

A Tradition in Transition :

The Consequences of the Introduction of Literacy Among Zulu people in Umbumbulu.

By

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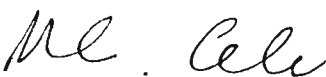
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Declaration

I, Nokuzola C Cele, the undersigned, hereby declare that this work presented in this dissertation is my own and has not been submitted to any other University for any degree. Any work done by other persons has been duly acknowledged.

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**This work of study is dedicated to the memory of my first son
Mfihlokathixo Darius Cele, who passed away in August 1995**

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Abstract

1. This research study, in its efforts to discuss the consequences of the introduction of literacy among the Zulu people in Umbumbulu, will embody the social and educational aspects of the oral Zulu people before and after the introduction of writing.
2. People have been made to believe that by learning to read and write, they would be empowered : literacy and education would enable them to get decent jobs and earn more money. Western civilization which has been adopted by many African peoples, attaches great value to money economy than subsistence economy, hence there has been a shift from orality to literacy.
3. It is assumed that the acquisition of literacy skills may not change the intelligence quotient of an individual. This work will therefore investigate if the Zulu people did have a form of civilization before they met with the Whites. One will further investigate if the oral life of the Zulu man without the knowledge of reading and writing, was miserable and imbalanced. I shall then look into the method of how literacy was introduced among the Zulu people in Umbumbulu and lastly, check on the impact of literacy and education on the social life of Umbumbulu people.
4. This project falls within the orality-literacy debate and will compare some often conflicting theories. Finally, one would propose suggestions of how school going pupils in Umbumbulu would improve their school performance by applying teaching methods and content that has relevance to their oral culture.

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CHAPTER 1

1.1 INTRODUCTION

1.1.1 THE AIM OF THE STUDY

This research study will focus on the social life and means of communication among the Zulu people shortly before the introduction of literacy to this people. It will further give a clear picture of when and how literacy was introduced to the Zulu people. It will look into effects of Western education on the culture of the Zulu people and the resultant subculture. The research will pay particular attention to the Zulu people in Umbumbulu district in the province of KwaZulu Natal.

1.1.2 SUMMARY OF CONTENT

Chapter One will give the definition of terms which could cause misconception of some ideas in this work if not clearly understood. It will, in addition furnish the methodology that will be followed when going through various steps in the development of this research. Still on this chapter an exposition of the various forms of communication which were used by the non-literate traditional Zulu people prior to their meeting with the Whites will be given. It will also give an account of the form of indigenous education which existed during pre-colonial times. I shall investigate whether Zulu people were satisfied with their style of living or not and look into the problems which emanated from the absence of knowledge of reading and writing.

Chapter two will focus on the introduction of literacy among Zulu people in Umbumbulu District. It will show when and how far the knowledge of reading and writing has spread in Umbumbulu. Focus will be paid to adult centres that have been established in some areas in Umbumbulu. A map showing schools already established and their allocation in the District will be supplied. New developments in the activities run in schools e.g. the revival of Cultural Heritage which has been ignored in the past will be taken into consideration.

A cassette is provided which illustrates a renaissance in cultural awareness in Umbumbulu

black schools; Photographs showing mission stations and schools already established will be furnished.

1.1.3 **METHODOLOGY APPLIED**

Methodology will focus particularly on the information gathering techniques and interview processes. Other than the information gathered through pre reading of relevant literature, additional data will be collected by structured questionnaires which include open and closed ended items. One-to one interviews and focus group interviews will be conducted. Tape recording and video taping will be undertaken to give a vivid picture of some sections of this piece of work. The map of the area investigated indicating mission stations and schools already established will be provided. The design and structure of the dissertation seeks to establish the significance of orality-literacy studies in a multicultural Southern Africa.

1.1.4 **ANTICIPATED PROBLEMS**

The political struggle coupled with violence experienced by Zulus has caused people to be suspicious of a stranger carrying a piece of paper and a pen asking questions related to their cultural background. The tape recorder also caused tension because they did not know if the interviewer was a political spy or not. One would therefore not guarantee that the answers supplied by those uneasy people were genuine. I therefore had to establish rapport by introducing myself and explaining how they will benefit in a long run from the information they would give.

The taking down of notes during an interview inhibits free communication. Some interviewees tend to become verbose in front of a tape recorder and to transcribe recorded material into a script is time-consuming. We cannot overlook the fact that some people do not communicate well in interviews.

It may not be feasible to find the very aged from whom information related to the establishment of the introduction of writing could be gathered. One cannot avoid depending on written literature to establish origins of existing prominent mission stations

and education institutions.

1.1.5 REASONS FOR CHOOSING THIS TOPIC

I have chosen this topic because it attempts to discuss how some foreign scholars have viewed and understood the oral style of Zulu people and look into the reasons which led to the introduction of literacy among Zulu people in Umbumbulu District. This work will also reveal why there is still quite a large number of illiterate people in Umbumbulu. It will provide valuable information to foreigners about the social background of Zulu people because it will always be reflected in their general behaviour in work places and in new residential areas. Different peoples in KwaZulu Natal and in South Africa at large, have to learn to recognise, accept and respect one another's culture and this work will furnish fundamental knowledge for an apartheid free South Africa.

I am convinced that art education which, as stated in the second draft report of May 1995, is not and has never been a priority of formal teacher training institution, has to be introduced in teacher training colleges since it is closely linked to the oral style of Zulu people. I wish to advocate that the combination of the oral, the scribal and literate cultures in formal education could contribute towards the improvement of examination results in rural schools which for many years have been a disgrace.

The entire system of education has marginalised the blacks and has been strictly bureaucratic. The school curriculum has been shaped and closely tied to eurocentric cultural traditions and little if any effort was made to locate western schooling to familiar cultural milieu. Pupils were thus deprived of using their experience of utilizing art to interpret and create their own environment. In the old system of education the learner is viewed as a passive recipient of information whereas art education locates meaning in the experience of the learner, emphasises individual interpretation and defines the teacher's role as a facilitator of artistic expression.

In the conclusion of this work, a suggestion will be made on methodology that could be applied by educators in order to combine pupil's orality, scribal and literate culture in school education. The subject content should be directed to the needs of the society if

it were to be meaningful. I will also highlight the need to consult with the community to identify its needs before the school curriculum is drawn.

1.2 THE ZULU PEOPLE BEFORE THEY MET WITH THE WHITES

The primary objective in this chapter is to show the social background of the Zulu people in Umbumbulu District before they met with the Whites in the second half of the 19th century and how some aspects of the oral culture are preserved to the present day. An attempt will be made to find out if the culture of the Zulu people was undeveloped and uncivilised without the knowledge of reading and writing. There are some foreign scholars e.g. Aitchison who saw the oral culture of the Zulus as being inferior and underdeveloped hence they felt there was a need to uplift the life style of the blacks.

There are terms to be defined at the beginning of this chapter the purpose of which is to give a clear meaning of terms which form the pillars in the development of this artistic work. The social background with the accompanying informal education will be discussed at length. Yet another vital aspect on the nature of communication which prevailed among oral Zulu man will be examined to check if the Zulus were handicapped by their system of communication.

1.3 THE CONCEPTUAL FRAMEWORK

The definition of terms and theories applied will minimise any chances of misconception resulting from semantic ambiguity of fundamental terms used in this work.

