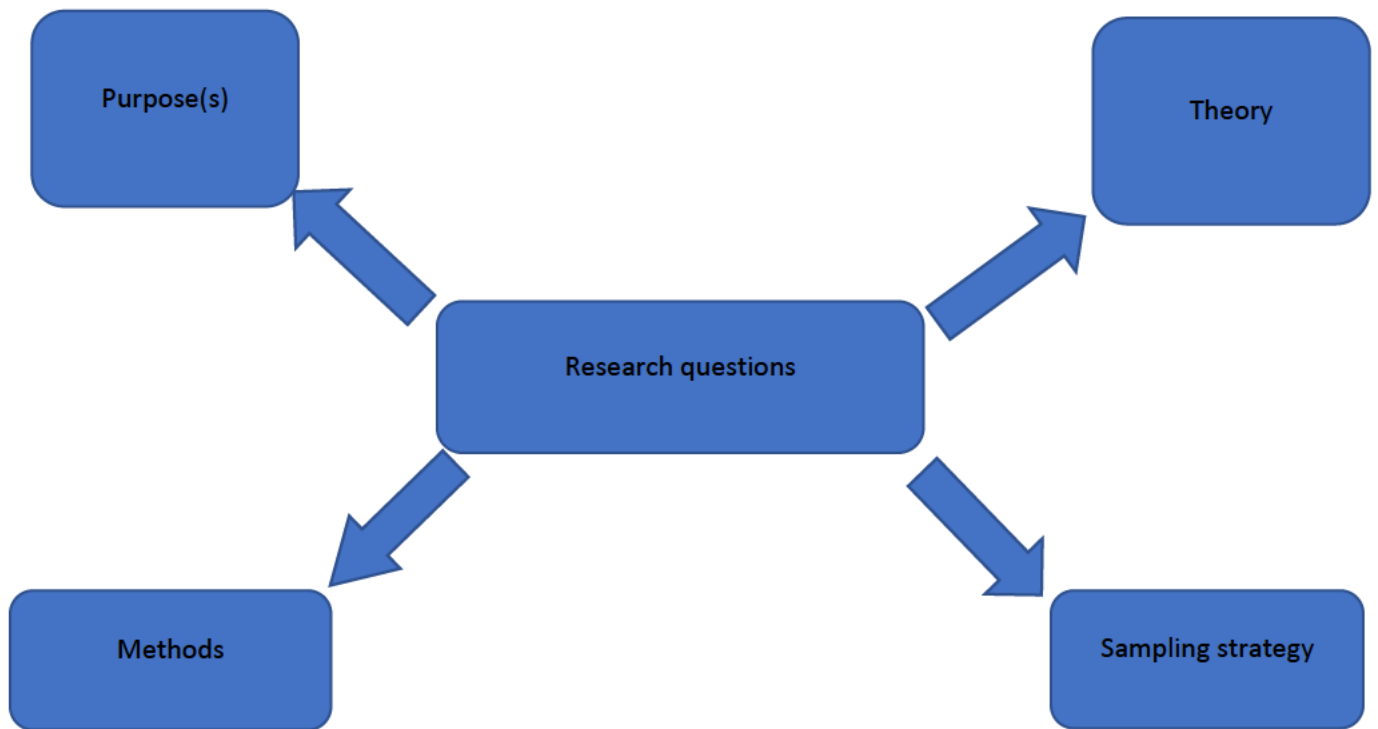


Figure: 2. A Framework for research design (Robson, 2002) as cited in Al-Ababneh (2020)

A research design is described by Bernard and Gravlee (2015: 98) as a plan or design that is created to direct the research process.

It also includes crucial elements such as the population to be sampled, the methods for gathering data, and the researcher's ethical considerations. According to Thakur and Harish (2021), the research design is the foundation of any research project and serves as a lighthouse to direct the research activities. The authors also say that the research design acts as a set of benchmarks to steer the course of the investigation in the right directions. Because it guarantees a better, more organised, and methodical plan for the conducted research, the research design is crucial. Additionally, it increases the researcher's effectiveness in carrying out their work.

A research design, according to Pandey and Pandey (2021), is merely the plan or framework for a study that serves as a guide for gathering and analysing the data. The authors say that it is a guide that is used to complete research. The blueprint for data collecting, measurement, and analysis is known as the research design. It is a map that is typically created to direct the research (Pandey & Pandey: 2021).

According to Pandey and Pandey (2021), the goals of a research design are to minimise costs. The dependability of the results obtained is significantly influenced by the research design. As so, it offers a strong foundation for the entire study by planning every aspect of the research in advance. This maximises its effectiveness by yielding the most knowledge with the least amount of time, money, or effort. The research design also enables smooth scaling. It is necessary because it makes it easier for the various research processes to scale smoothly, which maximises information output while requiring the least amount of time, money, and effort.

Pandey and Pandey (2021) further indicate that the other goal of research design is to gather pertinent information and methods. The term "research design" describes the process of organising the methods to be used to collect pertinent data and the techniques to be used for analysing it, all while considering the objectives of the study and the time and financial constraints of the personnel. Therefore, it is of paramount importance to ensure that the preparation of research is done correctly to avoid ruining the entire project. Moreover, the research design also serves as a blueprint for plans. It is essential because it makes many research operations run smoothly. It functions similarly to a blueprint that needs to be planned and the approaches to be taken to gather relevant data and the strategies to be applied for analysing it and for getting ready to start a research project. In the same way that the improved economic and attractive construction of a house needs a blueprint and a map of that, similarly one needs a blueprint or a design for the smooth flow of operation of research.

3.3.1.1. Qualities of an Effective Research Design

In general, an effective research design reduces bias and increases the dependability of the information gathered and examined. In scientific research, the optimal design is said to be the one that yields the least amount of experimental error. Comparably, the most appropriate and effective design is one that produces the most information and allows for the consideration of various aspects of the problem as indicated by Pandey and Pandey (2021). An effective research design has the following qualities: objectivity, reliability, validity, generalisability, and adequate information.

3.3.1.1.1. Objectivity

This pertains to the conclusions drawn from the data collection process and the response scoring system. According to Pandey and Pandey (2021) the measurement tools used in the research design should be objective, requiring that each judge or observer who grades a performance provide an exact report. Stated differently, the degree of agreement between the final scores given to various individuals by multiple independent observers can serve as a proxy for the procedure's objectivity. This guarantees the impartiality of the gathered information, which can then be analysed and interpreted.

3.3.1.1.2. Reliability

Mohajan (2017) suggests that reliability is about consistency throughout a series of measurements. For example, if a respondent gives out a response to a particular item, they are expected to give the same response to that item even if they are asked repeatedly. If they are changing the response to the same item, the consistency is lost. So, the researcher should frame the items in a questionnaire in such a way that it provides consistency or reliability. The researcher ensured objectivity by defining the research objectives, the questions, and the expected outcomes. These objectives were:

- To record the descendent lineage / family tree of the Gonde Tribe.
- To record what led to *ukufuduka* of the Gonde tribe from coastal Maputaland to (inland) Manguzi, at KwaZulu-Natal;
- To probe what led to the extinction of the cultural heritage and identity of the Gonde tribe;
- To understand what caused the Gonde Tribe to be neglected at Manguzi, KwaZulu Natal;
- To record the cultural fluidity that came with *ukufuduka*; and
- To record possible measures or techniques that can be put in place to restore and reclaim the Gonde cultural heritage and identity at Manguzi, KwaZulu Natal.

The objectives helped to generate the research questions and to formulate hypotheses that assisted in selecting a criterion for selecting and recruiting the participants such as demographics, behaviours, attitudes, or experiences and guide the whole process of the debate. In this study, the key informant was informed about the participants that are needed for this study so that when the key informant was selecting and recruiting the participants for the study, they recruited the most suitable participants. In this study the selection criteria were done by the key informant who is a Gonde speaker, the demographics of all the participants were recruited from the coastline and from the Gonde tribe, these participants suffered from *ukufuduka*, and they are the people who experienced *ukufuduka* / migration and their experiences and attitude towards *ufuduko* were very strong. The interview schedule with questions was created to help the researcher to design and conduct a focus group discussion in a consistent and systematic way. The group was asked the same question twice before moving to the other question, they were given more time to discuss and to add from the responses of the other participants to check the reliability and consistency of the information that was presented.

3.3.1.1.3. Validity

According to Mohajan (2017) any measuring device or instrument is said to be valid when it measures what it is expected to measure. For example, an intelligence test conducted for measuring Intelligence Quotient (IQ) should measure only the intelligence and nothing else and the questionnaire shall be framed accordingly. As the facilitator, the researcher stimulated the active participation of all without controlling the discussion. During the discussion, the role of the moderator was to ensure that the participants covered each of the research questions because they were using their home language which is isiGonde and the researcher asked the key informant to translate into isiZulu and isiGonde for them to understand. The researcher was busy asking for clarification or further discussion and, eventually, offered a summary of their responses to make sure that data was captured correctly.

3.3.1.1.4. Generalizability

In Social Science research, generalisability implies the extent to which data can be contributed as the experience of extended populations according to Drisko (2024). In the context of this thesis, the findings of the study are only limited to the generalisation of the Gonde tribe because of the richness of appropriate information provided by the sampled population.

3.3.1.1.5. Ensuring no biasness in data collection

Bracketing and avoiding biasness in qualitative research is important. According to Galdas (2017) the most important requirement of good research design is that it should provide adequate information so that the research problem can be analysed on a wide perspective. An ideal design should consider important factors such as; (i) Identifying the exact research problem to be studied (ii) The objective of the research (iii) The process of obtaining information. (iv) The availability of adequate and skilled manpower (v) The availability of adequate financial resources for carrying research. (vi) Other features, as some other important features of a good research design are flexibility, adaptability, efficiency, and being economic as further indicated by Galdas (2017). A good research design should minimise bias and maximise reliability and generalisation.

To avoid biasness, the researcher bracketed their position in the study. This was made possible by the use of a data collection instrument that did not create possibilities of diversions and data manipulation. The objectivity was ensured by using the researcher's cell phone to record the focus group discussions. The researcher was able to capture the data correctly which also assisted when the researcher was busy analysing data and referring to recordings to provide adequate information. The questions that were asked during focus group discussions were formulated from the research problem and the research objectives. The researcher also ensured objectivity through working with the skilled Gonde key informant who assisted with the translation of isiZulu to isiGonde vice versa during the data collection process. The focus groups were conducted in one of the Gonde participants through mutual agreement between participants.

The selection of the central venue was communicated with the participants, and they agreed on one household that was central to all the participants. The primary researcher ensured objectivity by informing the participants about the research purpose, methodology and confidentiality. The participants were also informed about the informed consent. The objectivity was also ensured in the research by using the household to conduct focus group discussion because it was flexible. Adaptability was noted in the sense that the participants were very open, and it was easy for them to adapt and speak freely in a group discussion. Efficiency was realised when the participants had to come to one place for a focus group discussion. Economically, the researcher was able to save money and time because the focus group discussion was conducted in three households. The bracketing was based on the age, the cultural and ethnic identity.

3.3.2. Target population and its relevance in anthropology

According to Shiya (2023), anthropology is the study of human beings and their societies, cultures, and development throughout history. It is an interdisciplinary field that draws upon concepts from the natural sciences, social sciences, and humanities to understand the complexity of human life and the world that cultures/communities are part of. Anthropologists explore topics such as language, religion, family and kinship, social and political organisation, economics, as well as art as indicated by Shiya (2023). The anthropologists conduct qualitative studies to focus on the lived experiences/realities/emic perspectives of people. In this study, the population which is being referred to as a total group of people or other entities to which the study results were applied as indicated by Gumede (2018). In anthropology or in qualitative research, the term "study population" refers to the people the researcher will examine or watch to generate knowledge (Zondi, 2018).

3.3.3. Sampling

3.3.3.1. Purposeful sampling

Purposive sampling belongs to the family of non-probability sampling, and it is largely used in qualitative studies. According to Stratton (2024), purposeful sampling is commonly encountered in qualitative social, nursing, and medical literature. It is a population sampling process in which a researcher selects research participants based on their presence in a population of interest, characteristics, experiences, or other criteria. The sample selected is used as the study subjects to represent a group or population that is the target of the investigation. Research using purposeful samples is used to identify current concepts, standards, and social issues. Often, purposeful sample-based research is designed to develop insight into a study question. Purposeful sampling is advantageous because it requires less resources and time than most traditional research methods. As a form of synthesis research, purposeful sample-based studies are often cited in systematic reviews. Purposeful sample research is often used to evaluate questions or areas of interest to politicians, educators, funding agencies, and health professionals. Purposeful sampling can also be used to compare different samples, such as a gender-based group sample, to show differences in findings. An important aspect of a purposeful sample-based study is the formation of a concise, well-focused study objective with both independent and dependent variables defined as discussed by Stratton (2024).

In this study, purposive sampling was used to sample the relevant participants to form part of the focus group discussion. The primary researcher recruited the key informant as the first participant in the sample. The identified key informant then purposefully recruited more participants to increase the size or to expand the sample.

3.3.3.2. Recruiting strategy

The participants were recruited through the assistance of the identified key informants. The identified key informant assisted the principal investigator to purposefully recruit suitable participants for the study to be part of the focus group. The key informant also assisted with organising a central venue to accommodate all the participants participating in the study.

3.3.3.3. The inclusion and exclusion criteria

The inclusion and exclusion criteria of the research participants was influenced by the problem statement that was already covered in Chapter one. The principal investigator with the assistance of the identified key informant thus recruited participants from the Gonde tribe who proved to be knowledgeable about the topic under study and who were able to share their emic experiences. Dworkin (2013) avers that the inclusion and exclusion criteria is important in determining the nature of subjects that will be adding value to the study rather than including participants that are of no use to the study. This determination from the onset of the study eliminates time wasting on recruiting participants that will not be able respond to the set of questions. Therefore, a sample is needed to guide in terms of selection and recruiting of participants. In this study only people from the Gonde tribe were included in the study. The exclusion criteria excluded those that were not from within the tribe.

3.3.3.4. Units of Analysis

A unit of analysis speaks to the study's actual goal (Cresswell, 2014; Babbie, 2013). It alludes to the question of who exactly these targets population are and who will be the knowledge narrators? To obtain the desired information, the researcher specifies the desired gender, age, and location as well as the race. In this study, 20 participants proposed from the Gonde tribe were purposefully sampled to participate in the study. A Gonde male, was chosen to be the key informant, and he was recruited for the purposes of providing multiple referrals as he was the person who once conducted his research with the Gonde Tribe.

A total number of 20 participants were recruited by the identified key informant which resulted in data saturation. The primary investigator made an appointment with the identified key informant, and they agreed on the suitable dates to organise the participants and all the necessary arrangements including a central venue and transportation to conduct focus groups interviews. This sample size of 20 participants was deemed to be fitting because qualitative research designs are conducted on smaller samples. According to Subedi (2021:7) “a small sample allows the researcher to be focused on the in- depth understanding in a particular social and cultural context which generally is not possible through studying the larger samples”.

3.4. Data Collection Method

3.4.1. Focus Group Discussion

This ethnographic study took five months to be completed. This data collection period allowed the researcher as the primary investigator to immerse themselves in the data and they had time to probe for clarity from the participants until data saturation was reached. In this study data collection was conducted using Focus Group Discussions (FGDs). Mishra (2016) states that the origin of the FGDs was in sociology.

Now FGD is used intensely in the marketing field, and it has been growing in popularity in other areas. In social science, Robert Merton published the first work using focus groups in 1987. Focus group is a type of in- depth interview accomplished in groups, whose meetings present characteristics defined with respect to the proposal, size, composition, and interview procedures. The focus or object of the analysis is the interaction inside the group. The participants influence each other through their answers to the ideas and contributions during the discussion.

According to Yulianti and Sulistyawati (2020) a focus group discussion is a systematic process of collecting data and information on a very specific problem through group discussion. The FGD in this study was intended to gather data about the Gonde emic perspective on their experience of *ukufuduka* or diffusion which led to cultural heritage and identity extinction. Through FGD, the Gonde speakers were invited to participate in the group discussion. Yulianti and Sulistyawati (2020), Intrac (2017), Nyumba et al. 2018) as well as Mishra (2016) further state that FGD is also referred to as group interviews, and it is essentially a qualitative research methodology. It is based on structured, semi structured, or unstructured interviews.

The focus group discussion requires careful planning, it takes some preparation forming a team, choosing, and arranging a place, preparing logistics, determining the number of participants, and recruiting of participants.

The number of focus groups conducted on this research was three FGDs. The splitting was motivated by the number of participants that were available for the set date. The participants' age ranged between 18 and 42 and they were not available during the first week of data collection due to various reasons as some were schooling, and some were working and had to set another date for the continuation of data collection. The reason behind conducting three FGDs was to make sure that all the age groups are represented in the study and for generational viewpoints since their experiences were not the same. The process of data collection was easy because of the assistance of the key informants who recruited the participants and made sure they all attended the FGD. The focus group interviews were coordinated by the primary investigator, who arranged the process to ensure the conversation continued in a structured manner. The focus group discussion was deemed to be fitting because it was flexible and easy to adapt, it gave same-time feedback, and it was easy to see instant reactions from the participants. It was also cost-effective and efficient; it saved time and allowed group dynamics and synergy. The generated dataset was thematically analysed. The principal investigator also observed all the steps that were involved in thematic analysis. The study participants in the process of FGD also had an opportunity to ask questions that were significant, and research related.

All focus group discussions took three hours to finish with breaks in between. The demographics of the research participants are presented in the data analysis chapter. The focus group discussions were conducted in isiZulu, and the key informant was also assisting in isiGonde language which contributed to increased positive attitudes from the participants because it was easier for them to understand all the questions. In this research, the researcher also used focus group discussions guided by a semi-structured interview schedule because the researcher wanted to probe a set of standard questions relating to the topic. This was to avoid unnecessary information that would not form part of the research under study. The topic for this research was also used as a guideline to align the responses with the research aims and objectives.

The implementation of the focus group discussions took five months to finish, between the months of June-October 2024. The Focus group discussions were informal, allowing the participants to be relaxed and the data collection to be a success. The initial age range for the participants was between 18 to 70 years, with more females than males because the Gonde language is mostly spoken by women. The Gonde males are no longer speaking the original Gonde language because of the push and pull factors which led to dilutions and a language shift. This confirms the axiom that language is preserved by the mothers hence there is a mother tongue across the world *ulimi lwebele*. Knox and Burkard (2009) speculate that there must be consideration of questions to be asked before any interview.

The researcher did this as they prepared the research data collection instrument prior; this they ensured that the participants and the researcher's time were not wasted. The participants were coming from different villages KwaDapha, KwaZibi, Malangeni and Kwangwanase. The researcher made sure that the focus group started early and completed early considering the fact that the participants still needed to be transported back home especially the elders. Therefore, getting their time was also crucial for the thesis, making the researcher prepared for the considerable responsibility. The participant's cultural background and their values had an intrinsic effect on the focus group discussions.

The use of isiZulu during the discussion took place to eliminate the language barrier. Initially, the researcher had prepared both English and IsiZulu questions as a requirement from the ethics department. This directive supported the notion of culture as being influential to the focus group discussion outcomes; therefore, as language is part of culture, the researcher had to consider that factor. Accommodating the participants produced a more extended response, which meant more data, taking notes and group discussion response continuing. This research bracketing and position allowed the participants to express themselves more by sharing their experiences. While there was the conduction of discussions in isiZulu, the researcher was simultaneously translating the answers into the English medium of instruction. The process of transfer did not distort the originality and the validity of the gathered data.

The sample size merged with the qualitative style of research is often smaller than quantitative methods. According to Mishra (2016), the optimum size for the FG is six to eight participants excluding the researcher but focus groups can work successfully with as few as three participants.

Small groups risk limited discussion occurring, while large groups can be chaotic, hard to manage for the moderator and frustrating for the participants who feel they get insufficient opportunity to speak. Mishra (2016) further suggests that over recruiting of participants than under recruiting should always be considered as this eliminates the risk of cancelling the session or having unsatisfactory discussion. This was useful for the researcher in terms of data accumulation.

In this research, the primary researcher recruited 20 participants excluding the moderator to be recruited to participate in the FGDs. The researcher with the assistance of the key informant was able to get 20 participants to participate in the study which was acceptable. Then the group was divided into three focus groups. The splitting of 20 into three groups was within the availability of the participants for the set dates and was also within the stipulations of conducting focus group discussion which suggest that the optimum size for FG is six to eight participants as mentioned by Mishra (2016). Two focus group discussion were conducted with six participants and one focus group recruited eight participants which gave the researcher a total number of 20 participants participating in this study. The time spent in Manguzi enhanced the researcher's understanding of the focus group dynamics, which prompted the moderator to dig deep so that the group participants were fully engaged and gave responses with regards to their experiences as the Gonde tribe of Manguzi, KwaZulu Natal. Data collection in this study was on a qualitative research question, which solicited the data that is presented in the subsequent chapter.

3.4.2. Envisaged Limitations

This study focused on the Gonde tribe and did not include other tribes such as the Bhacas, Hlubis, Basothos, Hindus, Griquas, Bathwas and other minority tribes that are found in KwaZulu Natal. The researcher intentionally did not investigate them.

3.5. Ethical considerations

The study was also guided by ethical considerations as guided by the social sciences. Bhandari (2022) states that ethical considerations in research are a set of principles that guide one's research designs and practices. When gathering information from individuals, scientists and researchers are always required to follow a set of ethical guidelines (Bhandari, 2022).

These considerations work to protect the rights of the research participants, and they enhance research validity; thus, maintaining scientific or academic integrity.

3.5.1. Ethical clearance and gate keepers' clearance

Ethical clearance and the gate keeper's clearances are impetus in social science research. This implies that the researcher must carry out data collection within the frame of moral consciousness. Therefore, this study observed ethical considerations from its inception until the final thesis was produced for examination. The principal investigator sought permission from the community gatekeepers. There was a letter signed by the community gatekeeper which was produced when recruiting the research participants and for data collection. The gatekeeper's clearance was attached when applying for the study's university ethical clearance. The participants were recruited to participate in the study voluntarily with the assistance of the identified key informant.

3.5.2. Informed consent

Informed consent is an internationally recognised ethical requirement, necessitating that the research participants are advised of all the relevant aspects of the research especially any potential risks to them as a pre-condition of providing consent to participate Council for International Organisations of Medical Sciences (CIOMS) (2016) as cited in Newman et al. (2021). Informed consent represents an ideal for research conduct in which the people taking part in a study have a clear understanding of the research project and its risks, including what the researcher is doing in the field as discussed by Klykken (2022). The principle thus indicates that the researchers should share relevant knowledge with the participants when inviting them to participate in the research. In this sense, the concept of informed consent is inherently connected to the assumptions about how knowledge is created.

The formalised standard of informed consent is often described in terms of giving information to and obtaining consent from the research participants. According to Beach and Arrazola (2019), the researchers must obtain voluntary, informed consent from the participants. This means explaining the study's purpose, risks, and benefits, and allowing the participants to decide whether to participate. The researcher asked for the participants' permission to voluntarily participate in the research and outline the purpose, risk, and benefits as well as allowing them to decide whether to participate. The participants agreed, then, the researcher asked them to sign the consent form (see Appendices A), indicating their rights in the study, such as the right to participate and withdraw at any time of the study should they wish to do so.

The consent form also indicated that the study is confidential, and their narratives would be identified using pseudonyms. The researcher also guaranteed the confidentiality of the research material which was kept safe from other people. The wording of the research questions avoided sensitive terms. The researcher did not sample vulnerable groups such as the people who were not psychologically and emotionally stable enough to participate in the study. The primary researcher did not come across any traumatic experience during data the collection period, but if the research participants were presenting trauma or any other emotional and psychological challenges the primary researcher was going to stop the participant from participating in the focus group discussion if doing so made them feel anything other than what was intended. Those who continued, the researcher organised psychological therapy with the guidance of the supervisor and with the professionals in the student support department and they were referred to the psychotherapy provided by the University of KwaZulu Natal Psychology Clinic.

3.5.3. Beneficence

According to O'Donoghue (2023), the researchers should aim to maximise benefits and minimise harm to the participants. They must consider the well-being of the participants throughout the study. The researcher made sure that they considered not to collect data during the pension collection dates. When the focus group discussion was about to begin, the researcher explained the purpose of the study and the consent form that they signed as they voluntarily agreed to be part of the study. The researcher also requested to record the focus group discussion so that they could refer to the recordings when analysing data. The participants were comfortable and agreed with the idea of being recorded hence the researcher provided two cell- phones for recording to make sure the focus group discussion process was well captured. One participant even said, *“Sicela uqophe amazwi ethu silawula ngeSigonde sakithi ukuze nesizukulwane sizokuzwa amazwi ethu siqhubeke isiGonde siye phambili singafi”*.

The above narration requested that the primary investigator record their voices while speaking in the Gonde indigenous language for the benefit of present generation and for the future so that their language will continue and not die out.

Another participant said, “*uma sesiqedile ukulawula ngesiGonde sicela ekugcineni usilalelise sifuna ukuzwa ukuthi kuqopheke ngempela lokhu ebesikusho ukuze uzohlala nawo amaqiniso ethu okuyothi uma usubuza nabanye besiGonde bakutshela okufana nokuqoshiwe ukuze ubone ubuqiniso bezinto esizikhulumile kuwe*”.

With the above narrative the Gonde participants requested that the primary investigator open the recording to be sure that the information they shared is well captured so that when the primary researcher is continuing with data collection it will be easier to compare data between participants and be able to verify truths of this matter.

3.5.4. Non-Maleficence

Alessi (2023) states that the researchers should avoid causing harm to the participants. This includes physical, psychological, or social harm. The researcher avoided harm by not asking questions that would cause psychological trauma. The participants’ households were used to conduct the focus group discussions which was safer to them to avoid walking long distances to a venue which might have caused physical harm to the older participants.

3.5.5. Justice

Geliinas (2020) suggests that the researchers should ensure fair distribution of research benefits and burdens. Avoiding exploitation and ensuring equal access to participation are key aspects of justice. The researcher outlined the purpose of this study which was for the master’s thesis and did not promise my participants any incentives for their participation in this study.

3.5.6. Privacy and Confidentiality

McKibbin (2021) states that the researchers must protect the participants’ privacy by safeguarding their personal information. Confidentiality ensures that participant data remains private. The researcher used pseudonyms and protected the participants’ personal information by using Participant 1-8 to ensure confidentiality.

3.5.7. Respect for Autonomy

Bates et al. (2023) points out that the researchers should respect the participants’ autonomy and allow them to make informed decisions. This includes respecting cultural differences and individual preferences. The researcher respected the cultural differences when they visited the Gonde tribe and wore a dress.

The participants were asked about the preferred language, and they were comfortable with their mother tongue, which is isiGonde, but they were also using isiZulu. They were also translating. The researcher facilitated the focus group discussion using isiZulu which they understand and speak. There were also translators who assisted in translation in both isiZulu and isiGonde.

3.6. Data analysis

Thematic interpretive phenomenology also known as narrative analysis was employed to analyse qualitative data. According to Nowell et al. (2017:2), thematic interpretive phenomenological analysis is ideal for recognising thick descriptions in the sifting of qualitative data. Ntinda (2023:1-2) explains that thematic interpretive phenomenological/narrative analysis is based on the premise that people understand and give meaning to their lives through the stories they tell. This method of data analysis unravels consequential stories of the people's lives as told by them in their own words and worlds. In the context of anthropology, health, social science, and narrative research, it is both a data gathering and interpretive or analytical framework. It meets these twin goals admirably by having people make sense of their lived health and well-being in their social context as they understand it, including their self-belief-oriented stories. Narrative research falls within the realm of social constructivism or the philosophy that people's lived stories capture the complexities and nuanced understanding of their significant experiences.

This method of research and data analysis endeavours to attend to the ways in which a story is constructed, from whom and why, as well as the cultural discourse that it draws upon. This method was relevant in the cultural context of the study as discussed in Chapter one of the thesis. A theme analysis was performed to examine the qualitative data. Thematic analysis is a qualitative analytical technique for finding, evaluating, and summarising the patterns (themes) in data (Labra et al., 2020; Peel, 2020; Xu & Zammit, 2020; Christou, 2022; Humble & Mozelius, 2022; Robinson, 2022). It describes the data set in (rich) detail and organises it minimally. Nevertheless, it often interprets several facets of the research issue and goes beyond that. Thematic analysis, according to Braun and Clarke (2022), is a method of content analysis in which the coding scheme is built around the categories intended to identify the recurrent themes. According to Salmona and Kaczynski (2024), a theme is a significant aspect of the data that relates to the research question and denotes a degree of pattern or significance within the data set.

In this study, the dataset or raw data was forwarded to the supervisor only to verify and validate data analysis and to determine the accuracy of the thematically analysed data.

The chief goal of thematic analysis was to achieve an understanding of the patterns of meanings from the data on the lived experiences (i.e., informants' descriptions of experiences related to the research question, such as interviews or narratives). Naeem (2023) says a thematic analysis is a highly popular technique among qualitative researchers for analysing qualitative data, which usually comprises of thick descriptive data.

Step 1: Transcription, Familiarisation with the Data, and Selection of Quotations

According to Kiger and Varpio (2020), this is the initial phase of the thematic analysis process. It involves the transcription of data and familiarising oneself with it. The researchers dive deep into the content to discern initial themes and important sections. They then select quotes that bring the data to life and aptly represent diverse viewpoints and patterns pertinent to the research objectives.

Step 2: Selection of Keywords

Kiger and Varpio (2020) explain step 2 as the phase that involves close examination of the data, be it from interviews, focus groups, or visual content. The researchers identify recurring patterns, terms, or visual elements and designate them as keywords. These keywords encapsulate the participants' experiences and perceptions and are directly derived from the data.