1.3.1 Orality

This is a newly coined term which does not appear in many English dictionaries. Morphologically speaking, the building blocks from which this term is derived are the adjective oral - and a suffix {-ity}. The suffixing {-ity} converts this adjective into a noun viz orality. At this stage, the meaning becomes complex and it bears a variety of connotations, demanding the combination of communication resources of folklore, literacy studies, history, linguistics, oral and cultural studies. Folklore in essence reflects an expression of the group's values and beliefs. It also entails folk literature, arts, oral

law, heroic prose, education, mythology and oral proceedings. Again it embraces fine art, verbal art, anthropology which embodies the study of culture.

There is a tendency to think of orality as referring to far away peoples or ancient documents. It must be pointed out right from the onset that orality also prevails in literate societies. Nonetheless it is true that it may refer to the mode of perception that is associated with non-literate societies. By oral society is meant a society which attaches great significance to and adheres to its age-old cultural roots.

Ong,(1988) distinguishes between the “oral” world and the “writing” world, the characteristics of an oral world are that : it is formulaic, conservative, close to human world, agonistically toned, homoeostatic, emphatic, situational and involves memorization by formula rather than verbatim. The oral world is communal, externalised and less introspective and above all is word oriented, I agree with Jackson when he says orality is part of everyday life and taken for granted. On the same point Ong says:

“Earlier generations took their residual orality for granted so much so that they really had not even thought of orality explicitly at all as a state of culture or consciousness. In any culture every human being who is not physically or psychologically impaired, inevitably learns to speak”.(Ong, 1988:76)

In the above quotation, orality is perceived in a psychological and linguistic dimension.

1.3.1.1 **Orality as a process**

The process of enculturation is also a branch of orality. In this process cultural traits, customs, beliefs, values and the mother tongue are transmitted orally. These components of culture are internalised through repetition, reinforcement and learnt. This is how an individual acquires the culture of his group at an early stage of development.

1.3.2 Literacy

The term literacy is a complex phenomenon which includes a cultural shift and a change in the world view of an individual. It is described as a mode of communication that is linked with the printing technology. The term basically means the ability to read and write. Writing on the other hand, is described as a cultural achievement, an extraordinary invention which started in Gumer five hundred thousand years ago. (Whitaker 1985:3)

The most prominent property of writing is that it gives permanence to verbal expression. It provides spatialisation of a language, giving it a temporal dimension which makes it possible to suggest a speech act, a sentence or for context free manipulation. (Whiteman 1981 :102). It is defined as a linear and phonetic notation and as gramatology. It is considered to be a counterpart of a spoken word though not equivalent to it. Writing falls in the domain of literacy as a technology of communication and in writing words become visible and tangible and appear as objects in their own right and they become depersonalised (Blackwell 1989:12). Havelock (1982) sees writing as architecture of a language. The literate world, according to Ong whom I support, is abstract, analytical, distancing, objective and separative.

1.3.2.1 Internal and External Literacy

Cople, quoted by Whitaker (1967), distinguishes between internal and external literacy. By internal literacy is meant the interiorisation of literacy in an individual to such an extent that his whole life is dominated by his knowledge of reading and writing. Literacy in this instance is used as a first resort. It is a way of life, thought and expression, a means of communication between people regardless of proximity. The term external literacy means a situation where literacy is applied as a tool and for practical purposes such as knowing one's I.D. number, dates of the week and for the reduced communication for persons separated by distance, In this case literacy is applied as a last resort. (Whitaker 1967:152)

1.3.3 **Civilisation**

The concept “civilisation” means an advanced state of human society in which a high level of culture, science, industry, the government has been reached or it could mean any type of culture, society, etc, of a specific place, or group, e.g. Greek civilisation. It could also mean cultural refinement or refinement of thought or cultural appreciation and again could refer to modern comfort and conveniences as made possible by science and technology.

1.4 **SOCIAL BACKGROUND AND EDUCATION**

The type of education exercised by oral style people was not divorced from their daily social life. Taking into account their interwovenness, the two aspects are discussed simultaneously. This was an informal type of education which took place under the guidance of an educator. In an effort to define the term education, Steyn (1984) says that education means the rendering of assistance and the acceptance of aid. He further adds that education is goal directed; the adult guides and the child follows. The educator accompanies the child on his way to becoming the person his parents and community want him to be.

Education is also seen as a normative act. It is a human activity by which an adult, by words and deeds, conveys norms which the child gradually acquires. Education is therefore perceived as an act by which the child is increasingly made aware of the demands and norms of the propriety (Steyn 1984 : 146). Because there were no formal schools with trained educators and school buildings among Zulus in Umbumbulu, any form of education which took place, was of an informal type. (Steyn 1984 : 146)

1.4.1 **Division of Labour in a Family Unit**

In a Zulu kraal each member has a particular role to play for the maintenance of life. Labour is divided according to one’s age, sex and position in the family. Young ones learn how to labour by imitating the elderly people while executing their normal daily chores. Children gather a lot of knowledge about their culture while playing games. Zulu people led a life in close contact with the soil, the sap, the wind and the sky as their

oral world is concrete. The manner in which they learnt how to perform their duties constituted an education of the living concrete individual in contact with real objects. (Hertslet, 1938 : 18)

Zulu women were responsible for the fetching of water, collecting of firewood, cleaning of huts, cutting of the grass for thatching huts, cultivating crops, reaping and storing yearly crops needed for consumption. They acquired the basic necessary knowledge of performing the above duties by copying what was done by their elder sisters. (Hertslet, 1938 : 21)

A grand mother, *ugogo*, is considered an anointed educator. She has an obligation to narrate folktales for various purposes; to amuse, to warn, to guide, to teach good moral behaviour and by so doing transmits the culture of the Zulu people to the younger generation. The narration of folktales is done only in the evening when all the members of the kraal sit around the fire to relax after the completion of the days work. The trickster folktale has a reputation of being educative. (Aitchison, 1998 : 63)

Ugogo features in many circles in the social life of the Zulu people as an adviser, an educator, an instructor, giving guidance and comforting. A widow is taught how to behave herself in accordance to accepted standards after the death of a husband by *ugogo*. When *ugogo* speaks she is listened to, hence her instructions are obeyed. After all, mothers are generally known to be educators of their children, however, because any mother is preoccupied with daily chores, *ugogo* takes over an educative role in bringing up children.

Young girls between the age of six and ten years were nurses for the newly born babies. They were guided and supervised by *gogo*. Girls who had just gone through the puberty stage and have received their first menstruation were called *amatshitshi*. These were at a stage in which they could fall in love. To guard against unwanted pregnancy, these young girls were taught by a grown up girl called *iqhikiza*, how to behave themselves properly at this stage of life and also how to practise *ukusoma* when making love with a boyfriend. *Ukusoma*, means the closing of thighs so that the penis may not penetrate into the vagina. This *iqhikiza* could be regarded as an educator for the *amatshitshi*.

(Brindley, 1982 : 87)

Turning to the male, young boys up to the age of ten, herded goats then later went on to herd calves and when they were grown up, they started to herd cattle. They learnt their duties by listening to instructions and imitating the old. Out in the grazing fields, young men used to play games such as *ukuphicaphicana* (riddling) and *ukungcweka*, between two boys of the same age with fighting sticks or two groups of boys fighting each other. Other boys who had the skill, made musical instruments and played them to while away long hours of time in the grazing fields. An example of these instruments, is *umtshingo*, a reed pipe used as a flute. Zulu boys were given an education of a moral, physical and intellectual character. A boy had to be educated, trained and made resilient if he were to be fit for the battle of life ahead of him.

Hunting was practised with the aim of obtaining edible game which would provide supplementary food for members of the family. One had to be fit and strong and also intelligent if one had to join the hunt. Young men belonging to a particular regiment, *ibutho*, could be summoned to go for a hunt. One criterion used to select members of an *ibutho*, was their age group; only people of more or less the same age group could be organised into forming an *ibutho*. This was an initiation school in disguise because the teachings which took place in the *ibutho*, were almost similar to those of the initiation school of the Xhosa people.

My informant, Mr P D Maphumulo, age : 73, told me that the kraal head relegated most of manual work to the female folk. Man used to build a framework of a hut he was to live in and the fence that surrounded his kraal. He also enjoyed milking his cows which he took pride in. At midday, he would take his time admiring his heads of cattle and would wonder about or simply bask in the sun.

The significance of *izibongo* or praises among Zulu people cannot be over emphasized. One could learn the history of an individual of the family, the king and the nation through the content of such praises. Boys and men were very good at memorizing long stanzas of praises which they learnt by hearing elderly men reciting *izibongo* in front of an audience or in the family.

In the above few paragraphs, I wanted to highlight that there was education which took place among the Zulus though there were no school buildings. The purpose of that form of education was to produce responsible adults who could live in accordance with the demands of propriety.

1.4.2 Recreation among Zulu people in Umbumbulu

Zulu people had many different ways of occupying themselves during their leisure time. Some of the activities show strong adherence to indigenous oral style, whereas others depict innovated cultural components adopted from other peoples. This is a very broad topic which cannot be dealt with in depth in this dissertation due to restriction in length which should be borne in mind in the development of this research work. For this reason, I shall only focus on folk music and dance though it will be dealt with at a superficial level.

Zulu folk songs can be classified into three major categories, viz

- those used for providing recreation, e.g. *Ingoma music*
- those used as occasional music and, e.g. *Amahubo*
- those used as incidental music, e.g. *Ukubiza*

The most prominent and popular types of music in indigenous folk music are, *Mbholoho* music, *Maskanda* and *isicathamiya*. Under indigenous music there are *amahubo*, *ingoma* music accompanied by dance and *Umqhuqumbelo* or *isicathulo* and *biza* folk music. *Mthetwa*, an elite from Umbumbulu, looking at the nature of Zulu folk music, states that African people are generally highly musical and there is no rhythm in indigenous African music. He emphasised this point by quoting Small, who said :

“...in African music there is practically always a clash of rhythm. This is a cardinal principle.” Small (1977 : 54)

According to *Mthetwa*, African folk music may have cross rhythms which is typical of Western music. A good example of a music type characterised by this feature is

Umbholoho. *Umbholoho* traditional music is sung mainly for recreational purposes. This feature occurs only if music is accompanied by dance steps.

1.4.2.1 Indigenous folk music

1.4.2.1.1 *AMAHUBO*

Amahubo which falls under traditional folk music is regarded as sacred music for the Zulus. It draws the nation nearer to its ancestral spirits. The distinctive features of this type of music are a slow tempo and descending melody which reflects the descending tonal structure of the Zulu language. This tone depicts *hlonipha* custom (respect) and *ukuzithoba* (Humbleness) of the Zulu people. Mr E Mngadi, age : 39, one of my informants, prefers to call this type of folk music, a traditional hymn since it could be sung as a prayer to the ancestral spirits. This music is usually accompanied by the blowing of *uphondo* i.e. an ox horn. There is always a leader who is talented in music and has a good voice to lead the group. Everybody participates by singing and dancing.

1.4.2.1.2 *INGOMA MUSIC*

This type of folk music is accompanied by *ukusina* (Zulu dance). Before *ukusina* begins, music should be loud and strong. The clapping of hands and the beating of drums set a tempo to which the dancers adhere the rhythm. The song is started by the group leader and is joined by other members including the spectators, then dancing follows. It is the group leader who is in command who ends the dance and music through the usage of certain gestures. An example of a common *ingoma* music is given below :

<i>Ibhanoyi lami elandizayo</i>	2x	Leader
<i>Ibhanoyi lami elandizayo</i>	2x	Group and audience
<i>Angisakhulumisani nomnakwethu</i>	2x	Leader
<i>Angisakhulumisani nomnakwethu</i>	2x	Group and audience

Translation

My aeroplane which flew away	2x	Leader
My aeroplane which flew away	2x	Group and audience
I'm no longer speaking with my rival	2x	Leader
I'm no longer speaking with my rival	2x	Group and audience

The word aeroplane is used as a metaphor meaning a lover. In order to admire the folk songs of the Zulus, one needs to understand their socio-cultural background. Tracey (1961: 56) concurs with the above statement when he says :

“ If you want to get to the heart of an African quicker than any other way, you must be able to participate in the enjoiment of his music and have an understanding and sympathy of his social customs.”

1.4.2.1.3 *UMQHUQHUMBELO*

This type of folk music is sung by women only. In ancient times an instrument called *Umakhweyana* was played to add melody to the music. In other parts of Umbumbulu this type of traditional song is called *isicathulo*. The tempo is fast and the dance follows suit. Below is a song I was taught by my informant :

Eyam' eyam' eyam' lendoda	2x	Leader
Eyam' lendod' eyam'	2x	Group
Uboyicela kimina	2x	Leader
Eyam' lendod' eyam'	2x	Group
Eyam' lendoda	2x	Leader
Eyam' lendod' eyam'	2x	Group

Translation:

'Is mine, 'is mine, this man is mine	2x	Leader
'Is mine, this man is mine	2x	Group

You must ask for him from me	2x	Leader
'Is mine this man is mine	2x	Group

1.4.2.1.4 *UKUBIZA* (calling one's name)

This is yet another kind of traditional music found in Umbumbulu which is performed while the members of the group remain seated. The group members arrange themselves in a circle and kneel down. This indicates that they are now ready to *Biza*. The group leader stands in the middle of the group, then starts his *Biza* song by singing the solo part of his song for a short time while the members of the group remain quiet. It takes a pattern of the *Maskanda* music when a group leader begins by introducing himself to the audience and the name of the *Biza* group he leads. The content of his *Biza* song may be centred on current events in their place of residence. It is common to hear the leader teasing a rival who has been rejected by a girlfriend, making a laughing stock his opponent.

The language tone is always sarcastic and the tempo is slow. The group joins him when he is already halfway with his song. When the leader is through with his song, the opposing group may retaliate by starting their own *Biza* songs aiming at answering back in a mocking style to ridicule the statement made by the first group. This style of singing has been the source of faction fights in some parts of Umbumbulu.

1.4.2.1.5 *MASKANDA*

The word *Maskanda* is derived from an Afrikaans word "Musikant", a musician. A *Maskanda* musician could be heard singing and playing his song while walking across the country side. This music needs only one man and his accordion, and he does not have an organised audience; he could be heard by people working in the fields or young men herding cattle or by women in the bush collecting firewood or in the river having a bath or fetching water. This music is new to the Zulus: It is a product of compound living in the

industries.