Step 3: Coding

In the third step as discussed by Kiger and Varpio (2020), coding, short phrases, or the words, known as codes, are assigned to segments of data that capture the data's core message, significance, or theme. This step simplifies complex textual data by transforming it into a theoretical form and assists in identifying elements related to the research questions. The keywords play an essential role in coding as they form the backbone of the analysis and help to convert raw data into insightful, manageable units (Kiger & Varpio, 2020).

Step 4: Theme Development

Theme development involves organising codes into meaningful groups to identify patterns and relationships, thereby offering insights into the research question as indicated by Kiger and Varpio (2020). In this step, the authors suggest that the researcher transitions from a detailed analysis of codes and categories to a more abstract interpretation by creating themes (Kiger & Varpio, 2020). These themes go beyond merely being recurring elements because they embody patterned meanings that link the research questions and data.

Step 5: Conceptualisation through Interpretation of keywords, Codes, and Themes

Kiger and Varpio (2020) further allude that this step of conceptualisation, involves understanding and defining the concepts emerging from the data. The researchers identify social patterns and refine them into definitions that align with their research. They utilise tools such as diagrams or models to understand the relationships among these concepts. The quality of these definitions is assessed based on clarity, accuracy, reliability, applicability, and their contribution to theory and practice.

Step 6: Development of Conceptual Model

The final step in the thematic analysis is the development of a conceptual model as discussed by Kiger and Varpio (2020). This process involves creating a unique representation of the data and it is often guided by existing theories. The model serves to answer the research questions and underscore the study's contribution to knowledge. This step signifies the culmination of the analysis; as it encapsulates all the findings and insights derived from the data (Kiger & Varpio, 2020).

3.7. Conclusion

The entire chapter discussed the research methodologies and the benefits they bring, especially regarding the topic the researcher planned to investigate and the value of data gathering in anthropology and social science. The limitations found throughout the data gathering process were listed. The researcher further confirmed that the best scientific investigation for creating new information and dispelling myths was still qualitative study.

The data is analysed in Chapters five and six of this thesis using six steps of thematic analysis including the transcription, familiarisation with the data, selection of quotations, selection of keywords, coding, theme development, conceptualisation through interpretation of keywords, codes, and themes as well as the development of a conceptual model. The information was gathered to support this confirmation. The following chapter presents theoretical framework.

Chapter Four: Theoretical Framework

4.0. Introduction

This chapter presents the theoretical framework, defining theoretical frameworks and its role in qualitative research. This chapter was guided by three theoretical frameworks which were guiding the study, and these theories were the social construction theory, the social identity theory, and the diffusion theory.

4.1. Defining a Theoretical Framework and its Roles in Qualitative Research

A theoretical framework, according to Varpio et al. (2020) is a logically constructed and connected collection of concepts and premises derived from one or more theories that a researcher develops to support a study. Varpio et al. (2020) also hint that to develop a theoretical framework, the researcher needs to define all the theories and concepts that will serve as the foundation for the investigation, connect them logically, and establish a connection between the theories and concepts and the study that is being conducted. A theoretical framework, to put it briefly, is an expression of the work that the researcher does to apply a theory in a particular study. According to Garvey (2021), a theoretical framework could be helpful when conducting qualitative analyses. Theoretical frameworks serve as a useful road map for qualitative investigation by elucidating the concepts and relationships within a particular phenomenon (Miles et al., 2020). According to Miles et al. (2020), these frameworks may have been developed inductively from prior research or from pre-existing theories or literature. When there is a wealth of data to be analysed, a theoretical framework can be helpful in focusing attention on a specific phenomenon of interest (Miles et al., 2020).

Miles et al. (2020) suggests that one way that a framework can help is by giving an overview of the story as it comes to light during the analyses, opening research avenues that might otherwise go unnoticed. Miles et al. (2020) further orate that this way, a query about the phenomenon opens the door to research, the theoretical framework provides guidance, and thorough data analysis produces conclusions. Thus, the analysis's rich description makes it possible to appreciate the theoretical framework even more according to Corbin and Strauss (2012). The way the framework fits the data sheds light on it and helps with understanding the data in a different way. But scholars such as Glaser and Strauss (2017) mention that applying a theoretical framework to qualitative research may skew the results or prevent inductive learning.

Considering these worries, Corbin and Strauss (2012) suggest that the objective is to maximise the usefulness of a theoretical framework while avoiding the distortion of the data into a framework that is not anticipated.

4.2. The Theoretical Frameworks that Guided the Research

The most suitable framework or theoretical lens that guided this study was the combination of three theories that complement each other: the diffusion theory, the social construction theory and the social identity theory.

4.2.1. Social Construction Theory

The study used the social construction theory, which has been widely used by anthropologists to gain insider perspectives on various phenomena (Abdal-Haqq, 1998; Duffy, 2006, as cited in Mogashoa, 2014:51-52). According to Mogashoa (2014:51-52), the social construction theory posits that knowledge is co-constructed, and individuals learn from their culture through acculturation. In the context of this study, it was relevant, as it allowed the sampled participants to reflect on their lineage/family tree, their understanding of diffusion "ufuduko," and the impact of cultural heritage and identity extinction. Through this theoretical framework, the study explored how the participants were affected by *ukufuduka*. By employing the social construction theory, new insights were gained, thus shaping the field of cultural anthropology (Martin, 1994, as cited in Mogashoa, 2014:53). The social construction theory enables the anthropologists to study other cultures without imposing judgments on them, thereby fostering a deeper connection with the natural setting of the studied population.

4.2.2. Social Identity Theory

Gazi (2015); as well as Kish Bar On and Lamm (2023) claim that the social identity theory was proposed by Henri Tajfel in the late 1960s and early 1970s. In this study, the SIT complemented SC theory. According to Harwood (2020), the social identity theory offers a framework for understanding intergroup behaviour and communication, emphasising the significance the individuals place on societal group membership and their desire to perceive their specific social group positively. Harwood (2020) further argues that SIT originates from the studies using the minimal group paradigm in the early 1970s, the theory posits that group membership plays a crucial role in instilling meaning in social situations and it helps the individuals to define themselves and their relationships with others.

Gazi (2015) discusses that as an integrative theory, the social identity theory seeks to connect cognitive processes and behavioural motivations, with a primary focus on intergroup relations. The theory posits that intergroup conflict arises as a function of group-based self-definition. Gazi (2015) further mentions that the social identity theory revolves around a sense of belonging to a group and how individuals perceive and think about their group membership. In the context of the study, the Gonde tribe's social identity was significant as they belong to a unique group with defining characteristics that shape their interactions with others.

4.2.3. Diffusion Theory

The third theory, which complemented those explained above in the theoretical framework, is the diffusion theory. Diffusion is a long-standing theoretical issue in anthropology (Hahn, 2008). This theory describes the spread of ideas, customs, or practices from one culture to another (Diah et al., 2014; King et al., 2023). According to Diah et al. (2014), in the late 19th and early 20th centuries, diffusionism as an anthropological school of thought emerged as an attempt to understand the distribution of culture in terms of the origin and spread of cultural traits across societies. Diah et al. (2014) divide diffusionism into three main schools of thought: The British School, the American school, and the German school.

Diah et al. (2014) discusses that the British diffusionists, such as Smith and Perry (2022), suggest that various aspects of civilisation originated in Egypt and later expanded to other parts of the world, positing that people preferred to borrow inventions from other cultures rather than develop their ideas. However, this ethnocentric view has since been discredited, as not all cultures trace back to Egypt. The German diffusionists, however, subscribed to the notion of *Kulturkreise* or cultural circles, believing in multiple cultural centres and diffusion occurring from these circles (Diah et al., 2014).

In the American diffusion school led by Boas, Wissler, and Kroeber, Diah et al. (2014) recognise that diffusion brings about changes in the receiving culture. However, the diffusionists faced criticism for their ethnocentric ideologies, the lack of convincing explanations for cultures without indications of their origins, and the occasional absence of cultural trait exchange despite the presumed inevitability of diffusion. Diffusion, nevertheless, involves a process of imitation where cultural traits are borrowed from one group and adapted to meet the needs of another culture.

The process is prevalent among cultural groups residing in close contact with each other, as observed with the Gonde tribe and the Thonga tribe residing in the same area and exchanging cultural traits.

The relevance of the diffusion theory in the proposed study lay in its ability to shed light on how cultural practices and traits have been shared, modified, and shaped between these two closely situated tribes. In the social construction theory, the Gonde tribe created meanings of the “*ukufuduka*” practices and how it shaped their sense of belonging in the Manguzi hybrid society and further advanced to their experiences which led to the Gonde assimilation to the Thonga dominant culture because of the diffusion that is happening in the area.

4.3. The Relevance of Discussed Theoretical Frameworks to the Problem Statement

The triangulation of theoretical frameworks was mainly to record the lived experiences of the Gonde tribe. Through the adoption of the qualitative research approach guided by the focus group discussion and the assistance of an identified key informant to recruit the knowledgeable participants for the study to provide evidence that will give the researcher an understanding on how their socially constructed the *ukufuduka* practice in their Gonde tribe, the researcher also gained an insider perspective on how the Gonde tribe socially identify themselves in the Manguzi area of KwaZulu Natal and how the diffusion affected them both positively and negatively in their cultural heritage and identity.

The contribution of the discussed theoretical framework to the study’s problem statement was centred on the *ukufuduka* practice and the extinction of cultural heritage and identity: an emic perspective of the experiences of the Gonde tribe at Manguzi, KwaZulu Natal. History tells us that the people from Zululand are scattered because of the Zulu wars that were led by his majesty, King Shaka kaSenzangakhona, in the early 19th century. This diffusion was unavoidable, and it led to the disruption of traditional kinships. Hence, this study anthropologically studied “the extinction of cultural heritage and identity because of “*ukufuduka*”. There were many changes which came with the diffusion to the Gonde tribe which led them to diffuse their bloodline with the new tribe which came with the colonial powers.

The new colonial dialect is a good example of diffusion which resulted in the Gonde tribe wanting to socially construct meaning for themselves in a community that is occupied by various tribes.

The Gonde tribe also suffered from cultural diffusion and acculturation due to *ukufuduka*, which happened when forced migration happened. This migration led to the adoption of new practices and norms, thereby resulting in the extinction of their cultural heritage and identity. Thus, cross-cultural variations with new norms and standards evolved. Salazar and Smart (2011) explain that the changes in the way humans move have an impact on other aspects of life, making the study of mobility critical to understanding the challenges that people experience when they move and settle. The social identity of the Gonde tribe was also affected by diffusion and migration which is also relevant for the primary research to gather data on how the Gonde tribe identify themselves in a hybrid society and the meanings that they had socially constructed to give them a sense of identity in a hybrid society and how these hybrid societies helped them to learn from one another and how these diffusions have allowed other cultures and schemas to die.

The three theoretical frameworks were all relevant as they provided the answers to the problem statement by addressing the experiences that are still facing the Gonde tribe of Manguzi. All their experiences which resulted in the extinction of cultural practices helped the primary investigator to analyse the data and be able to draw conclusions about the future of the Gonde tribe in the Province of KwaZulu Natal. Furthermore, the relevance of this study is backed up by Strang and Meyer (1993), who argue that diffusion research is historically built around assumptions of modernity as well as migration and forgetting that people have been subjected to many experiences that have caused them to leave their indigenous places and opt for new places. The authors further assert that the attention of sociologists and anthropologists has been focused on the effects of modernity and migration on people; hence there is a dearth of other experiences within this diffusion discourse. This study intended to bridge this gap. This study contributes to the field of cultural anthropology.

4.4. The Relevance of Discussed Theoretical Frameworks on Key Objectives of the Study

The relevance of diffusion to the objective of this study is that this theory describes the spread of ideas, customs, or practices from one culture to another (Diah et al., 2014; King et al., 2023). The objective of this study was to understand how the diffusion from coastal Maputaland to inland Manguzi contributed to the spread of ideas, customs, or practices from the Gonde to other cultures that are found in the Manguzi area. It sought to understand the cultural fluidity which came with diffusion which includes assimilation and acculturation.

Social construction was relevant to cultural fluidity because it assisted the primary investigator to understand the cultural differences and how they manifest in the global environment. It also helped the primary researcher to understand the organic knowledge of the Gonde tribe and their cultural experience as well as their ability to adapt from one culture to another.

The diffusion theory, the social construction theory and the social identity theory were relevant to the study's objectives as they assisted the primary investigator to gather knowledge on the possible measures that were used by the Gonde tribe to restore and reclaim their cultural heritage and identity at Manguzi, KwaZulu Natal. The social construction and social identity theories were relevant in a sense that the Gonde tribe should be able to tell who and what they consider themselves to be, their identification with their tribe and nation. Diffusion as a theory was also relevant to the objectives of the study because the answers or the identification of the Gonde tribe was influenced by diffusion.

4.5. Conclusion

In conclusion, this chapter presented the three theories that guided this study under review which were believed to be suitable theoretical frameworks to guide this research project. All the three theories are appreciated because of their content of as the study was able to collect a detailed cultural, heritage and identity of the Gonde tribe. The social construct theory was appreciated because it allowed the primary investigator to gain insider perspective about how the Gonde tribe construct meanings that give them a sense of identity and a sense of belonging as a tribe. The social identity theory helped to gain an insider perspective of how they perceive their group membership. This also involved their level of visibility in the area and in hybrid societies. Lastly, the diffusion theory which was a relevant theory in the study also shed light on how cultural practices and traits have been shared, modified, and shaped between these two closely situated tribes. The following chapter presented data analysis and presentation of this thesis.

Chapter Five: Research Findings

The *ukufuduka* practice and the extinction of cultural heritage and identity: an emic perspective of the experiences of the Gonde Tribe at Manguzi, KwaZulu Natal.

5.0. Introduction

Guided by three theoretical frameworks including the social construction theory, the social identity theory and the diffusion theory, this chapter presents and analyses primarily the data collected for the study titled, the *ukufuduka* practice and the extinction of cultural heritage and identity: an emic perspective of the experiences of the Gonde tribe of Manguzi, KwaZulu Natal. Contextualized in the anthropology of space and place coupled with cultural and linguistic anthropology, the goal of the study was to provide an empirical explanation of the Gonde tribe's experiences and way of life. As a result, the Gonde tribe of Manguzi, KwaZulu Natal, is losing its cultural heritage and identity, and this chapter provides a "thick description" of this practice. Since the researcher was interested in recording the thoughts, feelings, and observed social acts and interactions of the researched people in this case, the Gonde speakers. The thick description approach was determined to be the most appropriate for this study. Younas et al. (2023) define a thick description as providing a comprehensive explanation of the perspectives, intentions, situations, motivations, meanings, and comprehensions of the participants. But since people do not exist in isolation, a thick description must also effectively convey the observations' contextual information, which includes the institutional, psychological, sociological, and anthropological aspects of the event under study (Tracy, 2024). Additionally, a thick description calls for the researchers to give a brief overview of what transpired in their minds as they interpreted the findings because the findings of qualitative studies are (re-) constructions by the researchers from "what the participants construct at the time (Tracy,2024).

5.1. Data Analysis in Anthropological Research

5.1.1 The Demographical Presentation of the Participants in the Study.

The data was collected on the Gonde tribe participants between the ages of 18-70 years or more, living at kwaNgwanase, Dapha, Malangeni, and Zibi villages of Manguzi, KwaZulu Natal through thematic analysis. The focus group discussion was divided into three groups starting with the Zibi, kwaDapha and Malangeni village with one male participant and five females, then the next visit was conducted with the Ngwanase village of Manguzi with four males and four females and the last day was conducted with the Malangeni, KwaDapha and

KwaZibi villages of Manguzi for the purposes of getting the ones that were at work during the researcher’s first visit at Manguzi for data collection and there were three males and three females. The episodes of the lived experiences of the Gonde tribe on the KwaZulu Natal province were collected by means of the focus group discussions held with the studied population.

Qualitative themes were developed to represent narratives through which the studied Gonde tribe told their story that most people had never heard before. The data was analysed using thematic analysis. The created themes were characterised by the objectives and research questions of the study under review. The analysis of the collected data from the interview schedules and focus group discussions created the themes in this chapter and is supported by the literature that was presented in Chapters one, two, three and four. Chapter one consisted of an introduction and the context of the study, while Chapter two consisted of the preliminary literature review. The research design and methodology are in Chapter three and Chapter four consists of the theoretical framework. The ten themes including a sub-theme, and the summary of the chapters are presented herein.

The number of participants	Gender	Age	Name of the village	Ethnic Group	Home language	Preferred Language
Participant 1	Male	68	KwaDapha	Gonde	IsiGonde	IsiZulu
Participant 2	Female	70	KwaDapha	Gonde	IsiGonde	IsiZulu
Participant 3	Female	67	KwaZibi	Gonde	IsiGonde	IsiZulu
Participant 4	Female	70	Emalangeni	Gonde	IsiGonde	IsiZulu
Participant 5	Female	57	KwaZibi	Gonde	IsiGonde	IsiZulu
Participant 6	Female	59	Emalangeni	Gonde	IsiGonde	IsiZulu

Table 2: The KwaDapha, KwaZibi and Emalangeni demographical presentation of the participants in the study.

5.1.1.1 Table 1: The Demographical Presentation of the Participants in the Study.

The above demographical presentation in table 2 indicates that a total of 06 participants are the Gonde speakers who are not mixed with any tribe outside the Gonde tribe from Manguzi, KwaZulu Natal and they attended and participated in the study under review. There were six male participants who were Gonde speakers from the tribe and understood the Gonde language. They assisted in the translation of isiZulu to isiGonde. They also assisted in purposefully recruiting the participants for the study under review, and there were five Gonde female speakers who were purposefully selected to participate in the focus group discussion.

The initial proposed participants included males and females between the ages of 18 and 70 to ensure that the study included the younger generation and the older generation to understand if the indigenous knowledge was transmitted to the younger generation. The study conducted focus groups discussions with 20 participants that were between the ages of 18 and 70 years during the data collection period as demonstrated in table 2,3 and 4.

The number of participants	Gender	Age	Name of the village	Ethnic Group	Home language	Preferred Language
Participant 7	Male	68	KwaDapha	Gonde	IsiGonde	IsiZulu
Participant 8	Male	70	KwaDapha	Gonde	IsiGonde	IsiZulu
Participant 9	Female	67	KwaZibi	Gonde	IsiGonde	IsiZulu
Participant 10	Female	70	KwaZibi	Gonde	IsiGonde	IsiZulu
Participant 11	Female	57	Emalangi	Gonde	IsiGonde	IsiZulu
Participant 12	Male	59	kwaDapha	Gonde	IsiGonde	IsiZulu

Table 3: The KwaDapha, KwaZibi and Emalangi demographical presentation of the participants in the study.

Table 3 indicates that three males and three females participated in the second focus group that was aimed at getting the participants that were not available during the first focus group discussion that took place at KwaZibi.

The primary investigator with the assistance of the identified key informant recruited six participants and they successfully attended the focus group discussion with both genders well represented. The focus group discussion was successfully conducted.

The number of participants	Gender	Age	Name of the village	Ethnic Group	Home language	Preferred Language
Participant 13	Female	43	Ngwanase	Gonde	IsiGonde	IsiZulu
Participant 14	Male	20	Ngwanase	Gonde	IsiGonde	IsiZulu
Participant 15	Female	59	Ngwanase	Gonde	IsiGonde	IsiZulu
Participant 16	Male	35	Ngwanase	Gonde	IsiGonde	IsiZulu
Participant 17	Female	18	Ngwanase	Gonde	IsiGonde	IsiZulu
Participant 18	Male	59	Ngwanase	Gonde	IsiGonde	IsiZulu
Participant 19	Female	43	Ngwanase	Gonde	IsiGonde	IsiZulu
Participant 20	Male	70	Ngwanase	Gonde	IsiGonde	IsiZulu

Table 4: The Ngwanase demographical presentation of the participants in the study.

Table 4 indicates that four males and four females participated in the focus group discussion that was held in one of the participant's households at KwaNgwanase village. With this focus group discussion, the young generation between the ages of 18 to 42 participated during data collection and the focus group discussion was successfully conducted. Therefore, the total number of females that participated during the data collection period was 12 females which is a bigger number compared to the males who were eight. Therefore, a total of 20 participants participated during data collection. During data collection it was evident that the Gonde language is mostly spoken by females than the males within the Gonde tribe. The study only recruited the participants who were Gonde speakers consisting of older females, and it excluded other people from other tribes.

The importance of linguistics was emphasised in the study hence the participants were allowed to use their indigenous language, which is isiGonde, but they spoke and understood isiZulu, so the focus group discussions were conducted in isiZulu and isiGonde to reach an inclusive audience. The local man who was identified as a key informant was also part of the focus group discussion. The recognition of the Gonde language contributed to recognising the strength of cultural and linguistic anthropology. The researcher also recognised that reflexivity also comes through the use of indigenous languages. The role of the key informant was to assist in doing translation in both isiZulu and isiGonde. The researcher hoped that the older generation, who did not know or did not understand English, may choose to utilise their indigenous language. Hence the key informant was identified to assist during data collection period.

5.2 Geographical Location of data collection

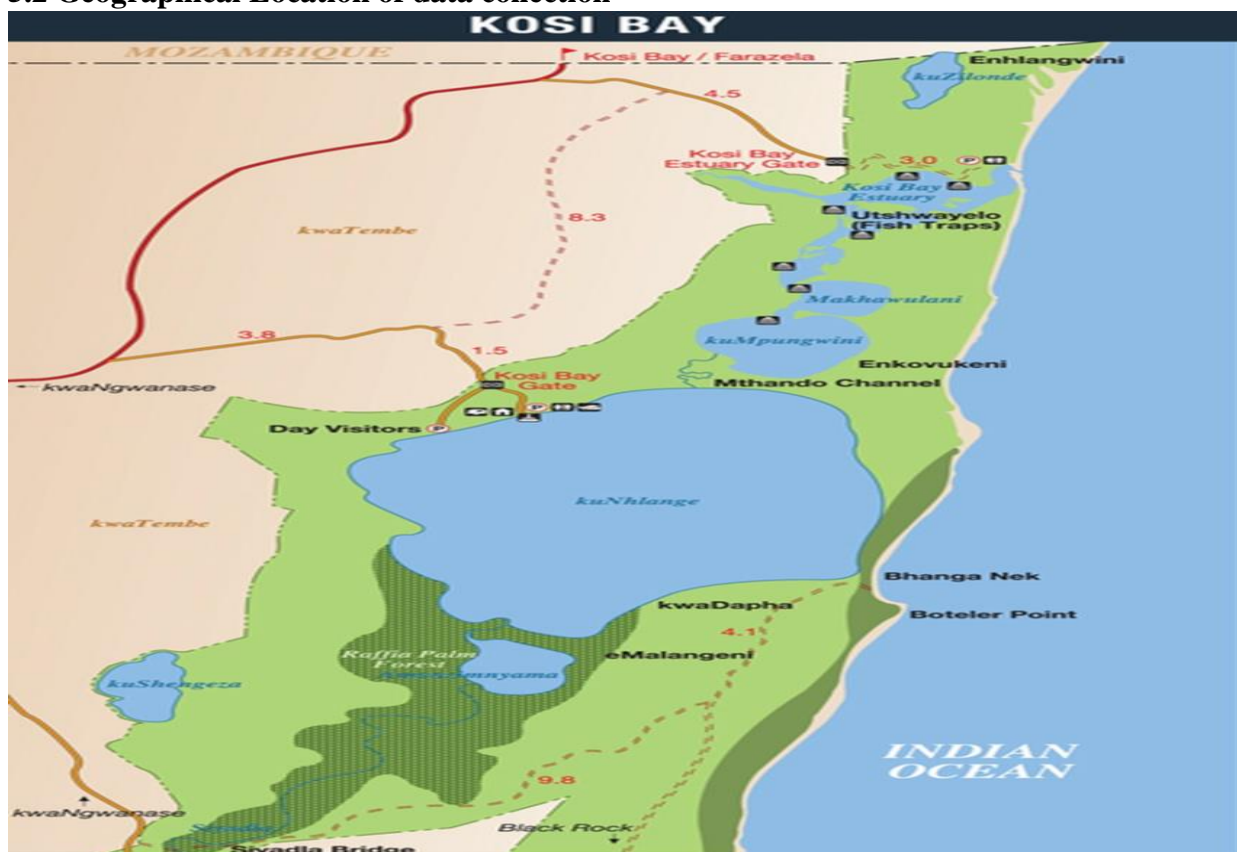


Figure 3. Geographical location of the KwaDapha community at Bhanga Nek, Kosi Bay.
Source: IWPA (2009; Hansen, 2013)

The anthropology of space and place allows the contextualisation of villages that are making the Gonde tribe. In the anthropological context, this is what is called locating research in their

natural *in situ* also known as natural settings. The following are the geographical areas where the research participants were recruited from. The depiction of these geographical areas confirms the power of the anthropology of space and time. It is also in the context of realising the research objectives of the study as initially outlined in the previous chapters.

5.2.1. KwaDapha

According to Hansen (2013), the KwaDapha community is in what is known as a tribal area at Bhanga Nek. This area is situated within the Coastal Forest Reserve Section of the Isimangaliso Wetland Park, making it a truly unique and special place as discussed by Hansen (2013). Hansen (2013) further states that the KwaDapha area comprises of four lakes that are interlinked by a network of channels. Bhanga Nek is situated between the third and largest lake, kuNhlange, on the west and the Indian Ocean on the east. The entire area was formally proclaimed in 1987 by the KZN Bureau of Natural Resources (KBNR), a provincial conservation authority that governs this area. As a result, this area falls under the purview of KBNR, and it falls under the Umhlabuyalingana Local Municipality within the greater Umkhanyakude District Municipality. Under the esteemed leadership of Inkosi Isreal Mabhudu Tembe of the Tembe Tribal Authority, the community stands resolute. Represented locally by Induna ubaba Ngubane, this rural and untouched area is truly one of the wonders and best kept secrets of KwaZulu-Natal. The nearest town where most community members gets supplies from and go to for employment is Manguzi.

5.2.2. KwaZibi

Mtengu and Green (2016) say the KwaZibi area is a small rural area under the Umhlabuyalingana Municipality, and it falls within the traditional council of Inkosi Mabudu Tembe. The Umhlabuyalingana Local Municipality is one of the five local municipalities under the uMkhanyakude District.

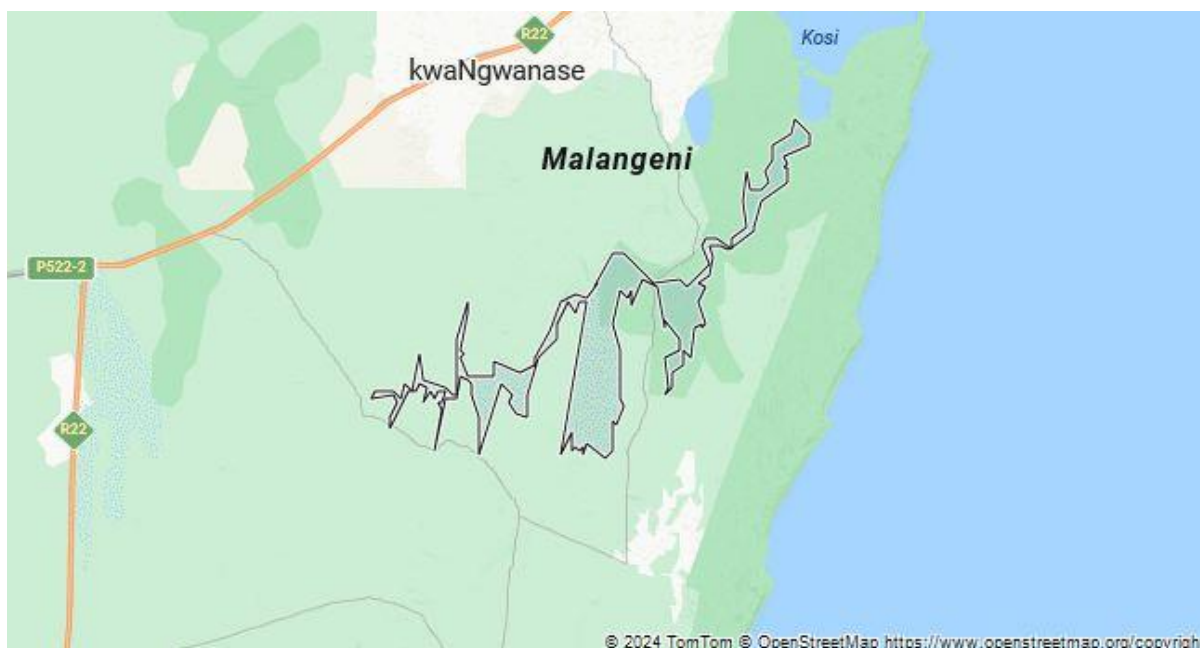


Figure 4: [Malangen i umkhanyakude - Search \(bing.com\)](https://www.bing.com/search?q=Malangen+i+umkhanyakude)

5.2.3. kwaNgwanase

kwaNgwanase, also known as Kosi Bay Town, is a small town in Umkhanyakude District Municipality in the KwaZulu-Natal Province of South Africa. It is located some 15 km south of the Mozambique–South Africa border and is situated near Kosi Bay.

The town is inhabited by the Thonga (amathonga), the Bantu speaking people who fled from Shaka and settled between the Pongola River Jozini, South Africa and the KaTembe River in Southern Mozambique.

5.2.4. Malangen i

According to StatsSA (2022), Malangen i is in Umhlabuyalingana Local Municipality, within the province of KwaZulu-Natal (GPS coordinates: 27.0544 S, 32.8186 E).

5.3. Thematic Classification of the Findings

Thematic analysis as defined in Chapter three of this thesis was used to present and analyse the collected data. Analysed themes were developed before or after the data collection. This was done in the interest of collecting data that was worth being analysed and further interpreted. Worded themes were intended to tell the story of the sampled population which is presented in this chapter. The themes that were created using thematic analysis are as follows:

Theme one: The Gonde tribe and their historical journey.

Theme two: The social identity of the Gonde descendent lineage/ family tree.

Theme three: Language as a social construct.