He sings aloud intentionally so that the message in song could be heard far off, and he starts off by introducing himself, mentioning his tribal Chief, his *Induna* (a headman), the nearest mountain and nearest big river to his place of residence, would mention the name of his father, his grandfather, his great grand father, his great, great grandfather, etc., as far as he could remember all the heads of his genealogical lineage. He does not sing this portion but plays his accordion while talking. Then he starts singing. Rhythm takes first priority above pitch and the tempo is determined by the singer's walking pace. The song is naturally fast. (Mthetwa, 1979:59)

This is a modernised type of folk music that is sung by people who have been exposed to western civilisation. The accordion/guitar which accompanies his music is a new musical instrument adopted from western music.

1.5 CULTURE AND COMMUNICATION

Communication is culture. As a matter of course, communication and culture are combined to a symbiotic relationship primarily because communication is a product of culture and culture determines the code, structure, meaning and context of the communication that takes place. On the other hand communication is the vehicle and lifeline of culture; (Miller 1980 : 96). It should be stated that culture helps a group and its members to cope with life in a particular environment and in a particular era. Communication amongst Zulus takes many forms viz. beadwork, dress, ritual, and gestures that signify ways and means of transmitting messages from person to person and from one generation to another. I shall pay special attention to dress and beadwork and the significance of these components of culture in conveying meaning.

Zulu people in Umbumbulu had their traditional style of communication which was quite satisfactory at the time. Messages were transmitted basically by word of mouth from one individual to another. Because members of the same lineage loved to stay together in extended families, which due to deliberate close proximity, together formed a clan, there was completely no need for writing of letters. Zulu people in Umbumbulu were non-literate and that situation

apparently does not seem to have brought any form of inconvenience in their traditional communication system, but Aitchison has a control viewpoint when he says:

“Zulus cannot read or write, they therefore had not only no books, but no letters or written correspondence. It is hard for you to realise that enormous deficiency.” (Aitchison, 1917 : 28)

Aitchison appears to misunderstand and hence fails to appreciate the traditional form of communication applied by the Zulu people, and the fact that the ecological system under which they lived did not demand any need for literacy. It is quite true that it was impossible to communicate directly with a person at far off distance, however messenger boys were sent if there was a need to communicate with relatives at far off places. Boys were sent to convey messages firstly over a short distance and if he proved to be reliable, would be sent to far off places. To facilitate communication among the Zulu people, an extensive network of verbal communication was established all over the country. One may infer that the responsibility and trust which was laid on the boys with regard to conveying messages, increased their powers of attentiveness and memory. Nevertheless Aitchison does, to some extent, give credit to the traditional verbal communication when he remarks, saying:

“The total absence of written communication has caused the Zulus to be splendid public speakers, bold, tactful and persuasive. Each man has the ability of stating his case fully and clearly and always in a dramatic and convincing manner.” (Aitchison, 1917 : 20)

To me this mode of communication promoted not only eloquence but also uniqueness in the art of speaking of the Zulus. In their encoding, they remained natural and original, their thoughts underpinned by traditional customs.

1.5.1 The Zulu Communication Format

The format of communication event is the formula in which the message is presented. Formats which feature in oral communication of the Zulus are a straight talk, a report which takes the form of a short talk, a panel discussion and dramatisation. Examples of traditional formats are proverbs, riddles, fables, jokes, legends and folktales. When used appropriately, proverbs are effective instruments that can be used appropriately, to clarify

or stress a point that is being made. In the past, traditional court cases were battles of proverbs between the conflicting parties. By a better command of the proverb one of the parties may settle the argument in his favour. Straight talk and the giving of instruction constitute a one-way communication approach which is usually employed by adults when dealing with youngsters.

1.5.2 **Beadwork language among Zulus**

Before the middle of the last century, most beads were made locally of wood, shell, animal teeth, bones or seeds. Glass beads replaced those traditional forms of beads named above. These beads were first brought by the Portuguese then by Dutch and later by English. The Zulu showed a considerable skill in designing various patterns.

Zulu beadwork is admired for its tremendous variety of colourful designs. The stylistic variations they design make beadwork the significant category of Zulu art and material culture. Beaded ornaments are worn by both young men and women to adorn some parts of their bodies.

Zulu beads were basically meant to transmit love messages. The reason for this could be because love among the Zulu people is a very private matter. A typical Zulu woman would never say, "Yes, I love you" because love is always kept a sacred secret. Beadwork is the conceit most convenient method of sending love messages in a confidential manner. Traditional Zulu people refer to bead messages as *incwadi* (a letter), seemingly because it was replaced by letters in modern writing. At times the messenger could not decipher the code which he would be sent to deliver.

The information I gathered from my informant, Mrs B Ngidi, aged 69, and that supplied by Mthetwa (1988:35) together mean that the meaning of colours depends on their sequence and shapes. Colours are classified according to families. White beads mean love and copper pieces could mean deep love. Beadwork used by a girl to indicate to a young man that she loves him would be predominantly white. Pink beads stand for poverty. A beaded necklace, sent to a young man with pink beads would mean: "You are a poor man", implying that you do not have cattle to pay *lobola* for me. Sky-blue

colour of beads suggests love which has no shadow of doubt. Royal blue expresses a yearning to be with someone. Green colour appearing in beadwork would mean peace of mind or to long for someone.

Another colour that is used to decorate beadwork is red. This colour suggests an emotional state in a love affair; a perturbed emotional state. It would suggest that the girl has been crying day and night being very eager and anxious to see her lover. A red colour combined with white and black would mean that a woman is eager to be married to this man. Black in this case means: "I wish to be married to you."

The contextual meaning of a beadwork may vary slightly from one community to the other. Young men would consult their sisters if they failed to interpret the message reflected by a piece of beaded necklace he had received from his girlfriend and their sisters were always available to give help if needed. Beadwork played a communicative role between two lovers who could not openly express one's love feeling for the other since the covert expression of love was culturally a taboo.

The above sub-topic has clearly shown how beadwork could be used to communicate love messages between a woman and a young man. Other than simply conveying messages, beadwork worn by a girl could indicate her life stage of development. A girl who has never fallen in love with a man would wear white beads which was a sign of purity or virginity. A young man with many bead necklaces around his neck would be understood to be having many girlfriends. A woman who has been engaged would wear a different beadwork to that of a married woman. The attire accompanying beadwork would be indicative of the stage of development that one has reached. The type of dress worn by an individual had a semantic meaning which was based on the culture of the Zulu people. Only the Zulu people would understand the reflective meaning in clothing.

1.6 THE MEMORY OF AN ORAL CULTURE

Oral Zulu people in Umbumbulu, like everywhere else, had a device of retrieving memory of events which had taken place. Walter Ong (1988) was curious to know how an oral culture having neither books nor texts could remember what had occurred long ago. To answer this

question he said :

“Think memorable thoughts. In an oral culture in order to retain and retrieve carefully articulated thought you have to do your thinking in mnemonic patterns which are shaped for ready oral occurrence.”(Sienāert, 1988 : 229)

He stresses that one’s thoughts should come in heavily rhythmic, balanced patterns, in repetitions or in antithesis, in alliteration and assonances, in epithetic and other formulaic expressions, in a standard thematic setting. Proverbs were used almost in everyday language and therefore repeatedly heard hence re-enforced each time they were utilised in people’s minds then they were patterned for retention and ready for recall.