Theme five: The social construction of the Gonde bloodline before diffusion/*ukufuduka*.

Theme five: Push and pull factors of the *ukufuduka* of the Gonde tribe from coastline to inland Manguzi, in KwaZulu Natal.

Theme six: Neglect of the Gonde tribe in Manguzi, KwaZulu Natal.

Theme seven: Cultural fluidity that came with *ukufuduka*/diffusion.

Theme eight: Diffusion effects on cultural heritage and identity.

Theme nine: Pre- and post-apartheid era cultural experiences.

Theme ten: Corrective measures of these cultural anomalies.

The confidentiality of the participants was protected when plotting narratives from their emic perspectives. The demographic information from Table 1 served as the narrative identities of the participants, labelled as either Participant 1 or Participant 2 based on their assigned numbers.

Theme one: The Gonde Tribe and their Historical Journey

5.3.1. The Gonde Tribe

5.3.1.1. The introduction of the Gonde tribe at Manguzi, KwaZulu Natal province - “First to occupy the land but treated as outsiders”.

The Gonde tribe located in Manguzi, KwaZulu Natal was the focus of this theme, as previously indicated. It provides a biographical overview of their origins and the identity of the Gonde tribe. According to Kottak (2012: 2), “anthropologists investigate human beings in any place and at any time they encounter them”. The anthropological research is conducted to tell the social reality of the subject”. Put simply, the anthropologists study people in their own natural settings using various qualitative research methods. The researcher spotted the Gonde tribe

between the already mentioned ages living at Manguzi, in KwaZulu Natal and wanted to record their story to influence development programmes and policy amendments which will give recognition of the Gonde tribe of Manguzi, KwaZulu Natal.

Chapter one of this thesis explained that Africans have been on the move from their places of origin to their host countries, or villages etcetera for many reasons. Stade (2015) opines that anthropologically, people started moving as nomadic people because of the industrial revolution (Maombera, 2018; Dlamini, 2022), while others moved because of varying pull and push migration patterns and diffusion. Forced migration and diffusion have contributed to populations called diasporas which is an important topic in anthropology (Eigelaar-Meets, 2018). Kgatla (2013) and Becker (2020) agree that migration, either voluntary or forced, as well as the diffusion of people, has resulted in the displacement of people as well as their culture; hence, some people are classified as diaspora.

The movement of people in the world has contributed to the birth of hybrid societies where people of different cultures are found in one geographical area. This has also led to the extinction of cultural heritage and identity for many people. Hall and Posel (2019) point out that the movement of people because of varying push and pull forces has fragmented families and family trees, which has led to the extinction of their cultural heritage and identity. Within the same chapter, the justification, or the relevance of conducting this research was substantiated by many researchers. The relevance of this study in contemporary times is supported by Zhou (2022:1). What remains critical to be noted in this publication is that the cultures in the state of mobility and interlinkage, such as spatial changes, the evolution of interpersonal relationships and the new cultural order, have become relevant even in contemporary times. Ticktin and Youatt (2022) allude that the study of diffusion and mobility patterns will continue to a discourse because some people and cultures move because of power hence researchers will be interested in understanding the intersectionalities that have the potential of affecting people as they move.

In Chapter two, Spacey (2020) defines diffusion as the process by which cultures influence each other to change. The push and pull factors of diffusion/ migration cited in Chapter two outlined that the push factors are the causes of emigration, and the pull factors are the causes of people's desire to relocate to a specific area. Moving motivations can be complicated, and

the push and pull factors are frequently interlinked (Francesco, 2018; Shamala, 2021). As a result, this study also confirmed that the Gonde tribe suffered from diffusion in Manguzi, KwaZulu Natal. Chapter two also confirmed that the African continent has been susceptible to intra and inter-state conflicts since the attainment of independence over six decades ago (Mohammed et al., 2021). These conflicts have impacted negatively on the socio-economic, political, and sustainable development of the continent. The conflict gave power to certain cultures while allowing suppression of other ethnic groups. Other authors such as Matthews (2017) argue that cultural erosion refers to the damage to individual and cultural indigenous identities. The very same Chapter two outlined the pull and push factors that have driven some Gonde tribe members in other parts of the world which was appreciated as it presented a picture of why some of the Gonde tribe are scattered. The very same chapter confirmed that diffusion led to cultural erosion because of cultural contact. The contributions of the social construction, the social identity theory and the diffusion theory presented in Chapter four of this thesis posited that the tribes socially construct meaning to set themselves aside from the dominant tribes that are found in the area. The Gonde tribe in this study are a minority tribe that the study sought to probe so that the researcher would be able to understand their social identity in the province that is dominated by Zulu speakers. This reasoning was guided by the ethical considerations in research explained in Chapter three of this thesis. The study confirmed who participated in the data collection process.

A total of 20 Gonde native participants who were purposefully sampled were recruited with the assistance of a key informant and they participated in the study. The above demographical presentation Tables in Section 5.1.1 give a clear picture of the age group that mostly participated. The age gap should not be taken as a data limitation, but the specified age bracket was developed to recruit any Gonde people who fell within it not below or above. The age bracket was intended to cover both young and old for the researcher to get both experience because their experiences will never be the same. This study reported that those who are 50+ years old participated more in the data collection.

The thesis also noted that the younger generation between the ages of 18-42 were few when the data was collected. These participants were snowballed but were hard to be located because it was during the week, some were at work and others had other commitments. These are the experiences and limitations that come with data collection especially when the participants are

snowballed. This is one major data collection predicament that the anthropologists come across when conducting ethnographic research. What remains significant for noting is that this is where the studied population begins to speak and to relate who they are, their age, how many years that have been in the area, their experience as the Gonde people of Manguzi, KwaZulu Natal.

The context of *ukufuduka* practice and the extinction of cultural heritage and identity: an emic perspective of the experiences of the Gonde tribe of Manguzi, KwaZulu Natal is recorded for the first time. It is notable that this tribe is a minority tribe in an area that is dominated by the Thonga tribe and the Zulu tribe. They also confirmed during data collection that they were and still are marginalised and suppressed in the province of KwaZulu Natal and to the country at large in the early 1960s up to this day. This is confirmed by them confirming that they were the first to inhabit the land but were treated like outsiders. It is evident that the Gonde tribe are neglected in the province. This is a life transition which informs that the Gonde tribe was pressured by some pull and push factors which encouraged them to migrate from the coastline to inland which left them with hardship, and they had to adjust to new things for their survival in the province of KwaZulu Natal. This information is intended to update any demographics that may have been collected by other researchers on the area (tribe).

The recording of their years on the area was intended to know them better. The other interest was to continue writing from a well-informed perspective. The content of this thesis validates that the gathered information was drawn from a profound and comprehensive experience. In anthropology, gaining and giving a full description/understanding of a particular group increases the understanding of one's situation and the life lived by those groups or people. It clears misconceptions that any uninformed person could be holding about particular groups of people. The data was presented to erase the stigma and other misconceptions that often surround the population under study. They will also begin to analyse how the population of the study under review can be protected while living in the province of KwaZulu Natal. They will also analyse what led to *ufudukuka* of the Gonde tribe from coastal Maputaland to (inland) Manguzi, KwaZulu-Natal. They may be interested in analysing what led to the extinction of the cultural heritage and identity of the Gonde tribe. Applied anthropologists will also make use of the information to advocate for their rights and to develop policies that respond to their daily issues.

Cultural anthropologists can begin to research if all the Gonde tribes in Africa share the same culture. They can also further prioritise the research which investigates if the population of the Gonde tribe somehow forfeited their ancestral protection and luck while assimilating with other dominant cultures.

They can investigate if there is no ancestral wrath that they have felt while migrating. Medical anthropologists can conduct research on the unrecorded epidemiological patterns that came with *ukufuduka* because the movement of people from one area to another can lead to the spread of diseases. Policy custodians will begin to check if the content or rationale of their policies is inclusive, or if it responds to the studied population. This information will be valued by the government authorities who work with minority cultures. Because of this information, their support to the minority cultures will be in line with the needs that come with the tribe. The thesis fundamentally notes an element of migration which affected the first inhabitants of the land. The presented information indicates that the research participants have been affected by the migration or diffusion that took place in the Manguzi area from different neighbouring countries and around the province of KwaZulu-Natal.

One can agree that there is always a reason behind human migration and travel. In the context of this thesis, the migration was encouraged by a push and a pull factor which was concluded because of the warfares. Other authors claim that a combination of push and pull factors influences migration. As this research advances, the push and pull factors are examined to learn more about what drove the Gonde tribe to leave their ancestral homes other than any other possibilities in life. Shamala (2021) concurs that the individuals left their home countries in search of better living conditions in the host nation. These individuals were subject to both pull and push factors. This implies that there is always a migration impulse, whether it is voluntary or forced. The contribution of this author further states that migration can be regarded as a solution because others are pushed by the lack of employment and in the host nation, they stand better chances of getting employment. Scholars such as William (2010) and Zondi (2018) note that migration has diasporic effects which relate to becoming homeless, facing extreme poverty, and losing familial ties and care. They also experience slavery and exclusion in the hosting country or in places that they do not originally belong to. Migration has exacerbated the vulnerability levels for many that have tried it as an ideal escape from their painful situations.

This thesis proceedings describes the emic experiences and the shocks that the population under study endured while residing in Manguzi, KwaZulu Natal because of the *ukufuduka* practice that occurred in the area.

As clearly stated by the focus group participants, the Gonde tribe were the first inhabitants of the Manguzi area, KwaZulu Natal:

Participant 1: *“Isizwe esafika kuqala kulendawo esechwebeni lolwandle “coastline” isizwe sama Gonde esingo Ngubane Sahlalake iminyaka yonke kushu kuthi ngezikhathi zezimpi zakwaZulu sonke esasikhona sahlala sase sisondele khona. Impi yaseNcome sasikhona thina oNgubane makuliwa ngenxa yokuthi besesikhona kulendawo. Kwenzeka konke lokhuke okhokho mkhulu ngokomlando njengoba nathi sibancane sizwa kahle ukuthi bafuduka khona eTopiya behla beza nganeno kwaba ngabantu bokuqala ukufuduka eTopiya beza neno. Bafika bahlalake kulendawo le esihlezi kuyo ngenxa yezimpi sasihlala endaweni ikakhulukazi oNgubane behlala endaweni ekuthiwa iseNqabeni lena namuhla esibizwa ngokuthi kuseNkovukeni. Ngenxa yokufika kwesizwe esinye sesishintsha namagama ayo yonke into. Okwahlupha kakhuluke ukuthi besibhekene thina singo Ngubane futhi siganana thina singo Ngubane akakho omunye umuntu esasinaye sekuthe eminyakenike ngokuhamba kwesikhathi kwaqala kwafika izintombi namadoda nawo axakekile ngenxa yamaPutukezi ngale abasenyakatho amaThonga afikela phezulu kwethu kodwa bafike baba isizwe esingaphezulu kwesibalo esasivele sikhona la esakwa Ngubane. Sahlalisana nabo baba nenhlonipho impela ngokubheka endaweni enabantu njengoba sikhona singo Ngubane.*”

Eh.... kwahamba kwahamba kwase kugcina kufika futhi amanye amaThonga. Uma esefika lawa amanye amaThonga ngezinto ezazikhona “eMozambique”, afika lama Thongake afike athi ukuthukusa ikhanda nawo la kithi kanti nathi ngale sekunalempi yama Ngisi, impi yabamhlophe nabansundu lena eyayikhona eyaziwa ngokuthi eyama “settlers”. Emva kwalokhoke kwasekudinga ukuthi uma kunqotshwa uZulu thina sivele sihlezi kwase kudedeleka ukuthi kube ibona abamhlophe abakwazi ukuthi balilawule lelizwe sebehamba bahloma izikhonkwane yonke indawo. Mabafika la kithi la sasilimala khona manjeke thina sebethatha lendawo bayinikeza umuntu naye owayeqhamuke ngokuzocasha ngoba esaba amaPutukezi. Simnikeze indawo la sasimcashise khona yabizwa ngokuthi iseMfihlweni njengoba efihliwe loya baba lo wakwa Tembe okungu Ngwanase kwahlalekake nabo ngoba naye ebenenhlonipho. Ngenxa yokuthi amaNgisi asevele amnika leyoncwadi yokuthi ibona abazobheka lendawo kusho ukuthi babekhuluma nombuso wama Ngisi thina abakwazanga ukukhuluma nathi Babe sebethathwa njengamakhosi alelizwe lonke leli kodwa okuyinkinga ukuthi bahlezi kulomhlaba lo, lo uNgwanase mase eshona okunguyena amaNgisi athi akabheke la wase ekhishwa lapha wahamba wayongcwatshwa le eNtsalamanga kubo kwase kuphatha umfowabo futhi uMhlupheki sebeqala ukungena ngempela bangelele kithi oNgubane. ONgubane ngaleso skhathi vele bebewusaba umthetho kaMalani wama Ngisi ukuthi uma bake baphikisana nalokhu okwenziwa amaNgisi vele bazobulawa kanti isizathu esikhulu ukuthi besebebonile

ukuthi njengoba sekuhlulwe uZulu kushukuthi bona njengoba beyinxenye engavulekile njengesizwe esiningi njengoba sesivulekile manje sizolimala bagcina bethulile oNgubane. Uma naye uMhlupheki eseshona umfowabo Ngwanase naye bamthutha bahamba bayomungcwaba eMozambikhi.

Okukhomba ukuthi lelizwe babelazi vele ukuthi elabantu bakaw Ngubane. Kuthe emva kwalokho lapho impi isiqala kubo manje yobukhosi njengoba bukhona ngokwezindlu zabo abusekho ezandleni zabantu bakwa Tembe osebekiwe manje ubekwe njengomuntu owayeyibamba uthe uma esuka lapho wagxuma kwathiwa sewuyiNkosi. Asikho iSilo vele esamugcoba ukuthi abe iSilo kushuthi abantu bendawo abathi ayi lomuntu ngoba abasekho laba bantu sicela utkuthi lomuntu ahlale esihlalweniabe yiNkosi. Ngokomthetho wezimantshi kuqala kushukuthi bezinelungelo zokumsayinisa njengeNkosi. Zamusayinisake njenge Nkosike wahlala leminyaka ayihlala njengo bawayekhona phakathi kwethu. Manje thina sikhathazekile ngoba lento iqalile ngabo 1987 masiqagela bedayisa lelizwe belidayisela eSwazini. Uma beqala ukulidayisa balidayisa ngo R10 000 lidayiswa insizwa eyayisingenile yakwa Gumede eyafike yashintsha namapasi yazibiza ngoMthembu. Sahlulekake manje ukuthi sibekezele saqala ukukhulumake manje ukuthi ayi phela lelizwe elethu angeke kwenzeke lokho kwase kwahamba isikhathi kwase kugcina ubaba uButhelezi lo wayekhona bamangalelana ngokuthi umhlabathi lona mawungaweli ezandleni zama Swazi

kodwa akakhulumanga lutho ngobuKhosi ngoba naye wayengawazi umlando wobuKhosi balana ukuthi bumi kanjani. Ngikusho lokhu ngoba sabuye safinyelela kuye sifisa ukuthola ukuthi yena waliwina kanjani leli lizwe ukuthi lingayi ngalena nathi sesisemkhankasweni wokuthi laba bantu ingathi basiphethe kabi, abasasiphathanga ngaleya ndlela. Okwenza okunye kube ngathi siqhakambisa ulimi lwesiZulu siqhakambise ulimi lwamaThonga ukuthi baqhamuka baba baningi vele uma beqala bezala izingane saqala manje sathola izintombi oTembe nabo baqhamuka baganana nathi siganana sisodwa.

Ngokuba sendaweni eyodwa sagcina sesiganana ngisho ungababuza manje abanengi bazalwa omaNgubane nathi sizalwa omaTembe kodwa ngenxa yesizwe esiningi lwagcina ulimi lwethu lwesi Gonde lugwinyekile selugwinywa ilezilimi esezifikile AmaZulu namaThonga. Silokhu singena ezinantolo sikhuluma lokudaba oluthi uHulumeni masethatha nabo 1994 lo okhona athi abantu bakhululekile wase ethi abantu abanezikhhalazo abavele. Sakuveza ngokushesha impela okumanagalisayo ukuthi thina sinezikhhalazo njengoba thina leli lizwe leli akusilo elaka Tembe izwe laka Ngubane sinobufakazi wokuthi kwabona ngomlando wabo izindawo eziningi thina zaziwa ithina kodwa bona sebazihlonza ngenye indlela. Amacala ayengathethelwa la “eTribal”, ayethethelwa khona eMfihlweni. Wayengasuki eMfihlweni azothethela amacala la aphindele eMfihlweni. Kwahamba kwahamba waze wangena, wangena la phakathi kwethu njengoba eselidla lonke lelizwe uyadayisa noma yini.

Sekuyadayiswa yonke lento manje sikhala kakhulu ukuthike nathi uHulumeni asilekelele ukuthi athole kahle ingqikithi yalelizwe. Okwamanje nje ziningi izinto ezisikhalisayo ngoba abantu njengoba ubabona nje ngilinganise ngaleli dolobha uyabona ukuthi lincane kangakanani. Abantu beza la kukhona isitolo la esasikaMthwasa esasidayisa ukudla silekelela abantu ngoshukela nayo yonke into. AmaThonga asuka eza eduze ahlaba amakhanda ezinkomo badayise inyama badayise notshwala. Okube inkinga ukuthi uTembe lo ongumphathi wethu asazi ukuthi mayethatha umlaba ewunikwa ngamaNgisi waya yini kuwo ukuwabuza ukuthi idolobha aliklama kanjani. Engingakuphawula ukuthi sibukela “ibiskop” njengoba ubona kunje”.

With the above data from Participant 1, the Gonde tribe from the Ngubane clan were the first people to inhabit the Manguzi area. The responses indicated that the tribe occupied the area before the Tembe people came to South Africa. The data that is presented above removes the burden of diffusion from the hands of the colonisers. It is clear that the experienced *fuduko* was instigated by internal warfare that took place. Specific surnames are indicated as a source of internal warfares. Chen (2017) asserts that, in the context of the anthropology of space and place, the warfares are understood to erupt when there are no mutual agreements. It has been observed that warfares start because of unbalanced reciprocated expectations. This is when one party is found not to present honesty in negotiations and the party feels the need to defend itself through imposing warfares. Warfares are listed as one of the casual factors of diffusion in many African societies. Displacements become firsthand experiences of the affected tribes so do corridors of hybrid communities and the rise of acculturation. The tribe is also aware of the history behind the diffusion that took place in the area. Two participants mentioned that when they came to South Africa, they occupied *Enqabeni* before the ruling tribe changed the name to “*Nkovukeni*”. The participants also indicated that because of *ukufuduka* which happened in the area many places’ names were changed.

In addition to the above findings regarding the history of the Gonde Tribe, the Manguzi area was named after the prominent man called Manguzi Ngubane and up to this day the area is still named after Manguzi.

Participant 6: *“Manguzi lo okuqanjwe ngaye leli dolobha yiGonde, nguManguzi Ngubane, okukhomba kona ukuthi amaGonde iwona afika kuqala kuleli ahlala eNqabeni eseyabizwa ngokuthi yiseNkovukeni”*.

With the above data from Participant, the Gonde tribe from the Ngubane clan were the first people to inhabit the Manguzi Area. The responses indicated that the tribe occupied the area before the Tembe people came to South Africa. The tribe is also aware of the diffusion that took place in the area. Two participants mentioned that they came to South Africa before they occupied *Enqabeni* before the ruling tribe changed the name to *Nkovukeni*. The participants also indicated that because of *ukufuduka* which happened in the place many places were changed into new names.

Participants 6, 12, 15: *“Manguzi lo okuqanjwe ngaye leli dolobha yiGonde, nguManguzi Ngubane, okukhomba kona ukuthi amaGonde iwona afika kuqala kuleli ahlala eNqabeni eseyabizwa ngokuthi yiseNkovukeni”*.

Participant 12: *“Thina singabantu baManguzi okwaba yinduna ekwaqanjwa ngaye leli dolobha”*

Participant 15: *“UManguzi ngowakwa Ngubane okwaqanjwa ngaye lendawo masizwa ngobaba mkhulu”*

In addition to the above findings regarding the history of the Gonde tribe, the Manguzi area was named after the prominent man called Manguzi Ngubane and up to this day the area is still named Manguzi.

Theme two: The social identity of the Gonde descendent lineage/ family tree.

According to Scornavacca et al. (2020), a family tree is a map of genetically related individuals. Typically, the term is used for a family of humans, but these maps are also widely used by biologists to look at the relationships between various animals. The name comes from the branching nature of a genetic map, which is often drawn to resemble a tree. Genealogists also use them, and they are often provided at the front of biographies and other books about the history of a related group of individuals as started by Scornavacca et al. (2020). This theme presents a genealogy/family tree of the first Gonde tribe to inhabit the coastal Maputaland which is famously known as the Manguzi area, KwaZulu Natal. The recording of their genealogy was motivated by the research questions that intended to probe as indicated in Chapter one. For the researcher, the genealogy determined their history on the area and informed the richness of data.

As clearly stated by Participants 1, 2, 8 and 18, the Gonde tribe came from Ethiopia. The first Gonde people who migrated from Ethiopia to South Africa were the Ngubane people whose great grandfather Ndlovu, Lumphoko, Ngwaba, Lukhengele and Wohloza was the sitting chief, and they stole the chieftom from him.

Participant 1: *Lukhengele bese kuba khokho Wohloza lo owathi eshlezi esihlalweni sobukhosi kwafika amaNgisi amuphuca ubukhosi abunikeza umuntu wakwaTembe. Ukhokho uWohloza akangasho lutho sasala kanjalo. Okusho ukuthi silahlekelwe kanjaloke ubukhosi nezwe ngokungaphawuli ngenxa yokusaba esinye isizwe esasinamandla ngaphezulu kwesizwe sama Gonde nangaphezu kwezinto ezazenzeka". "Ngwaba, Lumphoko, Lukhengele, Wohloza ibona bantu abasala la."*

Participant 8: *"Ukhokho uMatomela, uNdlovu, Matomela, no Nomafu bedlulake sebesuka kulendawo ekuthiwa ikwaNdlovu".*

Participant 8: “uNdlovu ukhokho khulu baphikelela phambili bafike bathola izihlalo eziyisithupha lephambili ngokuthi wafika ukhokho uZombani walwa wase wabela izingane zakhe indawo kodwa okwamanje sesihlangene sonke nabo bathi indlu enkulu ile yethu ekhona la lendlu kakhokho uZombane kulaba abahambayo kwasala indlu enkulu ikhona la ekuyiyona esilahlekelwe isihlalo sayo.”

Participant 2: “Kwafika kuqala uNgubane, kwalandela uVumase, kwase kwaba uTembe abafika behlukene kabili.”

Participant 18: “Vumase kwakuyindoda eyafika ihlala yodwa idoba izinhlanzi yagcina isishada yakha isizwe yasibiza ngokuthi iKwaMandende lendawo seyishintshiwe yabizwa ngokuthi iseThandizwe”.

With the above narrative, Matomela and Ndlovu, Nomafu and Zombani were the first to occupy the land however, the Gonde tribe preferred to start with great grandfather Ndlovu who continued to stay in the Manguzi area when Matomela and others moved away from Manguzi to other places because of warfares. Participant 18 narrated that other clans such as the Vumases and the Tembés came after the Gonde tribe in Manguzi area. Vumase came alone, he was a fisherman, he got married in Manguzi and stayed in a place that was previously known as Mandende where he built his clan and expanded the tribe and the Thonga people who came as the third tribe gained power from the white settlers and occupied the Mandende area and changed the name to Thandizwe.

Descendent Genealogy/ family tree

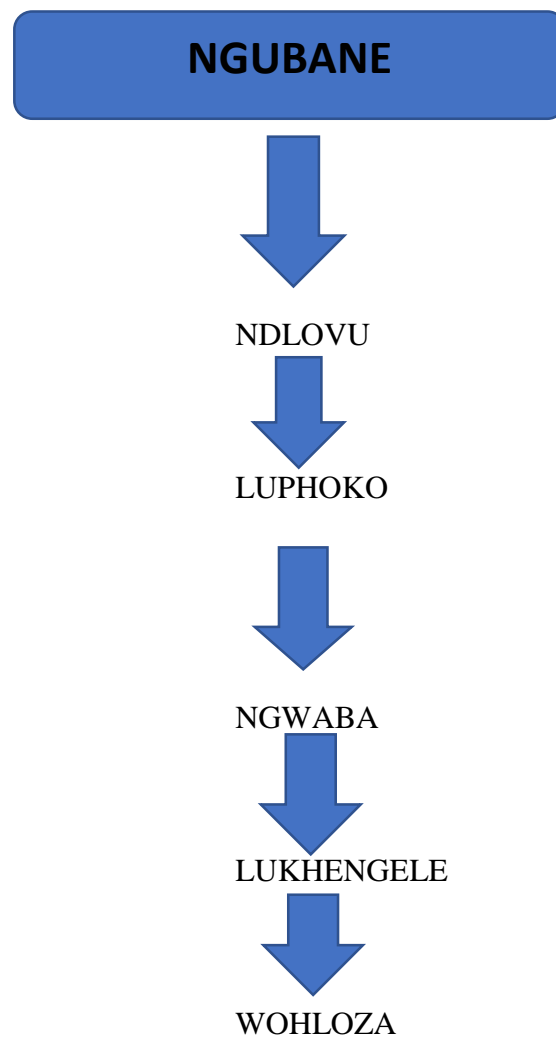


Figure 5: Descendent Genealogy/ family tree of the Gonde people who were the first Gonde tribe to inhabit the South African soil at Manguzi, KwaZulu Natal

Participant 1: *“Ngokolibo wonke amaGonde avela esibongweni sakwa Ngubane. Ngenxa yokuxubana nezinye izibongo sizithole sekukhona nezinye zezibongo nazo esezingene esizweni samaGonde. Njengoba sike sakuveza kakhulu ukuthi isizwe samaGonde yisizwe ebesiganana sodwa singekho esinye isibongo ebesihlala*

naso singaganiselana naso. BekunguNgubane eganana nomunye uNgubane futhi lokho nanamuhla akulona ihlazo kithi ngoba kuyithina futhi kusize kakhulu ekugcineni isizwe samaGonde njengoba nani nifikili nasithola namuhla. Ukwakheka kwezibongo kuphume emagameni abantu. Nasesizweni samaGonde kunjalo. Kufike kwaba ukhokho omkhulu uNdlovu Ngubane, kwaba ngukhokho uLuphoko Ngubane, kwaba ngukhokho uNgwaba Ngubane, kwaba ngukhokho Lukhengele Ngubane kwase kwaba ngukhokho uWohloza Ngubane lo ubukhosi bamaGonde obungobakwa Ngubane bathathwa ezandleni zakhe esesihlalweni, buthathwa ngabelungu. Akazange alwe ukhokho wethu ngoba esabela impilo yakhe. AmaGonde ngoNgubane abanye sebezibiza ngoMubomvu laba abatholakala emabomvini kodwa kuseyinto eyondwa ngenxa yezimpi sigcine sesibaleka sasabalala lonke izwe leli. AmaGonde ngoNgubane asuka eTopiya angena ngeSwaziland abanye ngeMozambique base bengena eSouth Africa, eManguzi duze nochwebe lolwande la bafika khona akhokho bathi kuseNqabeni le esayabizwa ngokuthi Inkovukeni”.

With the above narration from Participant 1, the Gonde tribe is all the Ngubanes in line with their family tree and the bloodline. What characterises the Gondes is the pureness of the bloodline. It is their defence and the historical character that sets them apart. So, the defence of the bloodline became the measure of their nationhood as the Gondes rebuilt their nationhood. Names have been attributed in accordance with kinship in relation to the first nation and the Gonde dynasty. Ndlovu is the first prince in the bloodline of the Ngubanes. All the other names are attributed in line with the dynasty of the Ngubane clan. It is evident from the narrative that, intra-marriages are not a taboo or a cult amongst the Gonde tribe. Intra-marriages are classified as an anchor that kept the Gonde tribe from the warfare's it came across.

In as much the indigenous trace of the Gonde tribe has suffered partial extinction, the continuation of intra-marriages appears to be the only home that will continue to expand the tribe. They remain

confident that while they may have lost what they claim as their cultural heritage, but they still do have what they will present when they arrive to the world of their ancestors as they constantly say, “*sofika sithini kobab’omkhulu*”. This theme validates the importance of the social constructivism theory which posits that knowledge is co-constructed, and individuals learn from their culture through socialisation and how they blend with other cultures through acculturation. In the context of this study, social construction was deemed as relevant, because it allowed sampled participants to reflect on their lineage/family tree, their understanding of diffusion *ufuduko*, and the impact of cultural heritage and identity extinction (Abdal-Haqq, 1998). The relevance of the social identity theory by Harwood (2020) was seen when the Gonde tribe was able to narrate their experiences by not deviating from their lineage. The use of the social identity theory in anthropological studies is important because the researchers are able to immensely understand intergroup behaviour and communication, emphasising the significance the individuals place on societal group membership and their desire to perceive their specific social group positively. This theory posits that group membership plays a crucial role in instilling meaning in social situations and it helps the individuals to define themselves and their relationships with others.

Theme three: Language as a Social Construct

According to Bonvillain (2019), the humans communicate through language, a system of customary spoken, manual (signed), or written symbols, as members of a social group and participants in its culture. The social constructivism theory recognises the use of language when narrating lived experiences. In the context of the social identity theory, it is believed that language as a social construct is a social net/fabric that connects people of the same tribe or lineage. Bonvillain (2019) further argues that language is used for play, imaginative expression, emotional release, communication, and identity expression. The Gonde tribe speaks the Gonde language. Older members of the community speak a dialect, isiGonde which is influenced by the Zulu language. This theme presents the Gonde language which they socially constructed themselves as the people of the sea.

This tribe is mostly found in the coastline of Maputaland. They have created meaning that identifies themselves as the Gonde tribe. Participant 12 clearly stated that:

*AmaGonde awakhulumi kodwa
ayalawula. Silalele ogogo belawula.
Asilufundanga olunye ulimi kithina
liwulimi lwebele futhi sihlukile
nozokuthola kukhulunywa eManguzi.
Indlela thina esikhuluma ngayo ayifani
nesiZulu ayifani nesiThonga ulimi lwethu
lwesi Gonde luzimele noma ekhonake aba
imifakela athathwa kwezinye izilimi
kodwa indlela esiphimisa ngayo
amagama ayifani”.*

Within the Gonde tribe to speak in isiGonde language is *ukulawula*. The term *ukulawula* in isiZulu means to rule. This finds resonance with Ngugi (1986) who postulates that language is a sense of pride and heritage. The author also expanded to explain that due to the mobility patterns and cultural hegemony that have been observed in Africa, many cultures now suffer what is called language extinction. During data collection the Gonde participants mentioned that because of diffusion/*ukufuduka*, the Gonde tribe experienced cultural contacts which led to the adoption of other people’s cultural languages which broadened their understanding of concepts. They also mentioned that because of *ukufuduka* they experienced that, one word has got different meanings for example, *ukulawula* means to rule in Zulu while in the Gonde language it means talking. According to Ngubane (2021), a small number of people, especially women, speak isiThonga and isigonde, the dialects spoken by women along the coast between Lake Sibhayi and Kosi Bay. Most of these women inherited the dialects from the people who lived along the Indian Ocean. For example, *ummbila* (corn) is called *amatimba*; *umfana* (boy) is called *umkwenyana*, *ukudla* (food) is called *buja*. In the context of the social identity theory, the preservation of isigonde (tribe language) shapes one’s identity.

Data reveals that amid such diffusion related realities, the Gonde tribe use language to socially identify themselves. The use of the Gonde language remains their anchor as they are guarding against their language extinction.

It is used as a social identity as they can tell through language whether one is a Gonde or a Zulu or a Thonga using words and the way they pronounce them. It was also evident during the data collection period that the language is now socially constructed as one that is mostly spoken by females. Judging from the number of participants that were presented to the researcher on the day of the focus group discussion, the researcher was able to tell that the preservers and the carriers of the Gonde language today are the mothers.

Participant 4: “Thina silawula Sigonde, Sigonde lesi sibebele kusona bomame nabo gogo bethu ngamaGonde. Noba limaGonde se nathi silawule silalele bogogo bathemu balawula”.

Participant 4: “IsiGonde ulimi olukhulunywa kakhulu ngabesifazane esizweni sama Gonde. Besikhulunywa ngogogo bethu nomama. Uma ngilawula isiGonde kujabula amathonga akithi asalala. Umama ujabulile namuhla uma silawula isiGonde ngoba hheee..... umama akazange akhulume olunye ulimi uze walala kobandayo. Bebelawula isiGonde ngisho kunemihlangano, belawule isiGonde ngisho kusesontweni. Azange umama asikhulume isiZulu. IsiGonde ulimi olusakhulunywa kakhulu ngabantu besifazane esizweni sama Gonde”.

With the above narrative, the language is mostly spoken by Gonde women, Participant 4 expressed her gratitude to the fallen heroines who made sure that the Gonde language is preserved and passed down to generations. She emphasised the bravery of her mother and being proud about being a Gonde speaker. She mentioned that her mother was unapologetic about being a Gonde, and she will speak in isiGonde in big meetings and in the church. She also mentioned that her mother did not speak other languages except for isiGonde. The responsibility of the remaining generation is to protect and preserve the little that can still be identified with the indigenous language.

Participant 3: *“Omama bebesala nathi emakhaya uma obaba bephumile beyolwa izimpi, bephumile beyofuna imisebenzi emadolobheni. Thina sisale emakhaya sikhuluma sona isiGonde nomama bethu. Mina ngisho ungaya ekhaya namhlanje uzofica silawula sona isiGonde futhi asikhulumi thina siyalawula ngesi Gonde sethu. Ngenzela ukuthi noma ngingahamba emhlabeni sisale siqhubeka isiGonde sethu ngoba isiGonde ulimi lwethu thina Sizwe sama Gonde. Kuthe noma sekufika ezinye izizwe kodwa thina saqhubeka ngesi Gonde sethu”. “Ngibafundise konke ekhaya ukukhuluma ngesi Gonde ngangokuthi mase silawula singakuhleba sikuqede ngeke uzwe lutho ngoba isiGonde akusona isiZulu akusona isiThonga kepha isiGonde nje”.*

With the above narrative, one can conclude that the language is mostly spoken by females and the people who kept the language alive are the women hence there is a mother tongue *ulimi lwebele*. This further suggested that the families who are still speaking the language after *ukufuduka* and the contact with other cultures but still speaks isiGonde language are the families that have the Gonde mother because people can all agree that a child will always speak the language of the mother. Mothers appear to be the frontiers of the Gonde language preservation. The context of the social identity theory allowed this study to recognise the *matriarchal contribution* of women in the Gonde tribe which comes in the form of language preservation. There is anthropological evidence that women have had a pivotal role in indigenous societies, and one of them was to nature children. In the context of this study, the Gonde women are preserving their indigenous language.

Participant 14: *Eh... sisi wami thina sifunde ezikoleni ezixubile safundiswa ngesiZulu, IsiGonde sikhona ekhaya kepha sikhulunywa ogogo nakhona isiGonde yinto thina*

ebesiyibukela phansi singayiboni njengento ebalulekile ezimpilweni zethu “until” sibe neminyaka engu 15 kuya Ku16 yeminyaka. Lokhu kwenze sangakwazi ukuhlukanisa phakathi kosikompilo lwesiGonde nolwesiZulu okungenamehluko omkhulu otheni phakathi kwalezi zizwe ngoba thina singama Gonde sizalelwe emindenini a “disintergrated” ngenxa yokuthi obaba bebengekho namanje abekho, abakhona ilaba ababuye ngoba sebethathe umhlala phansi ima beqala bekhuluma into yobuzwe bethu njengesizwe sama Gonde.

Participant 14 narrated that they attended schools that are inclusive and the local schools that they attended taught in isiZulu. The only time they spoke isiGonde language was when they were at home with their Gonde families. He was also honest about his attitude towards the Gonde language. He mentioned that even though they knew that they are the Gonde tribe, they were not paying so much attention and never considered it as something of paramount importance and as something to worry about. They never regarded themselves outside the Zulu tribe until the ages of 15 and 16 when they were able to question things. This led to them failing to distinguish between the Gonde cultural practices and the Zulu cultural practices because they saw no difference because of dilution and the cultural assimilation that was happening in the area.

Participant 14 also mentioned that they are from disintergrated families because their fathers were not around due to labour migration which sent them to big cities such as Durban and Johannesburg to seek employment. Their stay in hostels because of labour migration had a strong impact in assimilating other cultural practises which proved to dominate over the use of their indigenous language as discussed by Vanyoro (2024). This continues to be a threat because the younger generation is still finding employment where isiGonde as a language does not space. He further outlined that their parents considered this after their retirement, and it is only now that they are taking actions about the Gonde cultural heritage and identity.

This paragraph reveals that men have not been actively involved in the preservation of the Gonde language. Labour migration is highlighted as a consequence of the language threat that they are currently rectifying.

Participant 19: *“Thina sizwe sama Gonde lezi ezinye izizwe zisenze sasaba ukuziveza ukuthi singama Gonde ngoba bavele bakubize ngama gama angalungile ugcine usucwaseka. Okunye okwenze sangakuveza ukuthi singama Gonde besisabela izimpilo zethu ngoba isizwe samaGonde isizwe ebesingafuneka uma nje uke waveza ukuthi uyiGonde ubungafa nokufa ngoba inhloso bekungukuthi kuphele ngalesizwe ngenxa yokusabela amaqiniso avelayo emlandweni wethu nathi masizwa ngabadala kunathi. Sibe nathi sesisaba saqhubeka sazibiza ngamaZulu abanye bazibiza ngamathonga ngoba ngisho ezikoleni esifunde kuzo alikho iGonde kodwa sonke sifunde ezikoleni ezixubile sifundiswa ngeSiZulu. Yebo sona isiGonde ogoro basasikhuluma impela nathi kodwa sisigcina khona ekhaya ngoba ngeke usikhulume esikoleni. “Ukuzivikela besivele sikhulume okukhulunywa emphakathini senze okwenziwa emphakathini ngoba ubungeke uthole ngisho ukuxhaseka uma uke wathi uyiGonde”.*

Participant 19 narrated that they do not regard or associate themselves as the Gonde people because they fear discrimination from other tribes. They also stated that discrimination was not the only aspect to be feared but once one is known to them, they might threaten to kill, suppress, and not benefit from the resources that are within the area. The main reason for this was to get rid of them as the Gonde tribe because of their rich history and evidence that still resides with them. Because of these fears they ended up assimilating with the dominant tribes.

They allowed the Zulus and the Thongas to dominate them. Participant 19 also alluded to the fact that they attended Zulu schools, and they were all taught in isiZulu. The social identity theory reveals that intergroup relations and associations are recognised as tactics of establishing relations. Participant 19 further confirmed that the Gonde language is mostly spoken by the elderly females at home. She further narrated that for their protection from suppression and discrimination within the societies they lived in, they communicate in isiZulu and practice the Zulu practices.

Participant 16: *“Enye yezinselelo esibhekene nazo idominance yobuzwe bakwaZulu ngokolimi nangokosikompilo nangendlela futhi bathola ngakhona izinsiza nqangi “meaning resources from government” abawatholayo ekuthuthukiseni isikompilo labo. Okunye okubalulekile ukuthi sikubalule ukuthi singabafana sikhuliswa size siyogcina isikompilo lwesiZulu njengo mkhosi wokweshwama amantombazane wona alandela umkhosi Womhlanga”.*

Participant 16 narrated that other challenges that the Gonde tribe are faced with in the province of KwaZulu Natal is the dominance of the Zulu nationalism. This dominance made it hard to differentiate themselves from the Zulus hence their cultural and language aspects are interrelated. This is also evident in the Zulu and Gonde cultural practices. The Gonde young regimens also attend the Ukweshwama event which is recently known as uMkhosi Woselwa (calabash festival) and it is the annual harvest festival of the Zulu people, observed around the December solstice. The other factor that led to the Gonde tribe to associate themselves with the Zulus was motivated by the resources from the government that were for the Zulus, so for the Gonde tribe to have access to those resources they associated with the Zulus.

Participant 17: *“IZulu nationalism okungubuzwe besiZulu bu “dominant” kubantu basema Gondeni “to a point” yokuthi vele nolimi esilikhulumayo kuba isiZulu esiba ngaphezulu noma ogo go bekhona bakude nathi ngoba thina sisuke sathathwa kakhulu inkolo yobukrestu*

*nezimfundiso zayo nathi sangena kulenkolo
okungeyama Weseli masizwa ngobaba mkhulu
bethu ukuthi ibona abasicindezela kakhulu
nokuthi ubukhosi bama Gonde basuswa kithi
ngenxa yama mishinari”.*

Participant 17 supported Participant 20’s narrations by stating that Zulu nationalism is indeed dominant in the Province of KwaZulu Natal. She further indicated that even though they are the Gonde tribe, but the language spoken in the area is isiZulu and it is the dominant language that is mostly used in Manguzi. She also confirms that the Gonde elders are still speaking the Gonde language at home but then as the younger generation of the Gonde tribe and of Manguzi KwaZulu Natal cannot shy away from the Christianity influence and its teachings that are around the globe. They grew up from these teachings that came with missionaries that are traced back to John Wesley in Manguzi according to their elders which also led to the fall of the Gonde dynasty.

Theme three brought out the intersectionalities of language exchanges, language imperialism, and language preservation in the context of *ukufuduka* and the rise of hybrid communities. What remains notable is that the Gonde women strived for the preservation of their language. The qualitative interpretation of the narratives contextualise the Gonde women as frontiers of language preservation. In the context of cultural and linguistic anthropology, Brown, McIlwraith and de Gonzalez (2020:71) underscore the importance of language to all human cultures. They assert that, “home language is to be considered as culture’s most important feature because culture will not exist without language and language could not exist without culture. These two variables are inseparable because language encodes culture and provides the means through which culture is shared and passed from one generation to the next. Humans think in language and do all cultural activities using language”. Sallabank and Austin (2022: 2) allude that, while the rise of hybrid communities has many benefits, it is crucial to outline that some languages get endangered therefore, it is the responsibility of cultures to ensure their preservation. Language preservation is important because “languages are a scientific resource a treasure for all humankind”.

Roche (2022) further explains that in contexts of socio-economic and political inequality, and the warfares leading to cultural subjugation; language becomes a source of identity, pride, and empowerment to overcome the historical trauma that is endured by the minorities.

Theme four: The social construction of the Gonde bloodline before diffusion/ ukufuduka.

Dallis (2023) defines the bloodline as the personal connections to biological, adoptive, and found families, along with heritage. The bloodline as discussed by Khairani and Wiradnyana (2023) can also be defined as all the members of a family group over generations, particularly regarding common characteristics. The Gonde tribe has a blood line which is the Ngubane's, great grandfathers Ndlovu, Lumphoko, Ngwaba, Lukhengele and Wohloza. The Ngubanes practiced what they called *ubenye* as mentioned in Theme one: Who are the Gonde tribe, their historical journey, and their descendent lineage/ family tree? The Gonde tribe were the only tribe with one clan, the Ngubane clan in the Manguzi area. To them marrying from the same surname was not a taboo because they did not have another surname except for the Ngubane people who are the Gonde tribe and who speak isiGonde and who practice the Gonde customs. They never saw intra-marriages as immoral because it was meant for expanding their tribe which was not diluted by other cultures with different cultural practices.

The “*ubenye*” practice kept the Gonde tribe 100 % original. *Ubenye* is referred to as the marriage of siblings and intra family relations for preservation of their own bloodline of the Gonde people before the cultural contact between tribes. They were in control of their bloodline, in control of their wealth and in control of their cultural practices as the Gonde tribe.

Participants 20: *“Thina maGonde masifika la eManguzi le esayibiza ngokuthi iseNqabeni. Singabantu basolwandle oNgubane bebe bhekene bodwa kungekho esinye isizwe noma esinye isibongo ngaphandle kwa Ngubane. Ukuze isizwe sande uNgubane beganana no Ngubane. Lo kuganana bekukhulisa isizwe sakwa Ngubane ekuyisona sizwe sama Gonde aqala ukufika. Akukho okuhlukile obekwenzeka ngoba konke*

bekwenzeka ngendlela eyodwa yakwa Ngubane okungeke kufaniswe njengo Ngubane uma ezoganana nawe Mkhwanazi ngoba uma sekunjalo uNgubane uzofika nemikhuba yakubo no Mkhwanazi ngokunjalo afike nokwenziwa kubo. Ngakhoke isizwe sama Gonde salugcina kanjalo igazi lama Gonde lungakenzeki ufuduko esingeke sithi ingoba babethanda ukuthi kube kanjalo kodwa. Kakhulu kakhulu okwadala lokhu ngukuthi vele isizwe sama Gonde sasisodwa singekho esinye isizwe ababehlala naso”.

With the above narrative from Participants 11 and 20 the, Gonde tribe who came first in the area were the only tribe that was found in the area. The only surname that was existing in the area was the Ngubane clan. They did not have a choice but to marry each other. The blood flowing in their veins was the Ngubane blood because of marriages that were happening in the same clan. In that sense they only had one blood and that was the only way that the Gonde tribe was using to keep their bloodline. To them this practice was normal, and it was not a cultural taboo that people might call it today. This practice assisted in keeping the Gonde tribe cultures, practices, and language original. There were no cultural clashes that are now happening in the province, no cross-cultural variations but their culture as the Gonde Tribe remained pure until diffusion took place. The cultural diffusion led to the spread of cultural traits, the adoption of new cultural norms, cross-cultural practices, assimilation, and acculturation and competition over resources which led to cultural heritage and identity shift towards the extinction of the Gonde tribe in the area that is dominated by the Thonga and the Zulu Speakers.

Theme five: Push and Pull factors of the *ukufuduka* of the Gonde tribe from coastline to inland Manguzi, at KwaZulu Natal.

The existing literature in the anthropology of space and space, human mobility proves with empirical evidence that migration either voluntary or forced is continuing to happen in and around the globe. People are forever moving from one place to another because of various reasons (Kuhnt, 2019). The Gonde tribe of Manguzi, KwaZulu Natal are found wanting because of *ukufuduka* which happened in and around the area of Manguzi, KwaZulu Natal.

This theme presents the data about the Gonde tribe's understanding of *ufuduko*, it further investigated the cultural changes that came with *ufuduko*, the pull and push factors which led to *ukufuduka* of the Gonde tribe from their places to new places, and their emic experiences that came with *ukufuduka*. The theoretical frameworks guiding the research under study were also discussed in this theme to expand on the data analysis of this study.

Understanding of *ukufuduka*

According to Nxumalo (2022), the British colonised Natal in 1843 and on 31 May 1844 annexed it as a district of the Cape Colony. In 1845/47 the colonial government of Natal appointed the Native Locations Commission to demarcate areas in the colony that were to be occupied by the African people as addressed by Nxumalo (2022). Nxumalo (2022) further discusses that in 1849 the government passed an Order-in Council through which it established a separate administrative system for the African people in Natal on the basis of their laws, customs, and usages. Nxumalo (2022) also indicated that the advent of British colonialism brought about a great deal of political tension and instability within and between the various chiefdoms in Natal. In the precolonial period, chiefdoms were fluid communities with ill-defined jurisdictions in which the *imizi* (homesteads) were bound together by ties of neighbourliness and kinship (which were sometimes real but at other times fictive), client-ship, or marriage. According to South African History Online (SAHO) (2020), during the phase of colonial settlement, the European countries sent settlers to inhabit and control large areas of land. They took complete control of new areas by force and imposed European laws. The conquered land then became known as a colony. These settlers often excluded indigenous inhabitants from their society or killed many of them in violent wars or through disease as mentioned in the SAHO (2020). Diffusion can occur through various means including trade, war, migration, and communication. The English language is a good example of diffusion, as it contains many words from other languages. The British colonialism brought English to South Africa. Forced movements through statute and institutionalised tribalism changed the lives of natives and separated relatives. This was the highest institutional diffusion, and it had the highest number of forced removals of the natives.

Participant 5: *“Ukufuduka ukusuka endaweni ohlezi kuyo ugudlukele kwenye indawo. Thina sagudluzwa ukufika kwamaNgisi mhla uZulu ehluliwe lendawo yase iwela kumaNgisi. amaNgisike abe esebeka umuntu wabo ozogada lendawo. AmaNgisi abe esebeka umthetho othi asakhe ngodaka ngoba bebenzela ukuthi uma sesisuswa kungabonakali ukuthi khona umuntu oke wahlala kulendawo ngenhloso yokuthi thina singakwazi ukuthi lendawo sike sahlala kuyo ngisho sekuthiwa umhlaba ubuyiselwa kubanikazi bawo ngeke kube khona into eyokwazi ukukhomba ukuthi kuke kwaba khona abantu kulendawo”.*

The response from the Gonde tribe regarding *ukufuduka* came with different experiences which led to cultural heritage and identity extinctions. Their responses indicated that they understand *ukufuduka* that happened in the province and the changes that came with it. Three (3) participants presented serious incidents that they witnessed in the area which led to the diffusion/ *ukufuduka* in the Manguzi area.

Participants 2 *“EMozambikhi kwaba khona impi yama Thonga nama Putukezi, amaThonga abaleka eqa umungcele eza nganeno ukuzocasha ngoba besaba amaPutukeze. Ngapha uZulu naye uyabaleka weqa uMfolozi ngezimpi uza nganeno”.*

Three participants in the focus group discussions stated that diffusion/ *“ukufuduka”* was caused by the warfares that were happening inside and outside South Africa. In Mozambique, the Thonga people migrated because of the Portuguese. In Chapter two, a study conducted by Felgate (1982) cited in Ngubane (2021:29) highlighted that, *“the Tembe clan migrated southwards from Kalanga or Karanga country in Southern Rhodesia (now Zimbabwe) and occupied the area around Maputo for a long period period. Felgate (1982: 2) states: Perestrello, the Portuguese chronicler, makes mention of the Tembe chief living near Lourenco Marques in the middle of the sixteenth century (Junod, 1962: 29) and Bryant (1929),*

too, suggests that the Tembe arrived at about this time. Maputu, the younger brother, moved beyond the Maputu river and there established his independence. Ngwanase ruled over Kosi Bay in late 1895 and then moved inland to avoid the high taxes imposed by the Portuguese colonial authorities”.

Geographic dispensation refers to the spatial distribution or arrangement of physical or human elements across different regions or areas. Teitelbaum (2024) suggests that the populations are scattered across space. Mocnik (2022) states that the geographical places are often characterised in terms of routines and recurring patterns, and in terms of the sense of being in a place, and in terms of the identity of a place. There are various geographic dispensation types such as the population dispensation which refers to the distribution of people across various geographic areas. The resources dispensation refers to the allocation of natural resources such as water, minerals, economic dispensation referring to the distribution of economic activities such as industries and trade, as well as environmental dispensation which is the spatial arrangement of environmental features like vegetation and climate in the Manguzi area was unavoids. The White colonies moved people from their spaces because of gumtree plantations. The British colonial authority created land protectorate and Isimangaliso wetland is one of the many protectorates that were set aside from the communities because of the tourism industries and vegetation in Umhlabuyalingana. According to Shandu et al. (2023), Manguzi is a rural area in South Africa with a long history of land disputes and it has seen a lot of changes in land use and ownership over the years. Shandu et al. (2023) further indicate that the region has limited arable land, high levels of soil erosion and deforestation, and the presence of agriculture, forestry, as well as tourism industries. With the growing pressure on natural resources, land management becomes critical for maintaining the ecological balance, livelihoods, and cultural heritage of the communities according to Shandu et al. (2023).

The responses from Participant 3 stated that:

“Kwafika mlungu thizeni igama lakhe kungu Mandongomane no Nondwayiza bafaka ucingo babe sebethi wonke umuntu ovaleleke ngale kocingo duze nolwandle akasavumelelike ukwakha kuleya ndawo.

Ngaleyo ndlela babe sebesuswa kubhidlizwa imizi yabo njengoba bebengavumelekile ngisho ukwakha izindlu ngezitini zasimende ngoba bafuna uma sebekususa kungasali lutho ezokhombisa ukuthi uke wahlala kuleyo ndawo. Okunye obekwenzeka uma bekususa endaweni bekungabhekwa ukuthi kulendawo osiwa kuyo izinto zokuphila zikhona yini. Izinto ezifana namanzi indawo yemfuyo nendawo yokulima njengoba nezitolo bezingekho abantu bebeziphisisa ngokufuya nangokulima. Bebengenandaba nokuthi uzosala uphila kanjani.”

With the above narrative from Participant 3, there was a white person called Mandongomane and his friend Nondwayiza who came and installed a fence next to the sea where the Gonde tribe were residing. The main aim of installing the fence was to mark their territory and demarcations. They then moved all the Gonde tribe who were on the other side of the sea. They were not allowed to build permanent structures made of bricks and cement. Their intention was to make sure that when these people move there will be no proof, no remnants that they once existed in the area. Participant 3 further stated that when Madongomane and Nondwayiza moved people to other places, they did not care whether these people were able to survive in the new places in terms of checking the environment, to see if they will be able to continue with their agricultural farming or if the place was a wetland or dryland. They did not care at all about the lives of the Gonde tribe.

Participant 1: *“Kwabakhona isigameko somfana wakwa Mathenjwa owacosha ibhodlela elivaliwe. Lelibhodlela lalinento ekhalayo ngaphakathi wazama ukuliphihliza ngetshe umfana ecabanga ukuthi kuzophuma imali phakathi kanti kwakuyibhomu mayeqhubeka eshaya kwaqhuma lamuhlephula waba imvithi washona. Ngenxa yokuthi ulwandle lwase lungaphephile ngoba kwakumele*

kuseshwe ukuthi awekho yini amanye amabhomu achithwe ulwandle ngenxa yezimpi ezazikhona abantu babe sebesuswa eduze kolwandle ukuze kucingwe kahle”.

According to the participant, there was an incident of the Mathenjwa who found a bomb in the coastline. There was a sound that this bottle was making when the Mathenjwa brother was shaking it. In his mind he thought that there was something inside, could be money or something because they used to get things from the sea after the boat crash that also happened almost in the same area where the Gonde tribe were residing. Then the Mathenjwa brother took a stone and tried to break the bottle, and it then exploded, and his body was dismembered. After that incident they felt that the sea was no longer safe and decided to move people away from the sea because they were no longer safe, and they felt that they should do a thorough search of the possible bombs that were planted in the coastlines because of the warfares that were occurring in the area. Participant 4 clearly stated that:

“Ukufika kwabelungu kwasenza sazibona singasafanele ukuba ngasolwandle. Thina besiphila ngokukha ukudla kwasolwandle. Ake ngithi konke ukudla okuthi “sea food” ofishi, izimbazi nemifino emila phakathi olwandle. Abelungu bazofika bachithe konke ukudla okutholakala olwandle bakubuyisele emanzini saze sakhathala samushaya nomama umlungu walandwa indizamshini engasakwazi ukusukuma ngoba sasesikhathele”.

Participant 4 narrated that the presence of the white people is the cause of the Gonde tribe to migrate. She felt that they were no longer wanted near the coast. Participant 4 further narrated that they were collecting food from the sea. All sea food such as fish, oysters and other African leafy vegetables were found on the sea. The white people came and took their food back to the sea and they rubbished everything they were doing on top of that they beat them. Until they organised a group with their mothers to beat the white man. Well, they did it and the white person was rescued by a helicopter because he was unable to walk after the incident.

Participant 5: *“Kwaba khona “igum tree plantation” eyafika “nedisaster” enkulu emhlabathini”.*

Participant 5 clearly stated that there was a gum plantation which came with a huge disaster in the soil.

Participant 6 added on the gum plantation and stated that:

“Igum tree plantation le uzakwethu akhuluma ngayo kwaba khona mlungu thizeni owenza umonakalo owenza abantu basuke eduze kwakhe uMantongomane odume ngokuthi uNdoniyane nelikaMakinati esebenzisana no Nondwayiza. le Gum plantation yaphoqa abantu ukuthi basuke ukuze izoqhubeka egcine isingaphansi kwahulumeni esingakwazi ukuthi kuhlomula bani kule project eyavulwa ezindaweni zabantu. Okufike kube buhlungu kakhulu ukuthi sinamangcwaba thina endaweni. Bathe mase betshala lo gum tree wabo bawufake naphezu kwamaliba ethu okwenze sangabe sisakwazi ukuyophahla emathuneni emindeni yethu. Lokhu kubuhlungu kakhulu kithina sizwe sama Gonde”.

Participant 6 further narrated more about the gum tree plantation. He advised that there was this white guy Mandongomane who was well known as Makinati and Ndoniyane meaning peanuts and his friend Nondwayiza. They planted gum trees in the area where the Gonde tribe was residing. They forcibly removed people from their places because of the project. When they planted their gum tree plantation, they also destroyed the graves of the loved ones who were buried there. This was distressing to the Gonde people as they were no longer able to visit their loved ones and to perform their rituals with their ancestors.

Participant 1 stated that:

“Kwakuvele kufuthwe ngoshevu ukuthi kudla izinkomo nezimbuzi babenganandaba abantu baze bathutha ngoba kwakuvele kundize ibhanoyi ibulala imfuyo”.

Participant 1 narrated that the white settlers Ndongyane and Nondwayiza used to spray the area with poisonous gases which destroyed the vegetation, and their cattle and goats died because of the poison and because of the scarcity of food. Wild animals were also affected because they also fed themselves from the vegetation which led to their diffusion/ “*ukufuduka*” in the area because if one loses their belongings, they might as well move from that place to another because their belongings and their wellbeing were no longer safe. Plotted narratives depicted how the arrival of European settlers threatened the survival of the Gonde tribe that they diffused to other peripheral spaces of uMkhanyakude. The colonial settlers also forced them to sell their cows, and this was the beginning of poverty amongst the Gonde tribe which led males as heads of the households to migrate for economic activities. This is how they sadly began to lose ownership of their land. The following narrative also reveals how slavery became their first experience, and this continued to bother them because they had inherited the land from their ancestor. It bothered the participants that they still did not have the rightful ownership of their land, they instead continued to exchange their labour as they worked for farmers who forcefully stole their grazing and agricultural land by planting bombs. Until today, they have not forgotten that some of their Gonde family members died as they were trying to search for these bombs.

Another discussion from Participant 1 clearly stated that:

“Uma unezinkomo eziningi wawuxoshwa ngoba kuthiwa izinkomo zakho zimosha utshani njengoba wazi sisi ukuthi uma imfuyo iningi kuqala bekuthi uma uzoba matasa izinkomo bezenzelwa indawo esasibaya la umelusi azozivalela khona mhlawumbe kunomuzi ogayile ahambe ayocisha ukoma, utshani buye buphele la kuhlala khona izinkomo isikhathi esiningi bese abelungu bakuxoshela lokho bathi izinkomo zakho zibulala imvelo bethi kwenza kube nokugugulela komhlabathi ababekubiza nge “soil erosion”. Bebesiphoka nokuthi sidayise uma seziningi kakhulu. Ingakho iningi lethu lafudukela emadolebheni amakhulu siyosebenza. Waqala kanjalo ke ukuhamba umhlaba wobab’omkhulu.

Laba abasala bagcina sebeyizisebenzi emhlabeni wokhokho wethu. Uma sibheke emumva kumane kuhlengezele izinyembezi. Okwakobani ukuba yisigqila emhlabeni oyifa lakho”.

Participant 1 narrated that if one has a large herd, the white settlers were removing them from the area because they felt that they would lead to soil degradation and mass deterioration of the grazing land. The livestock consumed the growing forage, and grass. If the white settlers felt that the livestock was too much, they moved that person to another area or forced them to sell their livestock.