Zulus were thus able to recall and retell folktales, praise poetry, proverbs, etc. despite no presence of written texts. The functioning of mnemonic devices for recall is associated with Jousse’s theory of minims in which he describes anthropos to mean a universal man who is impressed by the universe. His body plays out the receptions of the universe, replays them, stores them and revives them in expressions that are minims of the whole human compound. Altogether the human compound encompasses corporeal, ocular, auricular, manual and Laryngo-Buccal Geste. (The term Geste was coined by Marcel Jousse and used in preference to the English word gesture). Jousse reveals a striking feature peculiar to man which enables him to have the most advanced capacity for replaying the actions of Gestes of the universe. He states that the mnemonic faculties of man are his special gift for memory, which is the accumulation of Gestes received by his body. Jousse used the word spontaneous synonymously with oral style to highlight the unconscious processes in the communication of oral style people. (Jousse, 1994:4)

1.7 CONCLUSION

This chapter has reflected on the social background of the Zulu people with a special focus on the type of education that was embedded in their social lifestyle. I still wish to emphasise that the Zulus did have an indigenous type of education which suited an oral culture. They had various means of transmitting their culture to the younger generation e.g. in the process of recreating, culture was transmitted. In spite of the fact that they were unable to read or write,

they were quite able to communicate effectively by word of mouth amongst themselves. Beadwork contributed a civilised form of communicating love messages between lovers. The Zulus were able to recall the happenings of the past through their acquired mnemonic devices and they seem to have led a well-balanced lifestyle until the white man came.

CHAPTER 2

THE INTRODUCTION OF LITERACY AMONG THE ZULU PEOPLE

2.1 INTRODUCTION

Chapter two focuses on the introduction of literacy and schools in Umbumbulu District and it will endeavour to explain when and how literacy was introduced among the African blacks in this area. It will also reveal the reasons for the significance of literacy from the whites point of view at the time. The response of the Zulu people to the establishment of schools, the common school curriculum and the medium of instruction will be discussed. The effectiveness of the methodology applied in the teaching-learning process will be assessed by examining production at the end of the year. Mention will be made of the number and types of schools already in existence, including adult education centres.

2.1.1 Origin of writing

Alphabetic writing is a communicative activity not found in oral societies. Writing was invented for the first time in the history of mankind in Sumeria 5000 BC. The spreading of writing was mainly due to the fact that the skills of reading and writing allow access to world-wide knowledge since it enables communication over any distance in space of time.

The Zulu people in Umbumbulu and KwaZulu Natal were originally an oral society, using in preliterate times, signs and symbols which I consider to have been some form of 'writing', such as the Zulu beadwork. It was stated in the first chapter that traditional Zulu people refer to bead messages as *incwadi* [a letter], since this form of 'writing' is substituted by alphabetic writing among the literate class.

The introduction of literacy among Zulu people changed their lifestyle and was a cornerstone for adjustment to modern technological developments.

2.2 INTRODUCTION OF LITERACY AND SCHOOLS IN UMBUMBULU

The American Board of Commissioners for Foreign Missions which was stationed in the United States of America, in the early years of the 19th Century, had a goal of spreading the gospel of God to foreign countries, hence South Africa became one of the targeted countries.

(Briggs 1921 : 76)

Two prominent missionaries that were sent out to evangelise the Zulus in Umbumbulu, which was falling under Umlazi District, by then, were Daniel Lindley and Newton Adams. These missionaries arrived in Umbumbulu during the first half of the nineteenth century: the first mission station was established at Imfume in 1837 by Daniel Lindley. His efforts to convert the Zulu heathens were fruitless until he became convinced that before he would be able to convert the Zulu people, he had to evangelise the white heathens first, with whom he was staying at Imfume.

The first school was built for the Trekker children and adults who wanted to attend at Imfume. Later black children attended the school as well. The main objective for the inception of School Education was to teach heathens how to read and write so as to enable them to read the Bible. Literacy would therefore facilitate the process of Christianising the Zulus. On 15th August 1846, James C. Bryant was sent by the American force to continue with missionary work started by Daniel Lindley at Imfume. On 24th July 1849, a congregation was formed with seven men and one woman. uMathanda, uMali, uNomvukulu, uKwazakwaza, uSihlonono, uMaqanda, uYisidumuka; and the only women, uMpunyaka. Bryant soon mastered Zulu and started to translate portions of the Bible into Zulu and to compose Zulu hymns (Dhlomo 1975 : 46)

At Amanzimtoti, another mission station was established by Dr. Newton Adams, It's major aim was again to evangelise and educate the Zulu people. By 1836, a school for girls had started and they were taught needlework and reading and writing skills. In May 1837, there was a class for boys who were able to read the new testament and they had very good proficiency in Zulu and English. In 1847 a Mission Station named after Dr. Newton Adams was officially opened at Amanzimtoti. (Briggs 1970:83)

The school curriculum consisted of instruction in the three R's as well as in ethics. The teaching methods used in this school were a mixture of a nursery school and school of industrial methods.

Dr & Mrs Adams had acquired these methods on their visit to Cape Town and they were the only resource for the conducting of lessons.

To provide literacy to the old, Dr. Adams opened a Sabbath school. Adults who attended the classes therefore eventually learned how to read and write. As school education was believed to be for the young, the Sabbath School did not become popular to the old people. Moreover school and Church were a threat to the Zulu conservatives who did not see any meaningful purpose in attending school or sending their children to school. Although at the beginning the cultural background of the Zulu people retarded the process of change in assimilating the new innovation; after a few decades, the Zulus adapted to the new school system and consequently many schools were established thereafter. (Briggs 1970:45)

To convert Zulus into Christian faith was no easy task hence evangelisation was slow. Eventually, in 1846, Mbalasi Makhanya, a widow of a Chief of the KwaQwabe Tribe, became the first convert and she was baptised on the 26th July 1846. I was informed by Mrs Lindiwe Dladla, age: 45, a resident at Adams Mission, how Mbalasi was converted by Dr Adams. It is said Mbalasi was bitten by a poisonous snake and, as almost all people who were bitten by the same type of snake passed away, Dr Adams sympathised with her and took her by car to Malandeni Hospital, a few kilometres away from the Station. She was treated against snake bite and was cured. On her return home, Mbalasi accepted Jesus as her saviour to show her thankfulness to God and to Dr Newton Adams.

The day on which Mbalasi was baptised, was an occasion of the year since the goal for the American Board of Foreign Missionaries had been, for the first time, realised in KwaZulu Natal, which was then called the Natal Province of the Republic of South Africa. After a while, Mbalasi went to stay in the Mission Station and assisted Dr Newton Adams in conducting church services (Briggs 1970: 84)

Mbalasi's family again went to stay with their mother at the Mission Station. They became Christians and they became literate. Mbalasi's son, by the name of Newton Nembula Makhanya, was outstandingly good in his school work, hence he was offered a bursary to study for a Doctoral Degree abroad. He became the first graduate and the first man with a PhD Degree in the Umbumbulu District.