Participant 7: *“Amaphoyisa siyaboshwa uma sithatha ukudla olwandle or sigawula izinkuni, umnotho wonke wasala sabuya la sabulawa indlala ukudla akusekho”.*

Participant 7 narrated that the police were arresting them, and they abandoned their wealthy land where they were staying and there was scarcity of food and as a result they were dying of hunger. This led to *“ufuduko”*/ diffusion of the Gonde tribe from the coastline to inland Manguzi. This theme revealed that the Gonde tribe experienced diffusion because of the forceful removals instigated by the colonial settlers. It is also evident that they have not healed from such brutal experiences as suggested by Farrell et al. (2021).

Theme six: Neglect of the Gonde tribe of in Manguzi, KwaZulu Natal.

The suppression of the minority culture by the dominant culture is prevalent in the societies that people live in. Al-Hammadi (2023) and Eko (2021) explained in the previous chapters that cultural dominance led to deterritorialisation and reterritorialisation, thereby leading to the extinction of cultural identity and heritage. Through the use of the social constructivism theory, the narratives that this dissertation plotted in previous themes reveal how the Gonde tribe was evicted from their indigenous space and the extent to which their cultural heritage and identity were affected. Amid such contextual realities, the partial preservation of the Gonde language is itemised as a matriarchal contribution. Women are seen as frontiers of language preservation while labour migration exposed women to a myriad of the Zulu and Tsonga domination. This study recognises that, after 30 years of democracy, the minority ethnic groups are still facing neglects because of various factors. The following narratives depicted the lived realities of the Gonde tribe in the context of the research area of interest.

Participant 1: *“Kwafika abelungu ngenxa yokuthi kwakunzima ukuthi bangene esizweni Sama Gonde ngoba sasiphila isiGonde futhi asizange sivume ukushitsha silahle usiko lwama Gonde samukele inkolo yobukristu eyafika namamishinali. amaNgisi abe esesebenza noTembe kakhulu aze amunika amandla okuthi kube nguyena ozobagadela lezwe emva kokuliphuca uZulu. Yingakho kugcwele isonto lika John Wesley elidume ngokuthi amaWeseli ngoba iyona mishini eyafika kuqala eManguzi ifike naye uJohn Wesley”.*

Participant 1 clearly stated that when the British settlers came to Manguzi it was not easy for them to convert the Gonde tribe from their beliefs to adopt their belief which is Christianity that came with the missionaries. They then decided to work with the Tembe tribe who were submissive, and they allowed transition and converted to Christianity, and they were tasked to be responsible for the area in absentia of the British after they had claimed their victory over the Zulu Nation. That is why they have lots of Methodist churches that came with John Wesley in the area, which was the first missionary. With this, one can easily say that the Gonde tribe were neglected in the province because they were in denial and did not want to convert into Christianity. Therefore, the dominance was given to those who agreed to converted and attended their teachings.

In anthropological terms, the arrival of missionaries-imposed changes in how the Gonde tribe was living. Christianity was one of the impositions that is seen to have tempered with culture of the Gonde tribe. This was also confirmed by Eko (2021) who postulates that the changes that took place during the rise of modernity and related patterns tampered with indigenous orders of cultures. On the main, their cultural identity and heritage were harshly disrupted. The narratives began to indicate how the Gonde tribe began to lose their cultural identity and heritage. The following narrative contextualised the diffusion patterns of many cultures due to various push and pull factors. The narratives contextualized the process of deterritorialisation and reterritorialisation which diluted the indigenous identity of the Gonde tribe and also led to the extinction of their languages. wa Thiongo (1986) is one of the early scholars to speak against the extinction of cultural languages due to deterritorialisation, and reterritorialisation on when cultural hegemony is taking place.

He outlined three roles of language in a living culture. The first role is that language is a code of understanding the social roles that introduce people to the modes of production in a given society. The second role is that language is a mode of communication thorough which people communicate with each other. The third role is that language is a carrier of culture. Language, as a culture, is the collective memory container of people's experiences in history. The narration also reveals a grounded understanding of what contributed to the birth of a hybrid community that was shared by different ethnic groups all over Africa. The consequences of a hybrid community imposed cultural hegemony that mutilated the cultural identity and heritage of the Gonde tribe. Almkhelif (2021) alludes that cultural hegemony is not always based on mutual engagements. In many cases, dominant cultures impose power or warfares to impose their culture. The interpretation of the following narrative also depicted *ukugwamandeka kobukhosi bamaGonde*⁵.

Participant 4: *“Ukufika kwama Zulu ega uMfolozi eza nganeno nokufika kwama Thonga ega umungcele ohlukanise Mozambikhi ne nengiZimu Africa befikela esizweni sama Gonde. Bafike baba inani elingaphezulu uma liqhathaniswa nama Gonde kwabe sekugqibeka isizwe sama Gonde kwaba ngathi kukhona uZulu neThonga kuphela eManguzi ngoba ilimi olube selukhula kakhulu isona isiThonga nesiZulu nathi sagcina sesikhuluma zona lezilimi, isiGonde sagcina sesikhulunywa ebaleni kuphela noma nomuntu omaziyo ukuthi uyiGonde”*.

Participant 4 narrated about the arrival of the Zulu people and the Thonga people. She mentioned that when these tribes migrated to their place, they came in larger numbers compared to theirs. The Gonde tribe were a small tribe who stayed alone. When these tribes came, they overpowered the Gonde tribe and led to the dominance of the Zulu and the Thonga people. This led to the diffusion of their culture, and they ended up speaking their Gonde

⁵ The death of the Gonde chieftancy.

language only at home because they had to communicate with the other tribes, so they ended up assimilating with the Zulus and the Thongas because of the cultural contact that happened in the area. The presence of the two tribes led to the suppression of the Gonde tribe and it gave recognition of the two tribes. There was acculturation of the Gonde tribe which impacted their wellbeing both socially and psychologically. Socially, the Gonde tribe were and are still treated as minority cultures, as they are excluded in many ways in Manguzi, KwaZulu Natal.

Their tribe is not recognised in the province, as their language is only known by a few people as the area is dominated by the Zulu and Thonga people. They were forcibly removed from their places. Psychologically their wellbeing was challenged because of the depressing incidents which happened in the area such as graves being destroyed and other places with cultural significance being taken away from them which hindered the chance to continue with their rituals. Psychologically, they felt that their identity and pride were taken away the day they declared their sacred spaces as being protectorate, and they were no longer allowed to practice their rituals.

Participant 2: *“Ukusabela iqiniso ukuthi lelizwe ngelo Ngubane ngakhoke njalo kufanele siphatheke kabi. Thina size sithi mhlampe akusafanele ukuthi siphile nokuthi sibe kulendawo ngoba uma ubuka kahle sisi bafike sizihlalele base benza izinto ezehlisa isithunzi kumuntu oyiGonde. Uyabona sisi uma uzosetshenziswa bese ukhokhelwa ngamafutha lokho kuluphazamisa kakhulu usikompilo lwama Gonde ngoba amafutha yinto eyayingaziwa futhi ebingasetshenziswa emaGondeni ngoba ebengekho, engaziwa futhi bekungekho zitolo. Lokhu kusihlupha kakhulu ngoba lokudla esinikwa kona akwenzelwe ukusiphilisi kodwa kuzoshintsha okuthile ezimpilweni zethu. Kubuhlungu kakhulu kithi sizwe sama Gonde”.*

Participant 2 stated that people were afraid of the fact that the Gonde tribe were the first inhabitants of the Manguzi area, and they decided to illtreat them so that the tribe felt marginalised and suppressed. She also mentioned that they even felt that they were no longer accepted in the area, and they did not deserve to live in the area. They were employed to work and were compensated with cooking oil which was so disturbing to the lives of the Gonde tribe because it is something that was not known to them, and this led to changes in their way of life. They even complained about the food that was introduced to them because they saw it as disturbing.

Participants 3: *“Akekho owazi ulumi lwethu njengesizwe sama Gonde. Abantu abaningi abakwazi ukulawula okuphoqa thina ukuthi sikhulume uma sesinabanye abantu ukuze sizwane nabo. Nathi silawula ngesiGonde uma sisodwa okwenza kube nzima kubantu bangaphandle ukuthi balwazi lolu limi. Ngangokuthi umfazi wendoda yomunye ubaba oyiGonde waphuma enkantolo ngenxa yokuthi nejaji ayizange imuzwe uma eselawula. Kwahlula noma sebefuna utolika kwatholakala ukuthi akekho owazi lolimi. Thina singalawula siqede umuZulu nomuThonga angezwa lutho ngoba abasazi isiGonde”*.

According to Mamajanova and Yu (2022), *“different people are fighting for phonetic diversity all over the world, and within individual nations it is necessary to preserve it. At present, there is a tendency all over the planet to use English as the typical language of general relations”*. With the above narrative from Participant 3, the Gonde language was not known by many people. When they speak their original dialect, it is only understood by them which forces them to speak other languages when interacting with the outsiders which makes it difficult for the language to be widespread. They even mentioned that because of their language not being known in KwaZulu Natal and in South Africa, one Gonde woman was found not guilty in the court of law because there was no one who could understand the language. None of their translators and interpreters could understand the isiGonde language and translate it to English so that the woman could be understood by everybody.

Participant 4: *“UHulumeni osiphethe lo wenkululeko akafuni ukusizwa. Emva kwa 1994 kwathiwa bonke abanezikhalo ngomhlaba wabo abavele. Nathi njengesizwe samaGonde saya saveza izikhalazo zethu, Saze saya nakubaba uButhelezi sicela umhlahlandlela. Ubaba wabe esesidlulisela kuBayede osekhotheme naye wakuzwa ukukhala kwethi, sibuhlunguke ngoba wabe esedlula emhlabeni kanti bengathi uyakuzwa kakhulu ukukhala kwethu. Hulumeni ube esethumela amakhomishini emva kwalapho sizwe sekuthiwa icala lethu livaliwe nobufakazi esabuletha abusekho bonke basha kwamele siqale phansi sihambise obunye ubufakazi nokusizwisa ubuhlungu kakhulu ukuthi livalwa kanjani icala nezinkantolo bezingasebenzi ngenxa yesifo esikhulu esaphoqa ukuvalwa kwezwe iCovid 19”.*

Another response from Participant 4 stated that the ruling government does not listen to the Gonde concerns. After 1994, all the tribes with concerns were told to come up front and discuss their concerns. The tribe indicated that they did that but felt the government was not doing justice because after the covid 19 restrictions they were told that their case had been closed and all the evidence was lost because of the fire, and they were not notified about the missing evidence and the tribe had to start from scratch collecting and submitting the evidence to the newly appointed commission which was worrisome to the Gonde tribe because they felt disrespected by the government authorities as a tribe.

Participant 8: *“Ukufika kwamaNgisi abeke abantu endaweni yethu bese siyasuswa njengoba namhlanje kunezindawo esasuswa kuzo esingasakwazi ukufinyelela kuzo njengokuyophahla. Kunezindawo namhlanje esingasavumelekile thina ukuya kuzo ngenxa yemithetho*

eyaziwa ngokuthi ama “protectorate”. Kunendawo eyaziwa ngokuthi “five holes” ngibuhlungu ngoba umfana kaMagqubu uFalaza naye useshonile. Kunamathambo okhokho bethu ababewela kulemigodi bashone bengaphinde batholakale. Namhlanje sivinjiwe thina asisakwazi ukufinyelela kuleyandawo. Okubuhlungu kakhulu kithi ukuthi lawa mathambo asuswa kuleya ndawo ukuthi kwenziwani ngawo, uma athathwa, athathwa ase esiwaph? Athathwa kwase kwenzekani ngawo? Indaba ye “five holes” kuze kube inamuhla isabuhlungu kakhulu kithina sizwe sama Gonde”.

Participant 8 narrated that when the white settlers took over the place, they gave power to certain people who forcibly removed them from their places. Today the Gonde tribe are suppressed, and they left things such as graves which were and are still sacred to them. They are no longer allowed to access those places to perform their rituals. Places such as five holes are not used as an attraction for tourists whereas to them it is a sacred place where their loved ones lost their lives during the warfares in those holes. What was most painful to them was the removal of the bones that were found in the five holes which belonged to them, and they do not know where these bones were taken and the person who removed them is no more. The other participant even said:

Participant 10: “UFalaza umfana kaMagqubu useshonile asimazi amathambo awafica kuTingwe wawasaphi nento esingayazi ukuthi wayethunywe ngubani enye into esingayazi ukuthi kuhlomula bani kuleli ngoba bona baba izithunywa “ezireport abroad”.

Participant 6 described how some locations, such as Nkovukeni were not intended to be inhabited. They pushed people there on purpose. Their goal was to irritate them to the point where they would leave the area due to the difficulties they faced on a regular basis. Getting out and about is still an issue. Due to the road to the village becoming inaccessible a few years

ago, the access to the area was extremely restricted. Access is by a very bad shape boat (holds eight people) or crossing the lake on foot. Tractors and trailers can transport larger things around the northern tip of the third lake. For the paying passengers and for ferrying students across the lake to the high school, there is a larger motorised boat. Many homes have modest solar panels, but because most charging systems (batteries and inverters) could not be maintained, the panels could only be used for daytime phones and similar charging. Gas-powered refrigerators and stoves are a luxury that only a small percentage of households can afford because of their cost and accessibility. For transporting bottles up from the lake, porters charge about R60.

Participant 6: *“Kube iseNkovukeni ngiyathemba ubabonile abantu beqiswa ngezikebhe ukuze bezovota. Izindawo esisusiwe sayobekwa kuzo akuzona izindawo ezifanele ukuhlala abantu.*

Uyacabanga njengoba ngimungaka njalo makumele ngiwelele eManguzi ukuze ngizokwazi ukuyothenga edolobheni kufanele njalo ngikhu mule ngibe insudu yesele izimpahla ngizenze inkatha ekhanda ngihambe emanzini ngize ngiyophumela ngale ukuze ngithole lonke usizo engiludingayo noma sengibuyela emuva ngithwala izimpahla zokugqoka kanye nezimpahla engibuya kozithenga ngidabule emanzini ngoba ngiyi Gonde konke kwenziwa kimi ukuze ngizosokole ngihambe kulendawo eyatholwa ngokhokho. Basenzile sazibona singasakufanele ukuba kulendawo ngokusikhokhisa imali eningi, njengoba ubona kubiyiwe uma uthenga udayiselwa indawo yokwakha uphinde udayiselwe indawo yokulima njengoba ubona R5000.

Uma sengilima njengoba ngibe namandla okubiyela la ngakhe khona ngithi sengiyalima bathi akuseyona indawo yami insimu eyami ile engiyibiyile kuphela uma sengilima sebeyongikhokhisa enye imali”.

Theme seven: Cultural fluidity that came with *ukufuduka*/ diffusion.

In Chapter one, the studies conducted by Diah et al. (2014); and King et al. (2023) state that the diffusion theory refers to the spread of ideas, customs, or practices from one culture to another. Participants 1 and 8 narrated how the diffusion in the Manguzi area affected their culture as the Gonde people. Both participants clearly stated that diffusion led to acculturation and cultural assimilation. The diffusion or migration that happened in the Manguzi area affected the identity of the Gonde tribe by creating hybrid identity in the area whereby the Gonde integrated cultural elements, they were also switching between languages, norms, and behaviour. It was evident that when the researcher was busy facilitating focus group discussion, the Gonde tribe were switching between three languages which are isiGonde, isiZulu and isiThonga. During the focus group discussions other participants were reminded about the Gonde words. They also indicated that in the Manguzi area there are Gonde people with multiple affiliations. These multiple affiliations came from inter-marriages such as a Thonga being married to a Gonde so as a result the Gonde identity is affected because culturally fluid individuals often have connections to multiple cultural backgrounds.

Participants 1: *“Uma kwenzeka ukufuduka sibe sesixubana masakha. Kwafika AmaZulu namaThonga. Okwenzekile ukuthi sigcine sesakhe nama Thonga nama Zulu. Uma uyiGonde umakhelwane wakho umZulu noma iThonga okwenze kwagcina sekuba khona amagama aba imifakelwa atshelekwe kwezinye izizwe”.*

With the above narrative, diffusion led to cultural contact. The Gonde, Zulu and Thonga people occupied the same area, which led to mixing all three languages. The Gonde people ended up adopting words from the other tribes and using them in their Gonde language.

Participants 1 and 8: *“Imvunulo ibe isithi ayifane ngoba amabhayi iwona ebetholakala kakula ephuma eMozambikhi nathi njengama Gonde sazithola sesibhinca amabhayi uma sivinule ngenxa yokuthi usebenzisa okutholakala kakula. Thina besivunula ngezikhumba nangezihlahla. Ukufika kwabelungu kwenze kwaba nezindawo esivikelwayo. Thina besigqoka amabheshu nezidwaba, izimbeleko zokuteta abantwana besisebenzisa isikhumba sembuzi. Amangisi abe esesivala ukuthi sigawule nokuzingela izilwane, uma utholakele uphethe isihlahla noma isilwane ubusuboshwa ngamaphoyisa. Lokhu kusihlukumeze kakhulu ngoba kuphazamise usiko mpilo lwethu njengama Gonde.”*

The traditional attire for women is the same with the Thonga women because they were using what is available to them and with males, they are using animal shields to make traditional attire, and the attires are much or less the same with the other two tribes because of the influence they had on each other.

Participant 1: *“Sakhonza KwaZulu okuningi kwethu kwakumele sikuthathe KwaZulu njengoba besazi ukuthi UZulu ibona Makhosi alana. Sasingeke sikwazi ukuzibiza ngabantu abafike sikhona bacela kithi ukuba sibafihle ngoba bebalekele amaPutukezi ezweni labo”.*

According to a study conducted by Gazi (2014), the social identity theory revolves around a sense of belonging to a group and how individuals perceive and think about their group membership. The Gonde tribe perceive and think that their group membership is with the Zulu tribe. They felt that they cannot associate their belonging with the tribe which came after they had come, instead they claimed their belonging to the Zulus.

That is why the Gonde tribe also practised *ukuthwala* meaning bride kidnapping, also known as marriage by abduction or marriage by capture which is mostly done in the Zulu culture. They submitted themselves to the Zulu tribe when King Shaka kaSenzangakhona was leading the warfares in the Province of KwaZulu Natal. It was not surprising when they told the researcher that in their Identity Books, they are the Zulus.

Participant 7: *“Alikho ipasi leGonde, ipasi elikhona kuphela yipasi lomuzulu esizweni sama Gonde”*.

Which therefore tells highlights that their social identity belonged to the Zulu Tribe while they kept their Gonde identity. Another cultural fluidity that came with *“ukufuduka”* was narrated by Participant 8:

“Kube sekuba khona ukugana njengoba uzothola uMaNgubane ogane kwaTembe no MaTembe ogane kwaNgubane. Thina njengesizwe samaGonde uNgubane ebeganana noNgubane. Lokhu bekugcine isizwe sama Gonde siyisiGonde esingaxutshwe nalutho. Lokuganana esizweni sama Gonde besaziwa ngokuthi ubenye. Uma kufika uZulu neThonga sibe sesibona izintombi nazo zabona amadoda kanjalo sabe sesiganana okwenze kwaba khona ukuxubana kwamasiko manje isizwe sama Gonde sesixubana nesinye isizwe. Kwaphuma imishado yezizwe ezimbili. Lokhu kwenze kwachuma kakhulu ilimi oluthile ngaphezu kolunye ngoba iqiniso lithi ulimi lwebele luvela kumama ngakhoke imizi eminingi igcine isebenzisa isiThonga nesiZulu ngenxa yolimi lukamama ngoba olukababa luyehlulwa vele”.

With the above discussion from Participant 8, the Gonde tribe were practicing intra-marriages which they called *ubenye*. The inter-marriages were not practiced in the Gonde tribe for one reason, as they were the only tribe that existed on the coastline and for them to grow their tribe, and *ubenye* was acceptable in the tribe. Due to diffusion because of various factors cultural contacts and exchanges were unavoidable. The Gonde tribe then shifted from intra-marriages and considered inter-marriages. That is why people will find a Thonga married to a Gonde, or a Gonde married to a Thonga, or a Thonga married to a Zulu, or a Zulu married to a Gonde or Thonga, because of migration or diffusion and they ended up sharing the same place and adopted certain things such as practises of the Zulus and the Thongas that were not originally theirs. Their blood was diluted which was also not happening before the diffusions. Another factor which affected the Gonde cultural heritage and identity which came with diffusion was the dominance of the other language because of the mother tongue, in this case the Zulu language and the Thonga language became dominant in the area. Participants 2, 3, 4 and 5 clearly stated that migration or diffusion came with cultural fluidity in food.

“Obaba bebethi uma behambile baya emadolobheni bafunda ukudla okuhlukile uyothi ubaba mayebuya uphathela umndeni wakhe izinto ezingaziwa nezingekho esizweni sama Gonde ngoba sazi ukuthi amaGonde bedla ukudla okutholakala obwandle phecelezi “sea food”, amakinati, amabele, ummbila, imifino, izinkomo, imbuzi, nezilwane zasendle. Ubaba uphatha ilayisi sekuba nokushintsha ekudleni abakwaziyo”.

The Gonde tribe travelled in small groups developing technologies for hunting and forming temporary homes as they hunted animals and gathered plants that grew along the coastline while allowing the environment to restore itself. There was an interaction between them and the environment because of the small population and their understanding of the use and methods that they adopted to protect and preserve their food for survival.

The arrival of foreign settlers reshaped the entire ecosystem by introducing non-native livestock, crops, and bacteria and viruses to the colonies. Historical records showed that, in the 19th century, many marginal subsistence producers did not benefit from the market but were forced by the market into the progressive deterioration of production conditions after losing their property rights; and the incipient market integration in the late Victorian era may have contributed to growing social vulnerability to climate changes and large-scale subsistence crises in many parts of the world (Zhang & Mace, 2021).

According to Parkins (2010), forced market integration led to breakdowns of traditional subsistence and social networks and worsened the inequality of access to technology and economic participation. For instance, the historical records showed that the British rule emancipated local political chiefs from the obligation to invest in community resources; in Gujarat, the new property forms freed the village caste-elites from traditional reciprocities and encouraged them to exploit irrigation resources to their selfish advantage (Hardiman, 1998 as cited in Zhang & Mace, 2021). The Gonde tribe was forced to move inland and the Tembe clan with the white monopoly succeeded and introduced land protectorate. The Isimangaliso Wetland Park is a good example of land protectorate that was taken from the Gonde tribe which worsened the inequality of access to resources and economic participation. According to Zhang and Mace (2021), the introduction of capital-intensive methods of production into the agricultural sector, mechanisation of certain processes reduced the labour requirements in natural areas.

The cultural groups also competed for the access to land and resources. Warfare was common in human societies long before people adopted agriculture and sedentary lifestyles (Keeley, 1996). Solti et al. (1995) show that, when a cultural group is defeated in warfare, the social unit may cease to exist, but its surviving members may quickly integrate themselves into the winning group. The cultural traits of the successful groups often spread, and the cultural traits of the defeated groups and politics often decline. For example, the dominant Zulu nation became strong because of defeating many tribes in South Africa. The Gonde tribe is slowly perishing.

Participant 8 even said during the focus group discussion:

“Sisi wami kulendawo sinendawo ebizwe ngeSimangaliso. Lesi Simangaliso sabo sisasixaka namanje ngoba asazi ukuthi abantu bamangaliswa yini, noma kushiwo kithi asazi. Kusidida kakhulu ukuthi ungafica abantu behlezi endaweni yabo bese uzobiza indawo yabo ngesimangaliso. Konke lokhu singama Gonde akusiphethe kahle ukuthi seqiwe sikhona”.

This indicates that the Gonde tribe are not even happy about the naming of Isimangaliso Wetland because they felt disrespected and neglected around Manguzi, KwaZulu Natal in decision making. The same Simangaliso is the one that the Gonde tribe is no longer permitted to hunt from, gather food and to cut wood from for survival. They must have permission for hunting in the land they once owned. Failing to produce a permit, they are arrested and jailed. The dominant tribes became strong in the area as a result they are protecting the places that were used by the Gonde tribe to collect food. The tribes end up competing for access to land and resources that they once owned. The Gonde tribe were forced to change their lifestyle and start eating food that was foreign to them because of the foreign crops that were brought by the foreign settlers. Their cultural cuisine got diluted causing distress to their cultural heritage and identity because food is tightly linked to people’s cultural identities, or the ways they define and distinguish themselves from other groups of people. Therefore, the introduction of foreign crops and restricting access to places that the Gonde tribe were using for food took away their ability to distinguish themselves from the other tribes.

Theme eight: Diffusion effects of *ukufuduka* on cultural heritage and identity.

In Chapter one, it was discussed that the movement of people in the world has contributed to the birth of hybrid societies where people of different cultures are found in one geographical area. This also led to the extinction of cultural heritage and identity for many people. Hall and Posel (2019) point out that the movement of people because of varying push and pull forces fragmented families and family trees, which led to the extinction of their cultural heritage and identity.

Abel (2019) agrees that the African continent has been subjected to an increased movement of people from their places of origin to other locations. Some of this movement has been involuntary and harsh, as it has impacted family lineages/family trees and identities. Participants 1-8 clearly stated that:

Participant 4: *“Alikho ipasi leGonde kepha kukhona ipasi lomZulu esizweni sama Gonde”*.

Participant 5: *“Ubunikazi sengisho ukuba yiGonde ngempela kuyalahleka uma kwenzeka ufuduko. Thina salahlekelwa amathuna, salahlekelwa izindawo ezingamagugu kithini ngoba khathi sisuswa ezindaweni zethu thina sasala singasenawo umsamo. Uma ungasenawoke umsamo awusenalutho, awusenandawo la ozophahla khona nobuzwe bakhoke buphelile kanjalo”*.

Participant 1: *“Ukufuduka kwenza ukuthi lezi ezinye izizwe zisibukele phansi thina sizwe sama Gonde. Babenakho ukuthi yini iGonde lento ayibhaleki naphansi ngoba nathi nje singama Gonde nje sagcina sekuthiwa uma sesiyothatha amapasi asifikanga thina lapha sakuveza ukuthi singama Gonde sathi singama Zulu”*.

Participant 7: *“Ubunikazi bokuba iGonde bathathwa bafakwa ngaphansi kwesiZulu ngoba okuningi nemikhuba yethu beyisuselwa KwaZulu”*.

Participant 5: *“Okwaze kwafika khona la okwathi kwakhiwa inkantolo yase Ngwavuma kulungiswa amapasi abantu basebu Thonga kwangangoba kwagcina lapho sekunoqhekeko uthi uyafika wena uthi uzothatha ipasi babhale ukuthi Thonga. Benzenjani Na? Baye baqala bakhuluma nawe kuqala bakuzwe ukuthi ayi wena awukhulumi lento lena efunwayo izogcina bekuwelisela ngale futhi babengakuwelisi ukuthi epasini lakho kithi kubhalwe ukuthi Thonga bengaku asesanga ukuthi ngempela ngempela wena kuyakuhlula ukukhuluma isiZulu. Manje njengoba uhluleka ukukhuluma isiZulu epasini lakho kuzobhalwa ukuthi Thonga futhi okunye okwadala lokho kwaba ukuthi laba ngenkathi befika lana nganeno babephethe izibhilivane okungamapasi abo, kwakuba izigqebhezanyana nje ezibhalwe ngokubomvu ezazibhalwe ubuzwe babo ngapha phansi ukuthi Thonga, uma uzofika wena uphethe leso sigqebhezane nakanjani kusho ukuthi kumazisi wakho waseMzansi uzobhaleka ukuthi Thonga ngoba vele lelipasi wena ofike nalo libhalwe ukuthi Thonga. Ila kwakuqala khona ukuba nobuzwe obubili”.*

Participant 8: *“Isigonde sibulawe ukuthi abantu bangaphansi kukaZulu, babevele bekhonza KwaZulu. Yayingekho enye indlela yokuthi ayi.... Kulungile nina ningama Gonde ngoba kwakungekho la kuzobhaleka khona ukuthi kune*

Gonde neThonga kodwa okwakufanele ukuthi kuhlukanise ukuthi kutholakale ukuthi amaThonga ngobani. Kwangangoba bona ngenkathi befika baphoqeka ukuthi bazishintshe bangasabi oTembe babe ngoMthembu ukuze bakwazi ukuthola ubuzwe bala nganeno nanokuthi babe nemvume ekuthenini wena uma usuka la uthi mina ngingowakwa Mthembu akukhathalelwa ukuthi ukhuluma luphi ulimi noma isiThonga ngoba bathi usuka endaweni yangase Manguzi okusho ukuthi ayi unguMzulu. Ilento enye futhi eyadala ukuthi uma usuka eManguzi uthi uyawela uya ngapha phezulu abantu baKwaZulu bathi zifa ngamvunye bathi ayi...wonke umuntu oqhamuka ngapho enyakatho yiThonga. Yileyontoke eyagcina isilushabalalise nya usikompilo lwama Gonde nendaba yokuthi wena ulimi lwakho lumi kanjani ngoba uma uke wabheda ukukhuluma isiZulu babevele bethi iThonga ngaphandle kokuthi babheke ukuthi kahle kahle wena uyiThonga yini noma uyiGonde kodwa ngoba ubhedile isiZulu awuphimsanga amagama ngendlela aphinyiswa ngayo ayi.....zonke Thonga yilokhokhe okugcina sekulibulalake nya isikompilo lwama Gonde angikhathali noma ngabe uyafuna ukuthi usikhulume lesi siGonde kodwa lo oyobe ukhuluma naye ngoba akezwa ugcine usubona ngathi yazi kungifaka enkingeni ngoba lomuntu akezwa”.

Participant 6: *“Ukufuduka lwenze sangakwazi ukuqoqana endaweni eyodwa sikhulume ulimi olulodwa ngenxa yobuningi babantu abafudukela esizweni sama Gonde. Babona ukuthi sibaningi ngasolwandle ukuze bekwazi ukusilawula kahle babe sebesihlukanisa ukuze singakwazi ukubaphikisa uma bethi uhulumeni uthe bese kuyavunyelwana ngaleyonto. Kwakuyinhloso yabo ukuze sisuswe ngasolwande sidudulelwa ngaphakathi. Kwakungabekwa lutho eduze nama Gonde ukuze kuzoba kude ukufinyelela ezindaweni ezifana nezikole, imigwaqo ukuze abantu kuzoba nzima bese beyaphoqelesa ukuba bahambe kuleyo ndawo. Sagcina sibaleka ngenxa yesimo esasibhekene naso esasenziwe ngenhloso ukuze sifuduke”.*

Participant 2: *“Ukufuduka lwenza izindawo zethi thina sizwe sama Gonde zanikezwa abantu bokufika ngingaphawula ngoMdoniyana okuyizibulo eseliphethwe ngabantu bakwaMbonambi lapho benza khona yonke imikhuba yabo njengabantu bakwaMbonambi”.*

Participant 3: *“AmaGonde aphele ngenxa yokulumbana nokuxabana nezinye izizwe kwaphela ukuthi ngubani umuntu. Kwaphela abantu abasebasha ababekhuluma isiGonde. Abadala babesikhuluma, abesilisa bathola unkosikazi ongalona iGonde ngeke besakhuluma isiGonde. Ekhaya ngoba kuchuma ulimi lwebele kwakhula isiThonga, isiGonde sangabe sisakhulunywa.*

Abesilisa baphuma beyofuna imisebenzi ngaphandle abasala bazizwa bengasaphephile kahle ukuthi bangaqhubeka bakhulume isiGonde ngenxa yokuthi angisakwazi ukucela itiye ngalolulimi, angikwazi ukucela umsebenzi ngithatheke njengomuntu ophilayo ngoba ngikhuluma lolu limi ngase nami ngathi ayi...angivele ngithathe olunye ulimi ngiye kulaba okungathi baningi ukuze ngikwazi ukulunga”.

Participant 13: Ukufufuka kwenza ukuthi nathi singama Gonde sahlangana nabanye abantu abakhuluma izilimi ezihlukene kwaba khona esikuthathayo kwaba khona nokulahlekayo ngenxa yokuxubana kwabantu nezinguquko olimini ngenxa yokuxubana nezinye izilimi ngangokuthi kunanagama ebengekho esiGondeni lungakenzeki ufuduko. Kuthe lapho kwenzeka ufuduko sazithola sixuba isiThonga, isiZulu nesiGonde”.

With the above narrative, Participants 1-8 and 13 stated that *ukufuduka* affected their cultural heritage and identity. Due to migration which led to hybrid societies, the area was dominated by the Zulu and Thonga speakers, as a result the Gonde tribe were assimilated with the dominant tribes. This is evident in their identity documents where they state that there is no Gonde identity, but they only have a Zulu identity in the Gonde tribe. Because of their language not being known in the area they were associated with the Thonga tribe. Failure to speak or pronounce Zulu words properly led to the extinction of their cultural heritage and identity because automatically they were associated with the Thonga tribe. Another factor leading to their extinction was due to their placement after the influx of people in the area and they were scattered all over. This was purposefully done by the white settlers so that it will be easier for them to rule and control them when they were disintegrated.

Cultural assimilation remains the major factor leading to the extinction of cultural heritage and identity of the Gonde tribe. They assimilated with the Zulu tribe and adopted cultural practices, customs, ideas, and norms from the Zulu tribe. They also shifted from isiGonde language to isiZulu language. In most Gonde families, isiGonde is mostly spoken by the older women and the rest are speaking isiZulu and isiThonga because of the cultural contact that is still happening in the area. The pull and push factors of migration also led to the extinction of the cultural heritage and identity of the Gonde tribe. The Gonde males migrated from their places in search for employment and felt that if they continued with their Gonde language, the people from other tribes would not take them serious and they might not get proper jobs because no one outside their tribe knew and understood the Gonde language and they shifted to isiZulu.

Theme nine: Pre- and Post-apartheid era cultural experiences.

In South Africa, movement was forced by the rise of colonialism, the apartheid era, which introduced the Group Areas Act (RSA, 1950), slavery, political warfare as well as the labour migration patterns. Other movements were motivated by political wars, diffusion, village warfare (“*zimpi zezigodi*”) and many other developmental revolutions such as mine employment, city opportunities and business towers, which affected people. The Gonde tribe also migrated because of *ufuduko* that was happening in the area. The white settlers forcibly removed the Gonde tribe from their places and placed them in new places.

Participant 8 clearly stated that:

“Sisi wami uhulumeni wenkululeko osiphethe manje akasilaleli futhi akasizwa thina sizwe samaGonde. Sizizwa sidelelekile kakhulu kulendawo. Ngize ngimncamele uhulumeni wobandlululo ngoba yena akazange ayenze lento eyenzeka manje. Ilizwe alihlelekanga usiko lwamaGonde lucindezelekile kulohulumeni wenkululeko. Awukwazi ukukhuluma isiGonde njengezinye izilimi. UHulumeni uthumele abantu abaningi abafundile kodwa kuze kube inamuhla alukaze ulimi lwama Gonde lwafakwa kwezinye

izilimi lube semthethweni nami ngivumeleke ukukhuluma ulimi lami noma ikuphi emzansi “Africa”. Izindawo lezi thina sinamagama ethu kuthe makuphatha uhulumeni wenkululeko washintsha amagama wawaqamba kabusha okulimana ubuzwe nomlando wama Gonde ngoba njengoba kuyi Manguzi nje lo Manguzi ekuqanjwe ngaye lendawo yiGonde okwakuyinduna kulendawo uma ushintsha igama kusho kuthi uwulimaza uwuqede umlando nesikompilo lwama Gonde. Baqalile ngo 1970 ukuyishintsha lendawo ngenxa yokuthi bafuna ukuthi ingasabizi uManguzi bafuna ukuthi ibize bona. Kwakwenzeka kanjani lokho kwakukhona lestolo sikwaMthwazi ethatha izincwadi eMkhuze ngeloli lakhe azilethe la uhulumeni angamkhokheli ukuzithutha afike asebenzise abantu esitole bashaye izincwadi bazikhiphe baholelwe nguMthwazi esitolo. Bashintsha iposi balibiza ngokuthi Maputaland izincwadi zalahleka kakhulu noHulumeni waqala manje wakhulaza ukuthi izincwadi ziyahamba ziyohlala eMaputo base beshintsha igama ngo 1971 bathi Ngwanase base bekuthatha ngokuthi yizwe kuze kwavuswa kahle amehlo uma sekufike ikhomishana isiyichaza lento ukuthi kanti lelizwe iseManguzi sathi uma ufuna ukwazi okungenani ungaya eBloemfontain la ngathi zonke izinto ziphethwe khona uyoqinisekisa khona ukuthi lelizwe libizwa ngokuthini.

Uhulumeni ulinde kwaphela iminyaka emihlanu njengoba bekunesikhathi seCovid 19 base besitshela ukuthi icala lethu lichithiwe ngakhoke selisuliwe ukuze kuzocindezelwa usiko lwama Gonde.

Uhulumeni uyasichitha thina asicindezele ukuze singaphinde siyithinte lendaba yesizwe samaGonde.Njengoba nina nifika nifuna isizwe sama Gonde okusho ukuthi sicindezelwe vele njengoba abanye sebeze baziphike ukuthi bangama Gonde ngoba basabela izimpilo zabo.

iTembe elephant park besiyazi ngokuthi uSihangwana ovela kwaKhumalo okukhomba ukuthi bakhona abantu abake bahlala abafika kuqala kunabo. Amagama ayashintshwa ukuqeda nya ngomlando wethu thina sizwe sama Gonde.Siyayibona imithetho ephumayo nemiqulu ekhuluma ngokulekelela izizwe azazicindezelekile kodwa thina kwayona leyo mthetho ayisifaki njenge sizwe sama Gonde thina siphilela ukuxoshwa kuthiwe ubufakazi bethu bulahlekile. Ngo 2003 sabizwa kwathiwa asiphumele obala bafuna ukusibona ukuthi isizwe sama Gonde sisekhona yini, savela kodwa kuze kube inamhlanje sigijima izinkantolo sitshelwa ukuthi sifumaniseke singenabukhosi kodwa masibuza ukuthi kanjani asitholi impendulo ecacayo”.

With the above narrative, the Gonde tribe stated that the post-apartheid government authorities are the ones who also perpetuated their suppression and neglect in the province which hindered them to fully practice their Gonde culture.

Their emic experience with regards to their cultural heritage and identity was suppressed by the government authorities who did not want to listen to their concerns and act without bias when making decision. They felt that the government authorities did not recognise the presence of the Gonde people in the area and they forcibly assimilated them with the existing dominant cultures in the area which are the Thonga and the Zulu tribes. They further stated that the government authorities did not consult with them when they were changing names in the area because they wanted to get rid of them. In 1971 they started changing Manguzi to Ngwanase. The Gonde tribe were in and out of courts defending their cultural heritage and identity, but they never saw the light of day since 2003 until to date they are still struggling in the province. The government authorities are not doing any justice with regards to the land reclaims that they lost when they were forcibly removed by the white settlers and because of the political warfares that were happening in the area.

Theme ten: Corrective measures of these cultural anomalies.

Allen (2023) says that a sense of self-awareness and belonging is provided by culture. Culture provides everyone with a feeling of identity and a common history, much like the foundation of a community. Every aspect of life, including holidays and language, distinguish one group from another. People are proud of their origins because of this shared culture, which connects them to one another and their past. People believe they are a part of something greater because of the shared activities and experiences. It encourages understanding amongst people. People get along and treat each other better when they have knowledge about one another's cultures. People can collaborate more effectively and prevent conflicts if they have a greater knowledge of others' perspectives. Understanding diverse lifestyles encourages people to be less fearful and more accepting of what is unfamiliar.

Malović and Vujica (2021) state that a person may coexist peacefully in this vast planet with individuals of all kinds, thanks to culture. Ancestral wisdom is preserved via culture. The knowledge of the predecessors is preserved via culture. This encompasses customs, holidays, and tales that have been passed down through the ages. This age-old knowledge can still impart a great deal of knowledge to the present generation while also assisting in understanding how people once solved challenges.

Maintaining its culture helps the current generation remember its history and apply what they have learned to create new things and find solutions to challenges in the present. Correcting cultural inconsistencies will therefore enable the Gonde tribe to reconcile their local and global identities while also fostering personal development. Culture helps a person to live peacefully with different kinds of people in this big world. Culture preserves ancestral knowledge. It also keeps the knowledge of the people who lived before alive. This includes old stories, celebrations, and ways of doing things that have been around for a very long time. This ancient wisdom helps a person to understand how people used to solve problems and can still teach current generations a lot today. When the current generation keep their culture alive, they remember their past and can use what they learn to make new things and solve today's problems. Correcting cultural abnormalities will therefore encourage personal development and preserve the Gonde tribe's unique customs while also assisting them in balancing their local and global identities.

Participant 1: *“Njengesizwe sama Gonde uma bengasilungisela indaba yokuthi incwadi ibe ngakithi ngoba yithina amaGonde, yithi abanikazi. Bese mabesilethela intuthuko sicela kube khona ukuhloniphana ngoba siyakhala indlela abenza ngayo bagibela phezu kwamathuna thina asinamandla ngoba masithi siyakhuluma bathi iNkosi ibanike invumo manje umuntu uma econsa amanzi bonke bafuna ukuyophuza emthonjeni bese kungashiwo lutho ikakhulukazikulaba esingathi singabafokanaze basiphuca amalungelo batshala ogum tree phezu kwamathuna. Thina singafisi ukuthi kulungiswe isihlalo sethu sobukhosi sibuyiselwe ukuze sizokwazi ukubuyela esikweni lethu thina sizwe samaGonde”.*

With the above narrative, the Gonde tribe requested that the government authorities assist them with bringing back their certificate confirming that they were the first inhabitants of the Manguzi area. They also requested that the government authorities should recognise them when they bring developments in the area. They further requested that the authorities should consult with them first before they demolish their graveyards. They also requested that there should be justice with regards to their chiefdom and requested that they reinstate the Gonde chiefdom and participant 8 added, “*Sithi thina azibuyele emasisweni, asinamhlaba, asinamandla, asinamali, asinandawo, futhi asihlonishiwe*”, meaning things should go back to their roots, in the original form.

5.4. Summary of the chapter

This chapter analysed primarily the data collected for the study titled, the *ukufuduka* practice and the extinction of cultural heritage and identity: an emic perspective of the experiences of the Gonde tribe of Manguzi, KwaZulu Natal. The study’s goal was to provide an empirical explanation of the Gonde tribe's experiences and way of life. As a result, the Gonde tribe of Manguzi, KwaZulu Natal, is losing its cultural heritage and identity, and this chapter provided a "thick description" of this practice. The researcher was interested in recording the thoughts, feelings, observed social acts and the interactions of the researched people in this case, the Gonde speakers. Additionally, a thick description as explained by Johnson (2024) calls for researchers to give a brief overview of what transpired in their minds as they interpreted the findings because the findings of qualitative studies are (re-) constructions from “what the participants construct at the time”. Various narratives were collected from the focus group participants guided by the 10 themes to analyse data. The following chapter will present the conclusion and recommendations of this thesis.

Chapter 6: Conclusions and Recommendations

6.0 Introduction

Anthropology both as a field of research and an area of speciality has proved to take interest of what affects people individually or as a group. Through the anthropology of space and place coupled with the cultural and linguistic anthropology, the ethnographic studies are able to capture lived experiences of specific cultures to qualitatively capture their lived realities. In the context of migration and diffusion, there is clear evidence that there are complex push and pull factors that contribute to the movement of human beings that has been observed overtime. Often times, both push and pull factors intersect. In anthropology, intersecting issues encourage both prominent and novice to continue in the expansion of literature. In the context of the anthropology of space and place, cultural and linguistic anthropology, anthropological research depicts on migration patterns and diffusion thus a living cultural heritage that will influence the coming generation. These two human movements are intersecting variables in contemporary times.

Anthropologically this chapter concludes the *ukufuduka* practice and the extinction of cultural heritage and identity: as an emic perspective of the experiences of the Gonde tribe of Manguzi, KwaZulu Natal, as well as reviewing the overall experiences and impressions during the research period. The chapter also outlines some implications of the findings regarding the Gonde tribe which participated in the study.

This study's main objective was to anthropologically record the *ukufuduka* practice and the extinction of cultural heritage and identity. This includes discovering their understanding of the *ukufuduka* practices. Cultural practices that are used by the Gonde to keep the Gonde bloodline before diffusion/ *ukufuduka* and after diffusion, the pull and push factors which led to *ufuduko* of the Gonde tribe from coastline to inland Manguzi, at KwaZulu Natal, the cultural schemas of the Gonde tribe before their diffusion/ *ukufuduka* experience, the experiences that came with *ukufuduka*, factors that led to the Gonde tribe to be neglected in Manguzi, KwaZulu Natal, their experience on how *ukufuduka* affected their cultural heritage and identity, the pre- and post-apartheid era cultural experiences and the corrective measure that could be considered to correct these cultural anomalies.

This study used a qualitative approach to record the lived realities of the Gonde tribe. Drawing from the focus group discussions and the formulated interview schedules to guide the facilitation of the focus group discussion which were semi-structured questions were used to create themes when the researcher was doing the analysis and presentation of collected data. The focus group discussion took about three hours to complete with breaks in between, combining the KwaZibi, KwaDapha and Malangeni participants because these areas are closer to each other, and it was easy to collect and convene the focus group discussion in one central household. There were only a few problems encountered by the researcher which included the participants aged 18-42 being hard to locate because it was during the week, and they were at work while others had other commitments and therefore had to conduct another focus group discussion with the recruited participants who were not part of the first focus group discussion in the three abovementioned areas. The other focus group was conducted with the participants from KwaNgwanase. The focus group discussion was concluded with 20 participants from the Gonde tribe.

The technique used to sample the participants was the non-probability sampling technique which included purposive and snowballing sampling. The primary researcher firstly recruited the key informant who helped to recruit the knowledgeable participants to be part of the focus group discussion. The key informant recruited the participants who were in the coastline location and who were the Gonde speakers, and these participants were very happy to be selected to participate in the study. For data analysis, the thematic analysis by Kiger and Varpio (2020) that uses the six steps of analysis of data was employed. The six steps are familiarising yourself with the data, generating initial codes, searching for themes, reviewing themes, and defining and naming the themes producing the report/manuscript. The Chapter focused on the implications of the study, then the key findings, then the recommendations and the concluding remarks.

6.1 Key findings

This master's thesis contributed to the existing documented literature on the anthropology of space and place coupled with the cultural and linguistic anthropology that diffusion and migrations affects people's cultural heritage and identity. The study also confirmed that various pull and push factors contributed to *ukufuduka*/ diffusions and resulted in cultural contact, thereby leading to cultural assimilation, acculturation, and the development of hybrid societies. The study also found that the suppression of the minority cultures by bigger cultures who are illegitimate in the very nature led to disgruntlement of the minority cultures. In this regard, the Gonde tribe as the first people in the area, who were smaller in number were suppressed by the influx of other cultures especially the Thonga and Zulu tribes and that led to the disgruntlement of the first culture of the area of the Gonde tribe. This led to undesirable outcomes. In this study, it was evident that the Gonde tribe socially identified themselves with the dominant tribes, and these pseudo assimilations with the dominant tribe which are the Zulu tribe and the Thonga tribe were pseudo because there was no willingness to assimilate with the Thonga tribe or the Zulu tribe, but because of intercultural marriages this led to assimilation which is pseudo in very nature. It is pseudo because to this day there are tensions and dissatisfactions that are being expressed by the Gonde people. Amongst other things that are scientifically founded to have been the repercussions of the pseudo assimilation is *ukufuduka* of the other tribes and the diffusion amongst themselves due to the push and pull factors that were purposefully imposed on them by the white settlers and the people who were given so much power than them in the area.

According to Sesana et al. (2021), referenced in Bertolin (2019), climate change is another possible danger since it accelerates the anticipated rates of decay and/or causes the emergence of novel decay processes. This is because, according to Sesana et al. (2021), the climate changes may exacerbate the physical, chemical, and biological mechanisms causing deterioration by altering the structure and/or composition of the affected materials. In addition to affecting cultural heritage, climate change may also affect the frequency and severity of dangerous natural disasters including landslides, floods, and droughts. Furthermore, the Sea Level Rise (SLR), variations in storm surge intensity, and related effects on coastal erosion, flooding, and even inundation pose a threat to cultural heritage (Sesana et al., 2021).

In this study, it was evident that the powers made certain tribes to dominate in the province of KwaZulu Natal while the other tribe was neglected and marginalised in the area. This led to forced acculturation because of the cultural contacts that are still evident in the area leading to language shifts towards language death, erosion of certain cultural practices, destruction of heritage sites, loss of artefacts because of *ukufuduka* and intercultural conflicts that have been in existence that are also in court of laws and the judiciary of South Africa. The study also found that although there is a language shift, the language is still spoken to this day.

The social identity theory revolves around a sense of belonging to a group and how individuals perceive and think about their group membership.

The study findings confirmed that the Gonde tribe have hybrid identities for their acceptance in the province of KwaZulu Natal. The hybrid identities include being a Gonde at home and associate themselves with the Zulu tribe in the province of KwaZulu Natal. Therefore, their group membership is within two tribes, the Zulu and the Gonde tribe of Manguzi KwaZulu Natal. The researcher argues that their assimilation context includes being treated like a non-existent tribe in a province that is dominated by the Thonga and the Zulu tribes. They are not recognised as the first inhabitants of the area, and they are not regarded as the unique tribe who owns unique cultural practices, who have beliefs and customs that are different from the Zulus and the Thongas.

Diffusion involves a process of imitation where cultural traits are borrowed from one group and adapted to meet the needs of another culture. It was evident that the Gonde tribe pseudo assimilated with the Zulu tribe and there are practices such as Umkhosi womhlanga (royal reed dance) that they are practicing which is an annual event hosted at Enyokeni Royal Palace under his Majesty the King Misuzulu kaZwelithini. The boys attend Umkhosi Wokweshwama from the Zulu tribe. The diffusion theory focuses on the spread of ideas from one location to another, often resulting in uniform distribution. In the Manguzi area it was evident that the Gonde tribe were forcibly removed from their places by the white settlers and by the dominant tribes who gained power through the assistance of the white people. This movement led to the spread of ideas, values and innovations. Cross cultural variations were un-avoided, and they resulted in cultural shifts, language shifts and other changes because of imitations and borrowing from other tribes.

The researcher also argues that the Gonde tribe suffered from cultural acculturation because they denied their identity after they were forcibly removed from their places and felt that their cultural heritage and identity were eroded because they said,

Participant 11: *“when someone takes away everything that you once owned you might as well regard yourself as a dead person or non-existing”*

Because of exclusions in many things because of their identity, for the tribe to benefit from the province of KwaZulu Natal and for their safety, they associated with the Zulu and Thonga tribes. It was also evident that the Gonde tribe suffered a lot of abuse such that they lose a sense of pride. This was also evident when they decided to change the Manguzi area to Ngwanase so that their cultural heritage got removed to disqualify them as the tribe. Moreover, the places that are sacred to them with cultural heritage and identity significance were demolished and replaced with gum plantations and therefore they were unable to practice their customs and other related cultural practices as a tribe. The diffusion also led to disturbances in terms of structuring their society and they were forced to intermarry which also shifted their marriage practices.

Another pull factor leading to the extinction of the Gonde cultural heritage and identity is that the majority of the Gonde males migrated to towns and they adopted other languages because they felt that they would never get employed if they continued with this language and it was also evident that up to this day the language can only be understood by the owners.

Despite such, from the perspectives of the social construction theory, the Gonde tribe regards themselves as the first inhabitants of the Manguzi area. The Gonde tribe had their own cultural practices, norms and customs that were unique and were only practiced by the Gonde tribe. Such cultural practices include *ubenye* which is an intra-marriage that is happening in the tribe, but because of *ukufuduka*, the cultural contact and cross-cultural variations were unavoidable and therefore shifted their cultural practice to inter- marriages, and this study proved that the diffusion led to acculturation. The social identity theory suggests that the Gonde tribe are the people of the sea because they relied mostly on sea food. These people are also known as the owners of fish kraals that are in the sea that are used to trap fishes.

From the diffusion theory, the Gonde tribe proved that they were removed from their places next to the coastline to the inland by the white settlers. The Gonde participants narrated that the new place that they were moved to was not meant for human survival, and this was done purposeful so that they would move away from the sea. Diffusion also came with disturbance in their way of life which led to the extinction of their cultural heritage and identity because if one's land is taken away, their pride and identity are eroded because their places that were sacred to them are no longer accessible to them. The study also revealed the stubbornness and resilience of the Gonde tribe in the Manguzi area by confirming that within the Gonde tribe there are still generations of the remnant of "*ubenye*" although through modernity there are intercultural marriages and cross pollinations of culture.

6.2 Researchers personal experience and study limitation.

As a young woman, I have grown and learned from other people's cultures and hopefully they have learned from me. The cross pollination of cultures happens every day and it prompts researchers to continue enquiring with scientific research to propel academia and the nation and to inform policy intervention and policy imperatives. I have also experienced that the Gonde tribe do not trust anyone because of the abuse they have incurred previously from the government authorities who came to them and gathered information while assisting other tribes to gain more power and they continued destroying their cultural heritage and identity which was also the limitation of the study as other participants did not want to participate because of their previous experiences with people who come and want information from their tribe. Another study limitation that was encountered during data collection is that the younger participants were not easy to locate which hindered the author's wish to gather information from both younger and older generation experiences of *ukufuduka* and how it affected the Gonde tribe of Manguzi, KwaZulu Natal Province. The other limitation of the study was the lack of contextual understanding, including social, cultural, historical, political, and environmental factors. Since the study focused on a single tribe, it may have overlooked the interactions and dynamics with other groups within the community. Another limitation was the restricted applicability of the results, as they may not be generalizable to other tribes or communities, thereby limiting the broader relevance of the study. Additionally, the researcher faced complex ethical considerations when studying a single tribe within a diverse community.

Finally, there was a potential risk of overgeneralizing the findings, which could lead to applying them too broadly and overlooking variations within the tribe or community.

6.3 Study implications/ Recommendations

It is recommended that the finding of this study should contribute to expanding the scholarship of the anthropology of space and place, cultural and linguistic anthropology. The study also recommends that the lived experiences of the Gonde tribe should inform the schooling curriculum of the South African History subject and that the artifacts of the tribe should be preserved so that future generations will celebrate the life of the heroes and heroines of the tribe. Lastly the study recommends that future research in anthropology should ethnographically continue to understand the impact of warfares, growing hybrid communities, assimilation, acculturation, deterritorialisation, reterritorialisation, and the cultural extinction of indigenous cultural identities because of *ukufuduka*.

6.4 Suggestions for future research

The Aboriginal cultures have not been thoroughly investigated, and there is very little literature on minority cultures. According to the census data accessed from Statistics South Africa, minority cultures are classified as "other." Within this category of "other," there may be underlying causes of subjugation, and further research on minority cultures is recommended. Due to the limited written or codified African cultural literature, this remains a gap that needs to be addressed by current and future researchers to contribute to this body of knowledge. Additionally, there is a generational gap that must be bridged by both current and future researchers in this field.

6.5 Key Conclusion

According to Oranga and Matere (2023), qualitative research explores and provides deeper, comprehensive, and detailed descriptions of phenomena from non-numeric data. The advantages of using qualitative studies include flexibility and spontaneity. It allows for the adaptation of interview items as the research progresses and as the need arises. Qualitative research as indicated by Oranga and Matere (2023) does not require a large study sample hence this study was concluded with a total number of 20 participants. The authors also indicate that qualitative research offers the opportunity to meet the respondents.

In this study, a focus group discussion method was utilised as a data collection tool which facilitated the primary investigator and the participants to meet because the FGD were facilitated by the primary investigator, who encouraged discussion with the participants. The primary investigator was asking questions and ensured that all the participants were actively involved in the discussions, thereby allowing for the collection and interpretation of non-verbal cues (smiles, frowns, tears) and offered the opportunity to seek clarification and gain a deeper understanding of the phenomena under study. Notably, the direct involvement of the researcher provided them the opportunity to get insightful and relevant responses from the participants. This chapter concludes the study by outlining the researcher's personal conclusions regarding the *ukufuduka* practice and the extinction of cultural heritage and identity. The study also reviewing the researcher's overall experiences and impressions during the research period.

The chapter also outlined some study implications and recommendations of the findings regarding the researcher, and the Gonde tribe who participated in the study. The study also found that the suppression of minority cultures by bigger cultures who are illegitimate in the very nature leads to the disgruntlement of the minority cultures. In this regard, the Gonde tribe as the first people in the area, but were smaller in number, were suppressed by the influx of other cultures especially the Thonga and Zulu tribes and that led to the disgruntlement of the Gonde tribe. This led to undesirable outcomes including the pseudo assimilation with the dominant tribes. They were pseudo because the Gonde tribe socially identified themselves with the dominant tribes not because they wanted to but because they were neglected in the province of KwaZulu Natal, in the Manguzi area.

These pseudo assimilations with the dominant tribe which are the Zulu and the Thonga tribes were pseudo because there was no willingness to assimilate with the Thonga or the Zulu tribes, but because of intercultural marriages this led to assimilation which is pseudo in very nature. The study also revealed the stubbornness and resilience of the Gonde tribe in the Manguzi area by confirming that within the Gonde tribe there are still generations of remnants of *ubenye* although through modernity there are intercultural marriages and the cross-pollination of culture. On the main, the Gonde tribe is much more concerned about the retention of their lost cultural identity and heritage. This is grounded on the belief that they remain answerable to their ancestors as they expressed "*siyofike sithini kobab' okhulu*".

The study praises the use of qualitative studies to study cultures to record their emic perspectives of their lived realities. Future scholars in anthropology are encouraged to continue with the use of qualitative studies not because they favour small samples but because they immerse researchers in the lived realities of the studied populations. The scholars interested in pursuing the anthropology of space are encouraged to use the social constructivism theory coupled with the social identity theory. These two theoretical perspectives local anthropologists in the real world are able to record deep seated narratives of people who recall being troubled by *diffusion* patterns. The use of qualitative research methods in anthropology continues to recognise deep seated narratives of the studied population.

7. Reference list

7.1 Primary sources

- Felgate, W.S. (1982). The Tembe Thonga of Natal and Mozambique: An Ecological Approach. In Krige, E.J. (ed). Occasional Publications No. 1. Department of African Studies. Durban: University.
- Kgatla, S. T. (2013). Forced removals and migration: a theology of resistance and liberation in South Africa. *Missionalia*, 41(2), 120-132.
- Kari, U., Malasowe, G., & Collins, O. (2018). A Study of illegal migration trends and the Pull and Push factors in Nigeria, 2011-2017. *World Journal of Innovative Research (WJIR)*, 5(6), 53-60.
- Mathebula, M. (2017). Some Notes on the Early History of the Tembe 1280 AD– 1800 AD. Xitsonga Heritage Foundation. Available at: sanewsagency@webmail.co.za.
- Ngubane, S. E. (2021). Identity Construction in Kwangwanase Personal names. *Indilinga-African Journal of Indigenous Systems*, 20(1), 27-41.
- Strang, D., & Meyer, J. W. (1993). Institutional conditions for diffusion. *Theory and Society* 22(1), 487-511.
- Zhang, H., & Mace, R. (2021) Cultural extinction from an evolutionary perspective. *Evolutionary Human Science*,3(1), e30, 1-20.