From the year of establishment of the first school until 1881, schools in Umbumbulu had admitted 79 boys some of whom trained as teachers. I gathered from my informant Mrs A. B. Vilakazi a pensioner of seventy two years, at Imfume, that at the beginning, Zulu parents were reluctant to allow girls to attend school because it was considered to be a waste of time and money since they were expected to get married while still in their teens; thus sending girls to school was considered to be a futile exercise. There was also a belief that an educated girl would no longer adhere to their traditional custom of keeping to one boyfriend. She would be *unondindwa* (a woman who fall in love with more than one man) hence no one would choose her to be his marriage partner. I gathered from my informant Mrs A.B. Vilakazi, that after some time, this trend of thinking changed and the number of girls attending school increased and the records kept at the District School Office indicate that girls always outnumbered boys in the total enrolment of pupils in Umbumbulu.

2.3 WRITTEN TEXTS ON NATIVE EDUCATION

Very little is written on the education of the oral Zulu people. When Plant (1905) and Hertslet (1938) discussed native education, they primarily focussed on school education that was introduced by whites on black communities. One is led to believe that these scholars never thought of the Zulu people as having any form of education.(Hertslet 1938: 62)

2.4 OBJECTIVES FOR ESTABLISHMENT OF SCHOOLS

The major task of the missionaries was to evangelise the black South Africans and to facilitate the process of Christianising the blacks. There was a need for missionaries to create a “literal Zulu language” which would be printed in books and taught in schools. There was an urgent desire that every Zulu who had been converted should be able to read and write. Each mission station was therefore established on the principle of education and preaching.

The Missionaries were later joined by tradesmen, hence the white population gradually increased in KwaZulu Natal and in Umbumbulu. The trend of thinking changed with regard to the introduction of literacy among the Zulus. According to Aitchison (1971:48) the primary aim of the introduction of literacy among the Zulu people was to ‘uplift’ them since their standard of living was ‘low’. They wanted to teach the Zulu people how to read, write and speak English

so that they would be able to communicate with the blacks with least difficulty. The school curriculum was mainly based on the 3 R's viz: Reading, Writing and Arithmetic. The whites wanted the Zulus to learn English because they wanted to employ them as garden hands and competency in English would be a criteria for choosing the best garden 'boy'. The whites also wanted Zulu girls to be employed as their maids, hence those girls had to know how to speak and understand English in order to receive instructions from their employers. In fact, the whole approach was to make the Zulu people adopt the western ways with very little reciprocity: The whites did not trouble to learn the hygienic standards of the Zulu people, their style of communication, their customs and many other aspects of the culture of the Zulus, but they simply took it for granted that the Zulu culture was inferior. The prominent yardstick being literacy. As far as Aitchison was concerned, the Zulu people were deficient in culture because they were unable to read and write.

2.4.1 Response of the Zulu people to the introduction of literacy

One of my informants, a pensioner of 70 years, Mr D P Maphumulo of Odidini, a Tribal Authority falling under Umbumbulu, said some people were willing to learn to read and write, but the majority of these came from the families who were already attending Church services. There was again a certain group of Zulus that were sceptic of the new innovation and they were not convinced as to why they were supposed to send their sons and daughters to school. These Zulus were suspicious of the missionaries because they preached energetically against polygamy. It was an honour to an African man to marry many wives. Zulu men were thus unhappy about the Church doctrine and introduction of literacy which counteracted their traditional custom.

2.4.2 Demographic Nature of Umbumbulu and the School Population

The demographic nature of Umbumbulu and the school population of Umbumbulu District, at large, has a population of 289 821 Zulu people in 1996, and there are \pm 500 Pondos employed in Sugar Cane fields at the Illovo Sugar Estate (a sugar mill). The total population of this district is therefore \pm 290 321 including the school population. Data collected from the school district office indicate that the total enrolment in all schools is 25 405. The difference from the total population between the school going population

and the remaining portion which does not attend school is 285 116. Data collected in schools in October and November, 1995, have revealed that only 20% of parents are literate. This statistic shows a very high number of people who have never had the opportunity of attending schools.

2.4.3 Types of Schools Already Established.

Schools that have already been established range from Lower Primary Schools to Tertiary Institutions. To be specific the following data was collected in 1996:-

TYPE OF SCHOOL	TOTAL NUMBER
• Lower Primary School	36
• Higher Primary School	15
• Combined Primary Schools	68
• Junior Secondary Schools	20
• High Schools	36
• Territorial Comprehensive Schools	2
• Special Schools for the handicapped*	1
• Tertiary Institutions	2
GRAND TOTAL	180

* Actual schools = 179 as the Special School for the handicapped is not an entity in its own right.

Adult centres which are accommodated in ordinary day schools for Adult Education are seven. (A map showing the location of these schools in Umbumbulu is shown at the back).

Although pre-primary school education has started in Umbumbulu, no pre-primary schools were established as independent separate entities; all are attached to Primary Schools.

2.5 FORMAL EDUCATION

Schooling in the sense of formal institutionalised induction into life of society is a comparatively new development among the Zulus whereas education in the sense of initiation into adult life is a very ancient concept, as we have seen.

Formal education takes place within an organizational structure that has been purposefully created with a view to systemised, planned and purposeful education. When literacy was introduced to the blacks in Umbumbulu, its intention was to implant Western culture without making any compromise to accommodate the oral style of education which had existed ever since man was created by God among the Zulus. Formal education differs from non-formal education because it takes place at a school, College, Technikon, University or other educational institutions in order to obtain a degree, certificate or diploma instituted by Law (van Schalkwyk 1986:36). I therefore view formal education as a supplementary component which is not indispensable.

2.5.1 Formal Education and its Limitations

Van Schalkwyk says formal education is generally formative and does not prepare the learner for the occupational world, (Van Schalkwyk 1986 : 136). On that account it should be supplemented by non-formal education. Non-formal education lays a much more direct and firm connection between what is learnt and reality for the practise of life itself.

Formal education is mainly abstract and theoretical. The advantages of this are that it can deal with a large amount of subject-matter within a specific period because, basically, concepts and symbols are dealt with. It must be borne in mind that literacy is inevitably a fundamental point of departure for educative teaching to take place.

The disadvantage of formal education is that it alienates the child from the physical world because he more often works with abstractions rather than with the things themselves. (Van Schalkwyk 1986 : 136)

In the case of Umbumbulu its undifferentiated introduction of literacy has failed to prepare the pupils for the real world, i.e. for the world of labour.

2.5.2 Oral and Practical Lessons

From a group of school pupils that were interviewed in different schools, it was brought to my notice that all pupils enjoy oral lessons which involve oral interaction of pupils. Such lessons are preferred to lessons where the pupil is passively engaged in his school work, e.g. a language comprehension test lesson where a child is expected to read silently and respond to the questions in writing and the case where the passage is read aloud and pupils made to answer questions orally. I also discovered that all pupils love to be practically engaged in a lesson. Lessons which involve some form of dramatization are highly appreciated by pupils because they easily recall sections of work that are dramatized. Pupils from all schools generally held the same opinion with regard to the above points. From the above data collected, I deduce that if the education planners had taken into account the cultural background of the Zulu people in planning their education, a school would be much more of a concrete world than a theoretical world. Teaching methods would relate to an ordinary Zulu family lifestyle.