7.2 Unpublished sources

- Becker, E. (2020). The displacement of a Northern Cape Community: An Anthropological Approach [master's treatise, University of South Africa, Pretoria].
- di Milano, P. (2021). The Positive Significance of Cultural Appropriation in the Context of Intercultural Communication. Unpublished thesis.
- Dlamini, M. S. (2022). Migration and Diaspora: A Case Study Probing Socio-Cultural Challenges Experienced by African Migrants in Port Shepstone, Kwa-Zulu Natal [master's dissertation, University of KwaZulu-Natal, Durban].
- Eigelaar-Meets, I. (2018). Internal migration in post-apartheid South Africa: The cases of the Western and Northern Cape [doctoral thesis, Stellenbosch University, South Africa].
- Gumede, N.G. (2018). Local Community Participation in Coastal Tourism: Experiences from Nonoti Beach in Kwazulu-Natal [doctoral thesis, University of KwaZulu-Natal, Durban].
- Langkos, S (2014). *Athens as an international tourism destination: An empirical investigation into the city's imagery and the role of the local DMOs* [master's thesis. University of Derby, United Kingdom.

Maombera, P. (2018). Zimbabwean migrant parents and changing immigration law in South Africa. Understanding migrant parents and their responses to South Africa' immigration policy amendments on the cross- border movement of children and impact on migrant parents [master's dissertation, University of Pretoria, South Africa].

Zondi, B.P. (2018). The Life and Experiences of Young Women (19-35 Years) Living on The Streets of Pietermaritzburg CBD and Surroundings [doctoral thesis, University of KwaZulu- Natal, Pietermaritzburg].

7.3 Published sources

Allen, B. J. (2023). *Difference matters: Communicating social identity*. Waveland Press.

Al-Hammadi M.I. (2023). Deterritorialization in the context of cultural heritage and globalizing Msheireb downtown Doha. *Front. Sustain. Cities* 5:1186781. doi: 10.3389/frsc.2023.1186781.

Almkhelif, S.N.M. (2021). Cultural Hegemony in Chinua Achebes Things Fall Apart: A Postcolonial Analysis. *Rimak International Journal of Humanities and Social Sciences*. Vol. 4. <http://dx.doi.org/10.47832/2717-8293.15.13>.

Abel, M. (2019). Long-Run Effects of Forced Resettlement: Evidence from Apartheid South Africa. *The Journal of Economic History*, 79, 1-39.

Achankeng, F.I. (2013). Conflict and conflict resolution in Africa: Engaging the colonial factor. *AJCR* 2013/2 accord.org.za.

Aguas, P. P. (2022). Fusing approaches in educational research: Data collection and data analysis in phenomenological research. *The Qualitative Report*, 27(1), 1-20.

Alessi, E.J. and Kahn, S., 2023. Toward a trauma-informed qualitative research approach: Guidelines for ensuring the safety and promoting the resilience of research participants. *Qualitative Research in Psychology*, 20(1), pp.121-154.

Alvi, M.H. (2016). A manual for selecting sampling techniques in research. Pakistan: University of Karachi, Iraq University. <https://mpra.ub.uni-muenchen.de/70218/1/>.

Aktaş-Polat, S., & Polat, S. (2020). A theoretical analysis of food meaning in anthropology and sociology. *Tourism: An International Interdisciplinary Journal*, 68(3), 278-293.

Ary, D., Jacobs, L.C., Irvine, C.K.S. and Walker, D. (2013). *Introduction to Research in Education*. 9th ed. Australia. Wadsworth, Cengage Learning.

Babbie, E.R. (2014). *The Basic of Social Research*. 6th ed. Belmont, CA: Wadsworth Cengage learning.

Bag, M. (2017). Industrialization: A critical Analysis of Gender Inequality through the Anthropological Lens. *"IOSR" Journal of Humanities and Social Sciences (IOSR- JHSS)*, Vol.22 (9), pp37-46.

- Banton, M. (2015). *What We Now Know About Race and Ethnicity*. United Kingdom: Berghahn Books.
- Bates, G., Le Gouais, A., Barnfield, A., Callway, R., Hasan, M.N., Koksai, C., Kwon, H.R., Montel, L., Peake-Jones, S., White, J. and Bondy, K., 2023. Balancing autonomy and collaboration in large-scale and disciplinary diverse teams for successful qualitative research. *International Journal of Qualitative Methods*, 22, p.16094069221144594.
- Beach D and Arrazola BV (2019) Ethical review boards. Constitutions, functions, tensions and blind spots. In: Busher H and Fox A (eds) *Implementing Ethics in Educational Ethnography: Regulation and Practice*. Milton: Routledge, 32–47.
- Bean. F.D. & Brown. S.K. (2023). *Selected Topics in Migration Studies. Introduction*. Germany: Springer Nature Switzerland. IX-XI.
- Bernard, H.R. and Gravlee, C.C. (2015). 2nd ed. *Handbook of Methods in Cultural Anthropology*. New York: Rowman and Littlefield.
- Bertolin, C. (2019). Preservation of cultural heritage and resources threatened by climate change. *Geosciences*, 9(6), 250. <https://doi.org/10.3390/geosciences9060250>
- Bhandari, P. (2022). *Ethical consideration in research/ types and examples*. <https://www.scribbr.com/methodology/research-ethics/>.
- Bhardwal, P. (2019). Types of sampling in research. *Journal of the Practice of Cardiovascular Sciences*.5.157.10.4103/jpcs-62-19
- Bhugra, D. (2004). Migration, Distress, and Cultural Identity. *British Medical Bulletin*, 69(1), 129-141.
- Boas, F. (1938). *General Anthropology*. Boston: D.C. Heath and Company.
- Bodley, J.H., 1990. *Victims of Progress*. Mountain View. *California: Mayfield*. [Victims of progress : Bodley, John H : Free Download, Borrow, and Streaming : Internet Archive](#)
- Bonvillain, N. (2019). *Language, culture, and communication: The meaning of messages*.
- Bard College, Simon's Rock. Rowman & Littlefield. [Language, Culture, and Communication: The Meaning of Messages, Eighth Edition - 9781538114810 \(rowman.com\)](#).
- Burger, J. (1987). Report from the frontier: The state of the world's Indigenous peoples. *Cultural Survival*.
- Braun, V. and Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology* 3(2): pp77 – 101. 42.
- Braun, V. and Clarke, V., 2022. Conceptual and design thinking for thematic analysis. *Qualitative psychology*, 9(1), p.3.

- Brown, N., McIlwraith, de Gonzalez, L.T. (2020). Perspectives: An open introduction to cultural anthropology. <https://perspectives.americananthro.org/>.
- Bruzzone, M. (2020). Understanding migration: why “push factors” and “pull factors” do not explain very much. Policy brief. Part of an occasional series. U.S. Committee for refugees and immigrants. <https://refugees.org/wp-content/uploads/2020/12/27.20-Policy-Brief.pdf>.
- Bryant, A.T. (1929). Olden Times in Zululand and Natal. Cape Town: Struik.
- Bryman, A. (2008). Social research method. London: Oxford University Press.
- Campbell, J. & Grane, A (2016). 6 Issues to Watch in Africa in 2016. Council on Foreign Relations, The National Interest, January 16, 2016.
- Caza, B. B., Vough, H., & Puranik, H. (2018). Identity work in organisations and occupations: Definitions, theories, and pathways forward. *Journal of Organizational Behaviour*, 39(1), 889-910.
- Casteel, A., & Bridier, N.L. (2021) Describing populations and samples in doctoral student research. *International Journal of Doctoral Studies*, 16 (2021), 339-362.
- Chen, Z. (2017). Place and Space: A Review of Landscape Anthropology Research. *Landsc. Archit. Front.* 2017, vol 5. Issue (2): 8-23. [Doi: 10.15302/j-laf-20170202](https://doi.org/10.15302/j-laf-20170202).
- Christou, P.A., 2022. How to use thematic analysis in qualitative research. *Journal of Qualitative Research in Tourism*, 3(2), pp.79-95.
- Cole, Nicki Lisa (2020). "Understanding Acculturation and Why It Happens." ThoughtCo, PhD. [thoughtco.com/acculturation-definition-3026039](https://www.thoughtco.com/acculturation-definition-3026039).
- Collier, P. & Hoeffler, A. (2000). Greed and grievance in civil war. Washington DC: World David. B. J. (2008). Peace and conflict in Africa. London. Zed Books.
- Coskun, G. (2021). Cultural diffusion theory and tourism implications. *International Journal of Geography and Geography Education (IGGE)*, 43(1), 358-364.
- Creswell, J.W. (2014). Research design: Qualitative, quantitative, and mixed methods approaches. 4th ed. Thousand Oaks. Sage Publications.
- Crossman, A. (2023) "Understanding Diffusion in Sociology." ThoughtCo, [thoughtco.com/cultural-diffusion-definition-3026256](https://www.thoughtco.com/cultural-diffusion-definition-3026256).
<https://www.thoughtco.com/cultural-diffusion-definition-3026256#:~:text=Things%20that%20are%20spread%20through%20diffusion%20include%20ideas%2C,societies%20developed%20the%20cultures%20that%20they%20have%20to>.
- Department for International Development (2001). The causes of conflict in Africa. Consultation document. Foreign and Commonwealth Office, London: United Kingdom.

- Diah, N.M., Hossain, D.M., Mustari, S., & Ramli, N.S. (2014). "An overview of the Anthropological Theories". *International Journal of Humanities and Social Science*, 4(10,1):155-164.
- Di Masso, A., Williams, D.R., Raymond, C.M., Buchecker, M., Degenhardt, B., Devine-Wright, P., Hertzog, A., Lewicka, M., Manzo, L., Shahrada, A. and Stedman, R., 2019. Between fixities and flows: Navigating place attachments in an increasingly mobile world. *Journal of environmental psychology*, 61, pp.125-133.
- Doerschler, P. (2006). Push-pull factors and immigrant political integration in Germany. *Social Science Quarterly*, 87(1), 1100-1116.
- Drisko, J. W. (2024). Transferability and Generalization in Qualitative Research. *Research on Social Work Practice*, 35(1), 102-110. <https://doi.org/10.1177/10497315241256560>.
- Dustmann, C., & Tommaso, F. (2014). The fiscal effects of immigration to the UK. *The Economic Journal*, 124(1), F593–F643.
- Encyclopedia Britannica (2020). Africa Continent. Accessed online 29 June 2021.
- Ezedimbu, C., Agba, E. and Olufunmilande, F. (2022). Cultural Appropriation and Cancel Culture: A Global Survey. *Global Partners in Education Journal – Special Edition*. Vol. 10(2) <http://www.gpejournal.org> ISSN 2163-758X.
- Eko, L. (2021). Deterritorialization. *wbeos1786.tex V1 - 03/25/2021.:* <https://www.researchgate.net/publication/367368083>
- Farrell, J., Burow, P.B., McConnell, K., Bayham, J., Whyte, K. and Koss, G., 2021. Effects of land dispossession and forced migration on Indigenous peoples in North America. *Science*, 374(6567), p. eabe4943.
- Francesco, C. (2018). Drivers of migration: why do people move? *Journal of Travel Medicine*, Volume 25, Issue 1, tay040, <https://doi.org/10.1093/jtm/tay040>.
- Galdas, P. (2017). Revisiting Bias in Qualitative Research: Reflections on Its Relationship With Funding and Impact. *International Journal of Qualitative Methods*, 16(1). <https://doi.org/10.1177/1609406917748992> (Original work published 2017).
- Gazi, I. (2015). *Social identity theory*. <https://www.researchgate.net/publication/281208338>.
- Garvey, C. M., & Jones, R. (2021). Is there a place for theoretical frameworks in qualitative research? *International Journal of Qualitative Methods*, 20, 1609406920987959.
- Gelinas, L., White, S.A. and Bierer, B.E., 2020. Economic vulnerability and payment for research participation. *Clinical Trials*, 17(3), pp.264-272.
- George, T. (2023). *What is a Focus Group | Step-by-Step Guide & Examples*. Scribbr. Retrieved November 6, 2023, from <https://www.scribbr.com/methodology/focusgroup/>.
- Glowacki, L., Wilson, M. L. & Wrangham, R. W. (2020). The evolutionary anthropology of war, *Journal of Economic Behavior & Organization*, Volume 178, pp 963-982, ISSN 0167-2681 <https://doi.org/10.1016/j.jebo.2017.09.014>.

- Gordon, M. (1964). *Assimilation in American Life: The role of Race, Religion, and National Origins*. New York: Oxford University Press.
- Gupta, A. & Ferguson, J. (1997). *Culture, Power, Place: Ethnography at the End of an Era*. In *Culture, Power, Place: Explorations in Critical Anthropology*. Durham: Duke University Press.
- Hamann H, Khaluf Y, Botev J, Divband Soorati M, Ferrante E, Kosak O, Montanier J-M, Mostaghim S, Redpath R, Timmis J, Veenstra F, Wahby M and Zamuda A (2016) *Hybrid Societies: Challenges and Perspectives in the Design of Collective Behavior in Self-organizing Systems*. *Front. Robot. AI* 3:14. <http://doi.org/10.3389/frobt.2016.0001>.
- Hamilton, M, Lobo, J., Rupley, E, Youn, H & West, G. (2016). The ecological and revolutionary energetics of hunter- gatherer residential mobility. *Evolutionary Anthropology: issues, News, and Reviews*.25.10.1002/evan.21485.
- Hanneng, D. (2020). The Anglo-Kuki War as a response to changing British geopolitics. *Against the Empire: Polity, Economy and Culture during the Anglo-Kuki War, 1917-1919*, 53.
- Hansen, M. (2013) New geographies of conservation and globalisation: the spatiality of development for conservation in the iSimangaliso Wetland Park, South Africa, *Journal of Contemporary African Studies*, 31:3, 481-502, DOI: 10.1080/02589001.2013.807566.
- Hardy, M. & Bryman, A. (2004). *Handbook of data analysis*. London: SAGE Publications.
- Henning, E., Van Rensburg, W. and Smith, B. (2004). *Finding your way in qualitative Research*. Pretoria: Van Schaik Publishers.
- Hinkosn, M. (2019). Locating a zeitgeist: Displacement, becoming and the end of alterity. *Critique of Anthropology* 2019, Vol. 39(3) 371–388. Sagepub.com/journals-permissions DOI: [10.1177/0308275X19856420](https://doi.org/10.1177/0308275X19856420).
- Hugill, P.J. (1996). Diffusion. In *Encyclopedia of Cultural Anthropology* David Levinson and Melvin Ember, eds. Pp. 344-45. New York: Henry Holt and Company.
- Humble, N. and Mozelius, P., 2022, May. Content analysis or thematic analysis: Similarities, differences and applications in qualitative research. In *European conference on research methodology for business and management studies* (Vol. 21, No. 1, pp. 76-81).
- Hahn, H. P. (2008). Diffusionism, Appropriation, and Globalization. Some Remarks on Current Debates in Anthropology. *Anthropos*, Bd. 103, H. 1., pp. 191-202. <https://www.jstor.org/stable/40466874>.
- Hall, K., & Posel, D. (2019). Fragmenting the Family? The Complexity of Household Migration Strategies in Post-apartheid South Africa. *Journal of Development and Migration*, 10(1). <https://doi.org/10.2478/izajodm-2019-0004>.

- Hamann H, Khaluf Y, Botev J, Divband Soorati M, Ferrante E, Kosak O, Montanier J-M, Mostaghim S, Redpath R, Timmis J, Veenstra F, Wahby M and Zamuda A (2016) Hybrid Societies: Challenges and Perspectives in the Design of Collective Behavior in Self-organizing Systems. *Front. Robot. AI* 3:14. doi: 10.3389/frobt.2016.00014.
- Hasty, J., Lewis, D. G & Snipes, M.M (2022). Introduction to Anthropology. *What is Kinship?* Houston, Texas. <https://openstax.org/books/introduction-anthropology/pages/1->
- Hatch, E. (1973). *Theories of Man & Culture*. New York and London: Columbia University Press.
- Hatch, P. (2016). *What motivates immigration to America? The League of Women Voters*. <https://docplayer.net/20795057-What-motivates-immigration-to-america-by-patricia-hatch.html>.
- Harwood, J. (2020). Social Identity Theory. In J. van den Bulck (Ed) *International Encyclopaedia of Media Psychology*. Wiley. <https://doi.org/10.1002/978111901107.iemp0153>.
- Ibrahim, H., Al-Sharif, F. Z., Satish, K. P., Hassen, L., & Nair, S. C. (2019). Should I stay or should I go now? The impact of "pull" factors on physician decisions to remain in a destination country. *International Journal of Health Planning Management*, 34(4): e1909-e1920.
- IEP (2021). Global Peace Index: Measuring peace in a complex world. <http://httpsreliefweb.int/repor://t/world/global-peace-index-2021>
- Iqbal, M., & Gusman, Y. (2015). Push and Pull factors of Indonesian migrant workers from Indramayu (West Java) to work abroad. *Mediterranean Journal of Social Sciences*, 5(1), 167-174.
- Joachim.K.(2021). Geo-economics. The interplay between geopolitics, economics, and investment. CFA institute Research Foundation. [Geo-Economics: The Interplay between Geopolitics, Economics, and Investments \(cfainstitute.org\)](https://www.cfainstitute.org/en/research/geo-economics-the-interplay-between-geopolitics-economics-and-investments).
- Johnson, C.N., 2024. *Military Veterans' Transition to Civilian Employment and Adjustment to Organizational Culture* (Doctoral dissertation, Grand Canyon University).
- Junod, H.A. (1962). *The Life of a South African Tribe*. New York: University Books Inc. New Hyde Park.
- Kafadar, T. (2021) Cultural heritage in social studies curriculum and cultural awareness of middle school students. *International Journal of Progressive Education*, 17(2), 260-272. <http://10.29329/ijpe.2020.332.16>.
- Kauffman, P.R. (2022). "New guinea Romance: A survey of Margaret Mead's major writings relevant to her life and research methods in New Guinea". Research Report, Canberra, Australia. 40 pages. <https://doi.org/10.1080/00223344.2022.2039846>.
- Keeley, L. H. (1996). *War before civilization*. Oxford University Press.
- King, G., Wright, M., & Goldstein, M. 2023. Anthropological Theories: *Diffusionism and Acculturation*. <https://anthropology.ua.edu/theory/diffusionism-and-acculturation/>.

- Kissel M, Kim NC. (2019). The emergence of human warfare: Current perspectives. *Am J Phys Anthropol.* 168: S67: 141–163. <https://doi.org/10.1002/ajpa.2375>.
- Kish Bar On, K., & Lamm, E. (2021). *The interplay of social identity and norm. Psychology in the evolution of human groups.* <https://philsci-archives.pitt.edu/id/eprint/19191>.
- Klimczuk, A. & Tomczyk, L. (2017). Bronislaw Malinowski, [in] Turner, B, Kivisto, P. Outhwaite, W, Kyung-SUP, C., Epstein, C. Ryan, J.M. (EDS.), *The Wiley- Blackwell Encyclopedia of social theory*, Wiley-Blackwell, London, pp. 1-3, <http://dx.doi.org/10.1002/9781118430873.est0225>.
- Klykken, F. H. (2022). Implementing continuous consent in qualitative research: *Qualitative Research. Sage journal.* Vol. 22(5) 795–810. <https://doi.org/10.1177/14687941211014366>.
- Kuklick, H. (1996). Diffusionism. In *Encyclopedia of Social and Cultural Anthropology*. Alan Barnard and Jonathan Spencer, eds. Pp, 160-162. London: Routledge.
- Kroeber, A. L. (1948). *Anthropology: Race, Language, Culture, Psychology, Prehistory*. New York and Burlingame: Harcourt, Brace & World, Inc.
- Kuhnt, J. (2019): Literature review: drivers of migration. Why do people leave their homes? Is there an easy answer? A structured overview of migratory determinants, Discussion Paper, No. 9/2019, ISBN 978-3-96021-099-3, Deutsches Institut für Entwicklungspolitik (DIE), Bonn, <https://doi.org/10.23661/dp9.2019>.
- Labra, O., Castro, C., Wright, R. and Chamblas, I., 2020. Thematic analysis in social work: A case study. *Global social work-cutting edge issues and critical reflections*, 10(6), pp.1-20.
- Larsen, H. G., & Adu, P. (2021). *The theoretical framework in phenomenological research: Development and application*. Routledge.
- Leblang, D & Peters, M.E (2022) immigration ang globalization (and deglobalization). *The annual review of political science.v25.USA.pp 377-399.* <https://www.annualreviews.org/errata/polisci>.
- Llull, J. (2017). The effect of immigration on wages: Exploiting exogenous variation at the national level. *Journal of Human Resources*, 53(1), 608–22.
- Madise, S. (2015). The Ngoni of Malawi (A History Revisited). SSRN Electronic Journal. 10.2139/ssrn.2587050.
- Malović, N., & Vujica, K. (2021). Multicultural society as a challenge for coexistence in Europe. *Religions*, 12(8), 615.
- Mamajanova, G. and Yu, R., 2022. LANGUAGE AND ECONOMIC DEVELOPMENT. *Экономика и социум*, (3-2 (94)), pp.186-189.

- Matthews, R. (2017). The cultural erosion of Indigenous people in health care. *Canadian Medical Association Journal Humanities. Medicine and Society*.vol189 (2) 78-79.DOI: <https://doi.org/10.1503/cmaj.160167> .
- May, J. (2013). *Poverty in South Africa: Taming globalization and inequalities. South Africa: The South African Constitution.*
- Mazrui, A. A. (1980). *African Condition: A Political Diagnosis.* New York. Cambridge University Press.
- Mbatha, M.P & Cebekhulu, M.B.P. (2022) Zulu tribe or Zulu Nation? An Historical analysis. *Indilinga African Journal of Indigenous Systems.* University of Zululand, South Africa.vol21(2). 141-156. doi:10.10520/ejc-linga_v21_2_a2.
- McFate, M. (2020). Considering Anthropology and Small Wars. *Small Wars & Insurgencies*,31(2),211-218. <https://doi.org/10.1080/09592318.2020.1714845>.
- McKibbin, K.J., Malin, B.A. and Clayton, E.W., 2021. Protecting research data of publicly revealing participants. *Journal of Law and the Biosciences*, 8(2), p. 1sab028.
- Meyer, S., Mandl, S., Nuisssl, D. G. & Strobel, A. (2022). Responsibility in Hybrid Societies: concepts and terms. *AI and Ethics* (2023) 3:25–48 <https://doi.org/10.1007/s43681-022-00184-2>.
- Mertania, Y. and Amelia, D., (2020). Black Skin White Mask: Hybrid identity of the main character as depicted in Tagore's *The Home and The World*. *Linguistics and Literature Journal*, 1(1), pp.7-12.
- Miller, L. H. (2021). *Resistance to Paying Taxes: The Case of Colonial Natal, 1906* (Doctoral dissertation, University of Johannesburg).
- Mogashoa, T. (2014). Applicability of constructivist theory in qualitative educational research. *American International Journal of Contemporary Research*, 4(7).51-59.
- Mohajan, H. K. (2020). Quantitative research: A successful investigation in natural and social sciences. *Journal of Economic Development, Environment and People*, 9(4), 50-79.
- Mohammed, Isa & Salifu, Samuel. (2021). *An Analysis of the Causes and Dynamics of African Conflicts.* Vol. 5. 156-165.
- Mtengu, Sizwe & Green, Paul. (2016). Forestry Stewardship Council in Relation to Market Accessibility by Small Scale Timber Growers: A Case in KwaZulu-Natal. *Journal of human ecology* (Delhi, India). 56. 283-294. 10.1080/09709274.2016.11907065.
- Muzari, T., Shava, G. N., & Shonhiwa, S. (2022). Qualitative research paradigm, a key research design for educational researchers, processes, and procedures: A theoretical overview. *Indiana Journal of Humanities and Social Sciences*, 3(1), 14-20.
- Naeem, M., Ozuem, W., Howell, K. and Ranfagni, S., 2023. A step-by-step process of thematic analysis to develop a conceptual model in qualitative research. *International Journal of Qualitative Methods*, 22, p.16094069231205789.

- Nafziger, E.W, Stewart F. Vayrynen R. (eds.) (2000). War, hunger, and displacement: the origin of humanitarian emergencies. Oxford University Press.
- Nassaji, H. (2020). Good qualitative research. *Language Teaching Research*, 24(4), 427-431.
- Newman, P.A., Guta, A. and Black, T., (2021). Ethical considerations for qualitative research methods during the COVID-19 pandemic and other emergency situations: Navigating the virtual field. *International Journal of Qualitative Methods*, 20, p.16094069211047823.
- Ndlovu-Gatsheni, S., (2018). *Epistemic freedom in Africa: Deprovincialization and decolonization*. Routledge.
- Ndlovu-Gatsheni, S.J., (2020). *Decolonization, development and knowledge in Africa: Turning over a new leaf*. Routledge.
- Ndlovu-Gatsheni, S.J., (2021). The cognitive empire, politics of knowledge and African intellectual productions: Reflections on struggles for epistemic freedom and resurgence of decolonisation in the twenty-first century. *Third World Quarterly*, 42(5), pp.882-901.
- Ndlovu-Gatsheni, S.J., (2023). Intellectual imperialism and decolonisation in African studies. *Third World Quarterly*, pp.1-18.
- Ndlovu-Gatsheni, S.J., (2023). Ten challenges in reconfiguring African Studies. *Review of African Political Economy*, pp.1-18.
- Nxumalo, S. (2022). Colonial Intrusion and the Dispute over Leadership of the Nzama People in Kranskop, KwaZulu-Natal, 1880s to 1928. *South African Historical Journal*, 74(3), 450-472.
- O'Brien, M.J., Lyman, R.L., Mesoudi, A. & VanPool, T.L. (2010) Cultural traits as a unit of analysis. Pub Med Central-NCBI. U.S National Library of Medicine (NLM). U.S.A. The royal society publishing. <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC2981907/>.
- Obilor, E. I. (2023). Convenience and purposive sampling techniques: Are they the same. *International Journal of Innovative Social & Science Education Research*, 11(1), 1-7.
- O'Donoghue, K., 2023. Learning analytics within higher education: Autonomy, beneficence and non-maleficence. *Journal of Academic Ethics*, 21(1), pp.125-137.
- Olivier, R. (2013). *Holy Ignorance: When Religion and Culture Part Ways*. New York: Oxford University Press. [ISBN 978-0-19-932802-4](https://www.oxfordup.com/9780199328024).
- Oranga, J., & Matere, A. (2023). Qualitative Research: Essence, Types and Advantages. *Open Access Library Journal*, 10(12), 1-9.
- Otočan, D. C. (2017, September). The effect of globalisation on culture and cultural heritage. In *Congress* (p. 55).

- Pandey, P. & Pandey, M.M. (2015). Research Methodology Tools. Bridge Center. Romania, European Union. [RESEARCH METHODOLOGY TOOLS AND TECHNIQUES.pdf \(vnbrims.org\)](#) accessed on the 07 November 2023.
- Pandey, P., & Pandey, M. M. (2021). *Research methodology tools and techniques*. Bridge Center.
- Patton, M.Q. (2017). *Qualitative Research and Evaluation Methods*. 4th ed. Thousand Oaks: Sage.
- Peel, K.L., 2020. A beginner's guide to applied educational research using thematic analysis. *Practical Assessment Research and Evaluation*, 25(1).
- Phillips, E.M & Pugh, D.S. (1994). *How To Get a PhD: A Handbook for Students and Their Supervisors*. second Ed. Buckingham: Open University Press.
- Popescu, M. L, Buzoianu, O.A.C, Troaca & Lazar, V. (2021) Analysis of the impact of globalization on the global labor force. *Globalisation and its socio-economic consequences 2020*. SHS Web of conferences 92,07051(2020) <https://doi.org/10.1051/shsnf/2021927051>.
- Prato, G. & Pardo, I. (2013). Urban Anthropology. *Urbanities*, Vol. 3 · No 2 · https://www.researchgate.net/publication/341150961_GB_Prato_I_Pardo_-_Urban_Anthropology.
- Pyo, J., Lee, W., Choi, E. Y., Jang, S. G., & Ock, M. (2023). Qualitative research in healthcare: necessity and characteristics. *Journal of preventive medicine and public health*, 56(1), 12.
- Quamrul, A. and Oded, G. (2007).: Cultural assimilation, cultural diffusion, and the origin of the wealth of nations, Working Paper, No. 2007-03, Brown University, Department of Economics, Providence, RI.
- Ramírez, C. S. (2020). *Assimilation: An Alternative History*. United States: University of California Press.
- Reid, R.J. (2012). *Warfare in African History*.
- Renfrew, C. (1990). *Archaeology and language: The puzzle of Indo-European origins*. CUP Archive. Spacey J. (2020) .12 examples of cultural diffusion. <https://simplicable.com/culture/cultural-diffusion>.
- Richard A. Rogers, (2006). "From Cultural Exchange to Transculturation: A Review of Reconceptualization of Cultural Appropriation," *Communication Theory* vol.16, p. 474-503.
- Robinson, O.C., 2022. Conducting thematic analysis on brief texts: The structured tabular approach. *Qualitative Psychology*, 9(2), p.194.
- Rodríguez-Dorans, E. and Jacobs, P., (2020). Making narrative portraits: a methodological approach to analysing qualitative data. *International Journal of Social Research Methodology*, 23(6), pp.611-623.

- Roche, G. (2022) 'The World's Languages in Crisis (Redux): Transforming Global Linguistic Injustice', *Emancipations: A Journal of Critical Social Analysis*, 1(2), article 8.
- RSA (Republic of South Africa). (1950). *The Group Areas Act 41 of 1950*. https://www.saha.org.za/nonracialism/group_areas_act_act_no_41_of_1950.htm.
- Said, S. Y., & Hamzah, S. N. A. A. (2020). Impact of urbanisation on cultural identity and townscape characteristics of Kuala Lumpur China town, Malaysia. *WIT Transactions on The Built Environment*, 197, 77-88.
- Salazar, N.B. & Smart, A. (2011). Anthropological Takeson (Im) Mobility, identities, 18(6), i-ix, DOI:10.1080/1070289X.2012.683674. <https://doi.org/10.1080/1070289X.2012.683674>.
- Salazar, N.B. (2013). *Anthropology*. 18:6, i-ix, DOI: 10.1080/1070289X.2012.683674.
- Sallabank, J. & Austin, P. (2022). *Endangered Languages*. [10.4324/9781003082637-31](https://doi.org/10.4324/9781003082637-31).
- Salemink, O. (2021). Anthropologies of Cultural Heritage. In L. Pederson & L. Cligger (Eds.). *The SAGE Handbook of Cultural Anthropology* (pp. 423-441). SAGE Publications.
- Salmona, M. and Kaczynski, D., 2024. Qualitative data analysis strategies. In *How to Conduct Qualitative Research in Finance* (pp. 80-96). Edward Elgar Publishing.
- Sarantakos, S. (2013). *Social Research*. 4th ed. New York: Palgrave Macmillan Publications.
- Scholvin, Sören & Wigell, Mikael. (2018). Geo-economics as a concept and practice in international relations: surveying the state of the art. Schutt, R.K. (2006). *Investigating the Social World*. Thousand Oaks: SAGE Publications.
- Sesana, E., Gagnon, A.S., Ciantelli, C., Cassar, J. and Hughes, J.J., 2021. Climate change impacts on cultural heritage: A literature review. *Wiley Interdisciplinary Reviews: Climate Change*, 12(4), p.e710.
- Seremetakis, C. N. (2017). *An Introduction to Cultural Anthropology*. United Kingdom: Cambridge Scholars Publishing.
- Shamala, Dr. (2021). The Push and Pull Factors of Migration – A Study of Migrant Construction Workers in Bangalore. *IARJSET*. 8. 10.17148/IARJSET.2021.81015.
- Shaheen, M. & Pradhan, S. & Ranajee, R. (2019). Sampling in Qualitative Research. [10.4018/978-1-5225-5366-3.ch002](https://doi.org/10.4018/978-1-5225-5366-3.ch002).
- Struwig, F.W & Stead, G.B. (2001). *Planning, Designing and Reporting Research: Introducing the research process*. Hanli Venter. Cape Town. Pearson Education South Africa.
- Soltis, J., Boyd, R., & Richerson, P. J. (1995). Can group-functional behaviors evolve by cultural group selection? An empirical test. *Current Anthropology*, 36(3), 473–494.

- Spencer-Oatey, H., & Franklin., P. (2012). *What is culture? A compilation of quotations*. https://warwick.ac.uk/fac/soc/al/globalpad-rip/openhouse/interculturalskills_old/core_concept_compilations/global_pad_-_what_is_culture.pdf.
- Stade, R. (2015). *International Encyclopaedia of the Social and Behavioral Sciences* (2nd ed.). <https://www.ojp.gov/sites/g/files/xyckuh241/files/media/document/encyclopediascience.pdf>.
- Statistics South Africa. Census (2022). <https://census.statssa.gov.za/>.
- Subedi, K.J. (2021). Determining the sample in qualitative research. *Scholar's Journal*, 4, 1-13. <https://www.nepjol.info/index.php/scholars>.
- Thakur, Harish. (2021). *Research Design*. Research methodology in social science (A short manual). Corvete: New Delhi. pp175.
- The Intergovernmental College of arms and traditional societies. (2023). Tracing roots: The significance of family trees in traditional societies. <https://collegeofarms.euclid.int/tracing-roots-the-significance-of-family-trees-in-traditional-societies/#:~:text=In%20traditional%20societies%20around%20the,lineage%2C%20tracing%20ancestors%20through%20generations>.
- Thiong'o, Ngugi wa (1986). *Decolonizing the Mind.: The Politics of Language in African Literature*. East African Publishers Ltd.
- Thomas, F. B. (2022). The role of purposive sampling technique as a tool for informal choices in a social Sciences in research methods. *Just Agriculture*, 2(5), 1-8.
- Thompson, R.H. (1996) Assimilation. In *Encyclopedia of Social and Cultural Anthropology*, vol. 1. David Levinson and Melvin Ember, eds. Pp.112-15. New York: Henry Holt and Company.
- Ticktin, M. and Youatt, R. (2022). Intersecting Mobilities Beyond the Autonomy of Movement and Power of Place. *Borderlands Vol 21 | No 1 2022*. DOI | Vol 21 | No 1 2022 10.21307.
- Titiev, M. (1958). *Introduction to Cultural Anthropology*. New York: Henry Holt and Co.
- Tracy, S.J., 2024. *Qualitative research methods: Collecting evidence, crafting analysis, communicating impact*. John Wiley & Sons.
- Tustin, D.H., Ligthelm, A.A., Martins, J.H. & van Wyk, H d J. 2005. *Marketing research in practice*. Pretoria: University of South Africa Press.
- Turchin, P. (2016). *Ultrasociety: How 10,000 years of war made humans the greatest cooperators on Earth*. Beresta Books.
- Ugwu, Chinyere & Val, Eze (2023). *Qualitative Research*. Extension, Kiu Publication. 8. 20-35.

- United Nations (1960). United Nations General Assembly Resolution 1514 (XV) of 14th December entitled “Declaration on the Granting of Independence to Colonial Countries and Peoples”
- Urbaniski, M. (2022). Comparing Pull and Push factors affecting migration. *Economies*, 10(1) <https://www.mdpi.com/2227-7099/10/1/21>
- Vanyoro, K., 2024. *Migration, Crisis and Temporality at the Zimbabwe–South Africa Border: Governing Immobilities*. Policy Press.
- Varpio, L., Paradis, E., Uijtdehaage, S., & Young, M. (2020). The distinctions between theory, theoretical framework, and conceptual framework. *Academic Medicine*, 95(7), 989-994.
- Van Manen, M., & van Manen, M. (2021). Doing phenomenological research and writing. *Qualitative Health Research*, 31(6), 1069-1082.
- van Manen, M. (2023). *Phenomenology of Practice: Meaning-Giving Methods in Phenomenological Research and Writing* (2nd ed.). Routledge. <https://doi.org/10.4324/9781003228073>.
- Vineeta, K. (2021). Diffusion theory of cultural growth. *Anthromania*. <https://www.google.com/amp/s/www.anthromania.com/2021/12/17/diffusion-theory-of-cultural-growth/%3famp=1>.
- Wadsworth, J. (2011). *Immigration and the UK Labour Market: The Evidence from Economic Research*. <https://cep.lse.ac.uk/pubs/download/pa014.pdf>.
- Wa Thiong'o, N., (2023). *Homecoming*. Bloomsbury Publishing.
- Werbner, R. (2021). Victor Turner’s voyage of discovery”, *Anthropology after Gluckman: The Manchester School, colonial and postcolonial transformation*. Manchester university press. <https://doi.org/10.7765/9781526138019.00014>.
- Wei, Z. (2004). *Applied Research for Hospitality and Tourism*. Singapore: McGraw-Hill.
- Williams, H. (2021). The meaning of “Phenomenology”: Qualitative and philosophical phenomenological research methods. *The Qualitative Report*, 26(2), 366-385. 10.46743/2160-3715/2021.4587.
- Willie, M.M. (2022). Differentiating between population and target population in research studies. *International Journal of Medical Science and Clinical Research Studies*. Vol 2 (6) pp521-523. <https://doi.org/10.47191/ijmscrs/v2-i6-14>.
- Winthrop, R. H. (1991). *Dictionary of Concepts in Cultural Anthropology*. New York: Greenwood.
- South African History Online (2020). The Impact of Colonialism. <https://www.sahistory.org.za/article/impact-colonialism>.
- Xu, W. and Zammit, K., 2020. Applying thematic analysis to education: A hybrid approach to interpreting data in practitioner research. *International journal of qualitative methods*, 19, p.1609406920918810.

Zaheer, A & Chaudhry, A.G & Ali, S.H. (2022). Identity Crisis among Migrants after Partition of 1947: A Case Study of Daultala Gujjar Khan. *Global Regional Review*. VII. 102-109. 10.31703/grr.2022(VII-I).11.

Zhang, H & Mace, R. (2021). Cultural extinction in evolutionary perspective - in "Celebrating the 150th anniversary of the Descent of Man" Special Collection. *Evolutionary Human Sciences*. 3. E30. 10.1017/ehs.2021.25.

https://www.researchgate.net/publication/351228325_Cultural_extinction_in_evolutionary_perspective_-_in_Celebrating_the_150th_anniversary_of_the_Descent_of_Man_Special_Collection

Zoelle, D. (2011). *Push Factors: Immigration as a Consequence of Development Lending*. https://papers.ssrn.com/sol3/papers.cfm?abstract_id=1766761.

Zhou, D. (2022). Mobility and interlinkage: the transformation and new approaches for anthropological research. *International Journal of Anthropology and Ethnology*. Vol6 (1). <https://doi.org/10.1186/s41257-022-00072-x>.

Figure1: Manguzi map-

Source: [Manguzi Map | South Africa Google Satellite Maps \(maplandia.com\)](#).

Figure 4. Geographical location of the KwaDapha community at Bhanga Nek, Kosi Bay.

Source: IWPA (2009). Melissa Hansen (2013).

Figure 5: Malangeni map [Malangeni umkhanyakude - Search \(bing.com\)](#).

APPENDICES



Appendices A: Informed Consent Document

Dear Participant,

My name is Mkhwanazi Andile (*student nr: [212530052](#)*). I am a master's student studying at the University of KwaZulu-Natal, Howard College Campus. The title of my research is: **The extinction of cultural heritage and identity because of “ukufuduka”: Probing emic experiences of the Gonde Tribe in Manguzi, KwaZulu Natal.** The aim of the study is to probe experiences of the Ngonde Tribe in Manguzi, KwaZulu Natal that was affected by colonialism, "izimpi zesigodi" warfare's, because of development and innovation, because of forced removals and because of the fear of death and political instabilities that may affect people. I am interested in interviewing you to share your experiences and observations on the subject matter.

Please note that:

- The information that you provide will be used for scholarly research only.
- Your participation is entirely voluntary. You have a choice to participate, not to participate or stop participating in the research. You will not be penalized for taking such an action.
- Your views in this interview will be presented anonymously. Neither your name nor identity will be disclosed in any form in the study.
- The focus group will last for an hour and half.
- These meetings will be at the community hall, school hall or any other location of your choice and comfort within or your home.
- The record as well as other items associated with the interview will be held in a password-protected file accessible only to myself and my supervisors. After a period of 5 years, in line with the rules of the university, it will be disposed by shredding and burning.
- If you agree to participate, please sign the declaration attached to this statement (a separate sheet will be provided for signatures)

I can be contacted at: School of Social Sciences, University of KwaZulu-Natal, Pietermaritzburg Campus, Scottsville, Pietermaritzburg. / Howard College Campus, Durban. Email: 212530052@stu.ukzn.ac.za; Cell: +2 0.

My supervisor is Dr Balungile Zondi who is located at the School of Social Sciences, Pietermaritzburg Campus of the University of KwaZulu-Natal. Contact details: email Zondil4@ukzn.ac.za; Phone number: 033 260 5289.

The Humanities and Social Sciences Research Ethics Committee contact details are as follows: HSSREC Office, Tel: 031 260 8350/4557/3587, Email: hssrec@ukzn.ac.za.

Thank you for your contribution to this research.



Appendice B: DECLARATION

I..... (*full names of participant*) hereby confirm that I understand the contents of this document and the nature of the research project, and I consent to participating in the research project.

I understand that I am at liberty to withdraw from the project at any time, should I so desire. I understand the intention of the research. I hereby agree to participate.

I consent / do not consent to have this interview recorded (if applicable)

SIGNATURE OF PARTICIPANT

DATE

.....



Appendice C: ISIBOPHEZELO

Mina (*amagama ophathekayo aphelele*) ngiyavuma ngiphinde ngiqinisekise ukuba ngiyayizwa futhi nginokuqonda okuphelele mayelana nencwadi engenhla nenhloso nqangi yocwaningo. ngakhoke ngiyavuma ukuba yinxenye yocwaningo

Ngichazeliwe futhi ngiyaqonda ukuba ngivumelekile ukulushiya phakathi ucwaningo noma inini uma sengifisa ukuhoxa ngingasaqhubeki ngibe yinxenye yalo. Ngiyayiqonda nenhloso yocwaningo ngakhoke ngiyavuma ukuba nami ngibe ingxenye yocwaningo.

Ngiyavuma/ angivumi ukuba kuqoshwe noma kusetshenziswe iziqopha mazwi ngesikhathi sokuqoqa ulwazi phecelezi “Interview”.

SIGINISHA YOPHATHEKAYO

USUKU

.....



Appendice D: Ifomu lemvumo enolwazi

Ukuthula kuwena ophathekayo.

Igama lami ngingu Andile Mkhwanazi isitshudeni saseNyuvesi yaKwaZulu Natali ngaphansi kwekolisi laseThusini (Howard College). Ngenza izifundo zemastazi inombolo yami yomfundi ithi 212530052. Ngenza ucwaningo ngesizwe samaGonde atholakala eManguzi, KwaZulu Natali. Isihloko socwaningo engulenzayo sumayelana nokushabalala kosiko, amagugu nobunikazi besizwe sama Ngonde ngenxa yokufuduka.

Inhloso yalolu cwaningo ukubheka ulwazi lwesizwe samaGonde ahlangebazana nezimpi zesigodi, ukuguquguquka kosikompilo nenhlalo, ukususwa ngenkani ezindaweni zobabomkhulu wabo kanye nokusabela izimpilo zabo ngenxa yepolitiki nokungahlaliseki okuphazamisa inhlalohle yabantu. Nginentshisekelo ekubuzeni isizwe sama Gonde ukuze baxoxe ngezigameko ezibehlele bezibona.

Ngicela wazi lokhu okulandelayo:

- Ulwazi oluzotholakala luzosetshenziselwa ucwaningo lwesikole kuphela. Ukuba yinxenye yalo cwaningo kumahhala. ayikho imali abantu ekumele bayilindele ngokuba yinxenye yocwaningo ngakhokhe uvumelekile ukuba yinxenye noma ungazibandakanyi kulo cwaningo uma ungavumelani nosekushiwo kulo cwaningo.
- Ngicela wazi ukuthi akukho muntu ozokujezisa ngesinqumo ozosithatha.
- Imibono yakho ngesikhathi sokuphendula imibuzo izobhalwa kufihlwe ubuwena ukuze kungaziwa ukuthi ubani waphendula wathini. Lokhu kusiza nanoma sekukhulunywa ezivusa uhlevana ukuba kungazi noyedwa ukuthi kwashiwo ngubani.
- Ukuphendula imibuzo kuzoba ihola nama minithi angamashumi amathathu.
- Le mihlangano izokuba semahholo omphakathi noma ezindaweni ezizokhethwa ngabantu abazoqokwa bendawo ngoba baziwa ukuba bazi konke okuphathelene nesizwe samaNgonde nabantu abonolwazi baziwa yibona ukuze abantu abazoba yinxenye bezokhululeka.
- Izinsizakusebenza okuhlenganisa imishini yokuqopha amazwi kuzosetshenziswa ngesikhathi sokuphendula imibuzo ukulekelela umfundo ngoba ngeke akukhumbule konke uma ebhala kuphela.

- Kuyobe sekuvikelwa ngephasiwedi esebenza njengokhiye owaziwa ngumfundi nomqaphi wakhe.
- Uma sekubhaliwe kwaqedwa kube sekudluliswa iminyama emihlanu bese iyasuswa kulandelwa imithetho yenyuvesi ebekiwe. Kuyenzeka ukuba kushiswe noma kudatshulwe bese amazwi wona abe esecishwa kugesi angaphinde atholakale.

Uma uvuma ukuba yinxenye yocwaningo ngicela usayine isivumelwano noma isibophezelo esigunyaza ukuba ube yinxenye yocwaningo.

Ngitholakala kulezindawo ezilandelayo: Isikole sesoshali sayensi, Inyuvesi yaKwaZulu-Natali, Pietermaritzburg khempasi, Scottsville, Pietermaritzburg. / Howard College Campus. Imeli: 212530052@stu.ukzn.ac.za/ [REDACTED]; inombolo yocingo: + [REDACTED]

Umqondisi wami uDokotela Balungile Zondi otholakala esikoleni sesoshali sayensi, ePietermaritzburg khempasi eNyuvesi yaKwaZulu-Natal. Imininingwane yakhe: ye imeli Z@ukzn.ac.za; Nombolo yocingo lwehhovisi: 033 260 5289.

Ikomidi lwezilimo zocwaningo lwezobuntu nesayensi yezenhlalakahle imininingwane yokuxhumana ime kanje: ihhovisi lokucwaninga le- HSSREC, ucingo: 031 260 8350/4557/3587, imeyili: hssrec@ukzn.ac.za.

Ngiyabonga ngegalelo lwakho kulo cwaningo.

Appendix E: Gatekeepers letter



University of KwaZulu Natal
238 Mazisi Kunene Rd
Glenwood, Durban
4041
09 November 2023

GONDE COMMUNITY MEMBER

██████████,

██████████

KwaNgwanase

3973

FOR ATTENTION PROFESSOR SIHAWUKELE NGUBANE

REQUEST FOR PERMISSION TO CONDUCT RESEARCH WITH THE GONDE TRIBE
AT MANGUZI, KWAZULU NATAL.

Dear Prof. Sihawukele Ngubane,

My name is Mkhwanazi Andile (*student nr: 212530052*). I am a master's student in Anthropology studying at the University of KwaZulu-Natal, Howard College Campus. The title of my research is: **The “ukufuduka” practice and the extinction of cultural heritage and identity: an emic experience of the Gonde Tribe of Manguzi, KwaZulu Natal.** The aim of the study is to probe experiences of the Gonde Tribe in Manguzi, KwaZulu Natal that was affected by colonialism, "izimpi zesigodi" warfare's, because of development and innovation, because of forced removals and because of the fear of death and political instabilities that may affect people. I am interested in conducting a focus group with the Gonde speakers to share their experiences and observations on the subject matter. This project will be conducted under the supervision of Dr Balungile. P Zondi.

I am hereby seeking your consent to approach Gonde speakers in the uMhlabuyalingana local municipality to provide participants for this study. I have provided you with a copy of my treaties, research proposal which includes copies of the major and consent forms to be used in the research process. The issuing of the Gatekeeper Clearance will expediate the process of being issued an ethical clearance which will be produced during data collection.

Upon completion of the study, I undertake to provide the uMhlabuyalingana local municipality (Gonde Tribe) with a bound copy of the full research report. If you require any further information, please do not hesitate to contact me at: School of Social Sciences, University of KwaZulu-Natal, Pietermaritzburg Campus, Scottsville, and Pietermaritzburg. / Howard College Campus, Durban. Email: 212530052@stu.ukzn.ac.za/████████████████████; Cell: +[██████████](tel:██████████).

My supervisor is Dr Balungile Zondi who is located at the School of Social Sciences, Pietermaritzburg Campus of the University of KwaZulu-Natal. Contact details: email Zondil4@ukzn.ac.za; Phone number: 033 260 5289 alternatives on her mobile number which is +27716065065.

The Humanities and Social Sciences Research Ethics Committee contact details are as follows: University of KwaZulu-Natal, Research Office, Phone number +27312603587.

Thank you for your time and consideration in this matter.

Yours sincerely

Andile Mkhwanazi

University of KwaZulu Natal

Appendice F: PERMISSION TO CONDUCT RESEARCH WITH THE GONDE TRIBE.

14 November 2023

TO WHOM IT MAY CONCERN

PERMISSION TO CONDUCT RESEARCH WITH THE GONDE TRIBE.

I hereby give you consent to conduct your research in our Gonde-speaking communities and to partake in your research process and data collection in and around our Gonde-speaking communities. We are an enlightened group that is willing to share our experiences, and culture which was transmitted orally from generation to generation. This is a practice that is religiously adhered to by our women folk. These are carriers of our culture from time immemorial.

In doing so we shall prepare your focus group on the date that you shall forward to us as the community that needs your scientific research to be brought back to its practice, traditions, and identity.

It therefore gives me much more pleasure to invite you to learn from us equally as we shall learn from you.

I am available on this number [REDACTED].

Yours sincerely

SE Ngubane

Prof Sihawu Ngubane

Researcher and Residence in KwaNgwanase



Appendix G: Data Collection guide

1. Who are the Gonde people/tribe?
2. What is the descendent lineage/family tree of the Gonde Tribe?
3. From where do the Gonde people/ tribe come?
4. Who amongst your people speaks the original dialect of the Gonde people?
5. What does *ukufuduka* means to you?
6. What kept the Gonde bloodline before the diffusion/ *ukufukuda*?
7. What led to the “*ukufuduka*” of the Gonde Tribe from coastal Maputaland to (inland) Manguzi, at KwaZulu-Natal?
8. What were the celebrated cultural schemas of the Gonde Tribe before their diffusion/ufuduko experience?
9. Concerning Question 8 what were the experiences that came with *ukufuduka*?
10. What is the cultural fluidity that came with *ukufuduka*?
11. What caused the Gonde Tribe to be neglected in Manguzi, KwaZulu Natal?
12. What measures can be put in place to restore and reclaim the Gonde cultural heritage and identity at Manguzi, KwaZulu Natal
13. In your experience how *ukufuduka* affected your cultural heritage and identity?
14. In your view, what could be done to correct these cultural anomalies?
15. What are your pre- and post-apartheid era cultural experiences?

Other Supporting documents

- Turnitin report
- Ethical clearance
- Editors letter
- Psychotherapy letter



You Write. **We Edit.** You Love it.

28 November 2024

TO WHOM IT MAY CONCERN

REF: CONFIRMATION OF LANGUAGE EDITING SERVICES: ANDILE MKHWANAZI

I confirm that I have done language editing for Andile Mkhwananzi's dissertation titled:

THE "UKUFUDUKA" PRACTICE AND THE EXTINCTION OF CULTURAL HERITAGE AND IDENTITY: AN EMIC PERSPECTIVE OF THE EXPERIENCES OF THE GONDE TRIBE OF MANGUZI, KWAZULU NATAL

The dissertation now conforms to the University of KwaZulu-Natal's required language editing standards.

Yours sincerely

[REDACTED]

Lynn N. Sibanda Moyo

Tel: 011 050 0376

Mobile: [REDACTED]

Email: [REDACTED]@a

Member of the [Professional Editors Guild](#)



Address: 35 Melba Avenue, Honeydew Ridge South Africa, 2194 | **Telephone:** +27 11 050 0376 | **Email:** info@lovetoedit.co.za | **Website:** www.lovetoedit.co.za | **Registration Number:** 2016/ 425723/ 07

Andile Mkhwanazi Master's thesis

ORIGINALITY REPORT

3%

SIMILARITY INDEX

2%

INTERNET SOURCES

1%

PUBLICATIONS

2%

STUDENT PAPERS

PRIMARY SOURCES

1

Submitted to University of KwaZulu-Natal

Student Paper

<1%

2

Siyabonga Nxumalo. "Colonial Intrusion and the Dispute over Leadership of the Nzama People in Kranskop, KwaZulu-Natal, 1880s to 1928", South African Historical Journal, 2023

Publication

<1%

3

researchspace.ukzn.ac.za

Internet Source

<1%

4

hdl.handle.net

Internet Source

<1%

5

mafiadoc.com

Internet Source

<1%

6

vdoc.pub

Internet Source

<1%

7

listens.online

Internet Source

<1%

8

www.rimakjournal.com

Internet Source

<1%

9	www.scirp.org Internet Source	<1%
10	e1ba95f2-e032-4f25-9fbc-d2dc18e6170c.filesusr.com Internet Source	<1%
11	hrcak.srce.hr Internet Source	<1%
12	sinergiejournal.eu Internet Source	<1%
13	Franz-Benjamin Mocnik. "Putting Geographical Information Science in Place – towards Theories of Platial Information and Platial Information Systems", Progress in Human Geography, 2022 Publication	<1%
14	Submitted to Nelson Mandela Metropolitan University Student Paper	<1%
15	ukzn-dspace.ukzn.ac.za Internet Source	<1%
16	Submitted to University of South Africa (UNISA) Student Paper	<1%
17	upetd.up.ac.za Internet Source	<1%

18	Submitted to Hellenic Open University Student Paper	<1%
19	Elena Sesana, Alexandre S. Gagnon, Chiara Ciantelli, JoAnn Cassar, John J. Hughes. "Climate change impacts on cultural heritage: A literature review", WIREs Climate Change, 2021 Publication	<1%
20	en.wikipedia.org Internet Source	<1%
21	simplysociology.com Internet Source	<1%
22	core.ac.uk Internet Source	<1%
23	Submitted to Coventry University Student Paper	<1%
24	Submitted to University of Newcastle upon Tyne Student Paper	<1%
25	www.eolss.net Internet Source	<1%
26	www.peterkaustin.com Internet Source	<1%
27	Peter Adey, David Bissell, Kevin Hannam, Peter Merriman, Mimi Sheller. "The Routledge	<1%

28	Yonatan Tesfaye Fessha. "Ethnic Diversity and Federalism - Constitution Making in South Africa and Ethiopia", Routledge, 2016 Publication	<1%
29	Submitted to Regent's College Student Paper	<1%
30	Submitted to University of Bedfordshire Student Paper	<1%
31	zuluring.blogspot.com Internet Source	<1%
32	link.springer.com Internet Source	<1%
33	Submitted to International Schools of North America Student Paper	<1%
34	businessdocbox.com Internet Source	<1%
35	theses.dur.ac.uk Internet Source	<1%
36	pzwiki.wdka.nl Internet Source	<1%
37	repository.unam.edu.na Internet Source	<1%

38

studyqueries.com

Internet Source

<1%

39

wiredspace.wits.ac.za

Internet Source

<1%

40

www.academypublication.com

Internet Source

<1%

Exclude quotes On

Exclude matches < 5 words

Exclude bibliography On



Data Collection Instrument: Interview guide

1. In your knowledge who are the Gonde people/ tribe?
2. Where are the Gonde people/ tribe coming from?
3. In your knowledge what is ukufuduka means to you?
4. What kept the Gonde blood line pre-migration?
5. What kept the Gonde blood line post-migration?
6. In your understanding why people were moving from their places of origin to another?
7. In your experience how this movement “ukufuduka” affected your cultural heritage and Identity?
8. In your view what could be done in correcting these cultural anomalies?
9. What is your pre- and post-apartheid era cultural experiences?
10. Who amongst your people speaks the original dialect of the Gonde people?



Ithuluzi lokuqoqwa kwedatha

1. Ngolwazi lwakho obani isizwe samaGonde?
2. Sidabukaphi isizwe samaGonde?
3. Ngolwazi kwakho yini ukufuduka?
4. Nanilugcina kanjani uzalo nesikompilo lwamaGonde lungakwenzeki ukufuduka?
5. Nilugcina kanjani uzalo nesikompilo lwamaGonde sekwenzeke ukufuduka?
6. Ngokwazi kwakho kungani abantu basuka ezindaweni abazalwelwe kuzo baya kweziinye izindawo?
7. Kokubonile kwenzeka phambi kwakho ufuduko nokuhlangana nezinye izizwe kuluphazamise kanjan usiko namagugu kanye nobuwena?
8. Ngokubona kwakho ikuphi okungenziwa ukulungisa izinguquko ezibe khona ngosiko lwamaGonde?
9. Yini izinto ozibonile ngosiko lwamaGonde ngesikhathi sobandlululo nangesikhathi senkululeko?
10. Uban Phakathi kwenu osakhuluma ulimi lwesiGonde lwamampela?

08 January 2024

TO WHOM IT MAY CONCERN

Student Name: Andile Mkhwanazi
Student Number: 212530052
Supervisor Name: Dr Balungile Zondi

Ms Mkhwanazi is a registered Master of Social Sciences Anthropology.
As part of her studies, she will be required to conduct research.

Topic/ Research Title: The 'ukufuduka' practice and extinction of cultural heritage and Identity: an emic perspective of the Gonde tribe of Manguzi, kwaZulu Natal

There might be potential traumatization of participants due to disclosing stressful events that they may have experienced. We hereby give permission from the Psychology Clinic to allow study participants to access clinic services should it be necessary.

Yours Sincerely



SCHOOL OF APPLIED HUMAN SCIENCES
Discipline: Psychology & Professional Studies
College of Humanities
University of KwaZulu-Natal

Prof Duncan Cartwright
HPCSA registration number: PS0036587
Duncan Cartwright, Ph.D. (Clinical)
Director: Masters' Clinical \ Counselling Programme
School of Psychology
University of KwaZulu-Natal
Howard College Campus
P. Bag X54001
Durban 4000
031- 260 2507 (Work)
Cartwrightd@ukzn.ac.za

School of Applied Human Sciences, Howard College Campus
CAP (Centre of Applied Psychology)

Postal Address: Private Bag X54001, Durban, 4000, South Africa

Telephone: +27 (0)31 260 7425 Email: Psychclinic@ukzn.ac.za / Hattinghd@ukzn.ac.za Website: www.ukzn.ac.za

Founding Campuses:  Edgewood  Howard College  Medical School  Pietermaritzburg  Westville

16 May 2024

Andile Mkhwanazi (212530052)
School of Social Sciences
Howard College Campus

Dear A Mkhwanazi,

Protocol reference number: HSSREC/00006462/2023

Project title: The “ukufuduka” practice and the extinction of cultural heritage and identity: an emic perspective of the experiences of the Gonde Tribe at Manguzi, KwaZulu Natal.

Degree: Masters

Approval Notification – Expedited Application

This letter serves to notify you that your application received on 27 November 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.

Incidents of adverse events and serious adverse events (AEs and SAEs) should be reported in writing to HSSREC, the study sponsors, and any regulatory authority (where appropriate), within 7 working days of the occurrence for local sites and 14 days for all other South African sites.

This approval is valid until 16 May 2025.

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

Postal Address: Private Bag X54001, Durban, 4000, South Africa

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

Founding Campuses:  Edgewood  Howard College  Medical School  Pietermaritzburg  Westville