2.6 THE CULTURE OF LITERACY IN UMBUMBULU

Literacy has been cultivated in this district ever since the arrival of missionaries. Today the total number of schools in existence is 179 excluding adult centres which are housed in well established day schools. Though very little has been done to cater for differentiation in pupils' aptitude, research has revealed that pupils become literate in their mother tongue while still in the junior primary section. They are introduced to foreign languages in Grade Three level. Some pupils become fluent at reading English at post primary level. Seemingly, the emphasis is not on the speed of reading but on the acquisition of reading and writing skills. Although pupils learn to read more quickly in their mother tongue, Zulu, than they do in English, the pace in general is slow.

Some pupils state that they have developed a love for reading newspapers, magazines and novels written in English. Mrs Angeline ZamantuNgwa Cele, an assistant teacher at Thambo Combined

Primary School, age 48, said that in a Junior Primary school pupils acquire reading and writing skills of their mother tongue in the third year of their school career.

2.6.1 Parental Involvement

Findings from the questionnaires sent to school principals depict the majority of pupil's parents as illiterate or some semi-literate, with a small percentage of literates. Most of them are therefore not in the position to help their children with their school work. Most school pupils have to fend for themselves and struggle to cope with school work. There are some pupils who leave school before they obtain certificates because their parents do not see any value of keeping their children for too many years at school. This lack of a support system has clearly had a counter-effect on the performance of these pupils at school.

Modern technology and its complexities demands that all people acquire a certain level of literacy if they wish to live comfortably in ever changing times. Old people who did not have the 'blessing' of getting exposed to literacy and education cannot get decent jobs, hence they are offered cheap, unskilled labour and thereby earn very little. It is thus impossible for such parents to provide all the necessary requirements for school. Children from underprivileged poor families cannot perform to the same degree as those coming from elites. The status of the parents can have a bearing on the pupil's overall execution of school work.

2.6.2 Examination Results

When I interviewed the Chief Superintendent of Umbumbulu District, Mr S. Madlala, I was informed that at all levels, the examination results for black schools in Umbumbulu are generally low.

2.6.2.2 Politics & School Education

I gathered that the reason for such poor performance of pupils at the end of the year was primarily due to the political situation which had prevailed in

Umbumbulu over the years and the fact that Umbumbulu is adjacent to the townships and squatter camps, which are dominated by political activists. This political influence has swept over to the nearby rural area. Pupils are grossly abused by political parties and much of their time is mis-used by the political activists. They find themselves preoccupied by political war-fare rather than becoming fully engaged in their school work. The political situation of the country at large has had adverse consequences in schools in Umbumbulu.

2.6.2.3 School Curriculum

The type of subjects offered in an education institution is usually not designed to help the pupils or the community in which the school is embedded but has to take into consideration the fields of specialization of educators already posted in a school. This is the situation obtaining in schools in Umbumbulu, i.e. the drawing of a curriculum for a school is determined by the skills of educators already employed in an institution. Neither parents nor pupils have a say in designing the school curriculum, that they would wish to have for their school.

The school curriculum has been unresponsive to human and labour market needs and has failed to contribute to the development of learners who are prepared for the world of work and for active participation in the process of social and economic development. The school curriculum should therefore be designed to prepare individuals for the world of work, social and political participation in the context of the rapidly changing and dynamic global economy and society. This is a challenge to the Department of Education and Culture, such an effort will not only benefit Umbumbulu people but the community of South Africa at large as well.

2.6.2.3 Methodology in presenting a lesson

The methods employed to impart subject-matter to pupils leave much to be

desired. Dramatization which provides active participation of pupils is seldom applied by educators. All pupil interviewees have indicated that they derive interest in a subject where they are given a chance to dramatise the subject content whenever it is possible. Methods utilised to present lessons are foreign to the Zulu people.

2.6.2.4. The issue of the medium of instruction

The medium of instruction in all schools at higher primary level is English. This is a problem to Zulu speaking pupils and one would expect that they cannot perform like their counterpart whose mother tongue is English. As a result, many pupils are unable to fully demonstrate their potential in mastering the subject content.

Responses to interview questions have shown that pupils at times fail to understand questions set in a foreign language, some words and phrases may be too difficult and beyond pupils' level of language competency and this problem does definitely affect the pupils' end result.

2.6.2.5. The problem of written examinations in post Primary Schools

Speed required in writing down answers to questions in a test or examination has caused slow writers to fail examinations. It would surely benefit pupils if the examination would be divided into 50% written and 50% oral examinations. From my observation 83.3% of the examination in post Primary Schools tests pupils ability to read the questions and respond, giving answers in written form. They are tested in literacy and what they have learnt through reading. Very little focus is paid to the oral aspect of teaching and learning. This omission implies that greater significance is attached to literacy than to the testing of knowledge gathered by the pupil during the course of the year. In general only 50 marks are set aside for oral testing out of 300 marks in second languages. In content - subjects e.g. history, biology, geography etc., no oral testing takes place for examination purposes.

2.6.2.6 **The ground-motive and the school system**

The ground-motives which according to Sadler are: “the intangible spiritual forces influencing education”, are described as the deepest convictions of man which has a decisive factor for the change which has entered culture or society and also in education. Ground-motive is seen as a spiritual root of community life which determines the expression of *inter-alia* thought, feeling, social life, moral standards, judicial norms, economic principles and community systems. (Van Schalkwyk 1986 : 287) The education planners should seriously consider the ground-motives of Umbumbulu people if they want to have a meaningful system of education.

2.7 **ADULT EDUCATION**

I have already established that there is quite a large number of Zulu people who are illiterate and semi-literate in Umbumbulu. This condition has led to the establishment of adult centres which provide opportunities for ‘late’ literacy in the black community of Umbumbulu. Seven centres have been opened. The names of these adult centres already operating in Umbumbulu are : Badedele, Makhubalo, Vumukwenza, Mbawu, Fezisifiso, I.G.M. Dhlomo and Ingqalabatho Adult Centres and they operate as night schools attached to existing schools. For an example Sibusisiwe Comprehensive High School also serves as a night school for adults - it is called I.G.M. Dhlomo Adult Centre.

These adult centres accommodate adults up to Grade Twelve. In each grade one finds people of different age groups, some of whom are married people. These adult centres admit people from the nearby surrounding areas as they walk on foot to the centres. Tutors are usually qualified teachers though other capable people are also given a chance to assist in teaching the adults.

2.7.1 **The need for adult education**

The following factors have influenced the establishment of adult centres in Umbumbulu:

- 2.7.1.1 The disaster in the school system and its failure to provide adequate initial education.
- 2.7.1.2 Rapid technological change in society [a world wide phenomenon] and the need for training, together with the growing awareness of the relationship between levels of training and productivity and economic growth.
- 2.7.1.3 New opportunities for development and the impact of thinking that stresses the importance of adult education process in participatory and collaborative approaches to development.
- 2.7.1.4 An increased awareness of the enormous and growing number of poor people living in great misery.
- 2.7.1.5 The new political dispensation and a hope for more job creation has been an incentive to the illiterates and semi-literate groups of people.

2.7.2 Adults in adult centres

The incentives in adult centres have revealed that they registered at these adult centres because they want to gain knowledge and to be certificated so that at the end of the day they may not be 'misfits' in the challenging multiracial New South Africa. They want to get better jobs, they are eager to earn more money, they want to understand and speak English fluently, and they want to be a respected residents of Umbumbulu.

Adult learners who were interviewed at Badedele Adult Centre and at the IGM Dhlomo Centre pointed out that the majority of literate Zulu people have discarded many of their traditional customs. It was stated that the literate no longer want to worship their ancestors, and changes in the culture of the Zulu people are brought by them; they have adopted cultural traits of the western world. To them this is Western civilization and they are too proud of themselves and they believe the educated class has no respect for people who are illiterate. Illiterate adults who happen to be invited to graduation parties, always have an inferiority complex.

All my informants at I.G.M. Dhlomo Adult Centre (Thandi, Thobile, Zodwa etc) affirmed that they do not experience any problems in their work place related to their level of education, because they normally do manual work, which does not demand a high level of education, but they pointed out that they execute their school work under extremely difficult conditions because they are employed during the day and they have to attend classes in the evening. Moreover, some of these adults come from illiterate families and do not get the necessary support if they encounter problems in their school work.

2.8 CONCLUSION

I have tried to bring to light how Zulu people of Umbumbulu were introduced to literacy by the early American Board Missionaries - [Daniel Lindley and Dr Newton Adams] who settled in Umbumbulu during the first half of the 19th Century. The primary objective for the introduction of literacy was to enable the people to read the Bible. As time went by the objective of teaching literacy changed. The school curriculum included the three R's and emphasis was laid on the importance of practical education: pupils were groomed to become useful servants of their Lords. Zulu people were expected to learn how to speak and communicate in English and to make things easier for the two races that came to live together, a new Lingua Franca called *Fanakalo* was coined which was a mixture of Zulu, English and Afrikaans.

First schools in Umbumbulu were erected at the Imfume and Amanzimtoti areas respectively and the new culture of literacy was cultivated in the entire district of Umbumbulu. At present there are 179 schools established at Umbumbulu. Though at the beginning some Zulus counteracted the idea of sending their children to school, but as they became familiar to Christian trends, they towed the line. At the moment, 8.8% of the population of Umbumbulu are attending school. Mention should be made that Zulus experienced problems with regard to the medium of instruction; methods of imparting knowledge, the curriculum which did not take into account the needs of the Zulu people and their ground-motives.

Provision was made for adults who did not acquire literal skills while still young by establishing adult centres at various points in the district. Of late, literacy and education has become an essential tool to cope with the demands of modernity.

It is an indisputable fact that the culture of any people is bound to change all the time through innovations and contacts with other cultures. Culture helps a group to cope with life in a particular environment and in a particular era. Zulu people in Umbumbulu are at a transitional stage where cultural change is inevitable : *a tradition in transition*.

CHAPTER 3

CONSEQUENCES OF LITERACY ON ZULU PEOPLE IN UMBUMBULU

3.1 INTRODUCTION

The introduction of literacy in Umbumbulu changed the life in this 'oral' region drastically. Society, once unified, split into two categories; the category 'illiterate' carrying with it a derogatory connotation. This concluding chapter deals with the tremendous change in the social life of Umbumbulu people brought about by the introduction of literacy.

3.2 FROM ORAL TO SCRIBAL CULTURE

Whenever a cultural component is borrowed from one culture to another, and is incorporated into the culture of the other people, a resistance is created, especially among elderly people in the society who attach great value to the old order. This negative attitude towards an adoption and adaption results in a 'cold war' between the conservatives and the members that support change. The misunderstanding that is created leads to cultural conflict. Umbumbulu is no exception and the process is slow due to sustained opposition to innovation.

In the course of change, cultural imbalances which reflect instability in ideological principles of a people, cannot be avoided. This is the period during which there is a 'tug-of-war' between members of a people who initiate and propose adoption of an innovation and those who oppose the idea of change. The diffusion and integration of cultural traits of the western world to the oral Zulu culture was unavoidable. In the early days of literacy in Umbumbulu, the implementors of change experienced problems, due to societal imbalances created by anxiety. Cultural metamorphosis steadily continued until a state of equilibrium was reached when the majority of people accepted the change.

The adoption of writing into the cultural system of the Zulu people has had a tremendous effect on the social life of the Zulu people.

"Scribal culture exists where despite general awareness of writing, proximity to orality is not affected". (Botha 1991 :6)

In effect, an oral culture has become a scribal culture. The society of Umbumbulu is now composed of people who still observe some of their traditional customs, who have never been sent to schools and of a literate class caught between two cultures : the literates who observe both their traditional customs and the newly adopted western tradition. This point is exemplified by and large in rituals such as the observance of the *lobola* custom, which is combined with the buying of a wedding ring and a wedding cake for the wedding day, but more generally in the structure of the social fabric.

The adopted scribal culture has changed the social system of the Zulu people in Umbumbulu. When the father had to leave his kraal and find employment in industrial areas which were in big cities, boys and girls then had to attend school and only the mother and *ugogo*, were left behind to look after the kraal.

Communication too has changed: TV and radio and the electronic language of computers, are all products of literacy and the fundamental point of departure before one could broadcast or compute is literacy. Electronics revise the directedness of oral communication and re-awakens some of the impulses of oral culture. Umbumbulu people derive pleasure from listening to radio programmes and or watching TV. In almost every house where there are educated people, one would find a radio and/or a TV set. My informants, namely Bhekokwakhe Mkhize, age 14, at Sibusisiwe Comprehensive High School, Ivette Makhanya, age 15, at Vikingozi Junior Secondary School, Bongani Sibisi, age 16, at Vumandaba Secondary School, etc, who are school children, have told me that they usually spend their leisure time listening to the radio or watching TV. Radios and TV sets are becoming popular, even among the illiterates apparently because of the oral nature of communication, which resembles that of oral cultures.

In many kraals *ugogo*, who used to spend evenings with her grandchildren in the kitchen, telling them folk tales, is now replaced by radio and television. Though electronics tries to bring back the pleasures of the past, a human being cannot be smoothly replaced by an object. However it is a fact that literacy has underpinned change that has shaped the contemporary social life of the Zulu people in Umbumbulu.

Human environment for work, play, learning, and personal relationships and social life in general, have been altered by technological developments during the past 50 years, to an extraordinary extent. One is astonished to realise that far from being destroyed by electronics, orality and literacy

interlace in electronic communication in a more complex way.

3.3 AN ASSESSMENT OF THE GOOD AND EVILS OF LITERACY

3.3.1 General

Writing, is considered to be the most significant achievement by mankind and has served as a cornerstone to many forms of civilization in the world. It emerged as an essential tool to link far off places into one unit, despite distances which make reliance on face to face communication impossible. It plays a major role in implementing laws, in publishing books, newspapers, in issuing valuable documents, such as licences, passports, certificates etc.

A written word is valued for its permanence. Words are transmitted through space over time in permanent and unchanging form. Goody, commenting about writing says:

“Writing, indeed any form of visual transcription of visual linguistic elements, has important consequences for the accumulation, development and nature of human knowledge”. (Goody 1987:18).

Writing has led to the creation of a permanent pool of knowledge from which many generations benefit. This would not have been possible if the system storing of information had not changed. It moves speech from oral-aural to a new sensory world, that of vision. It transforms speech and thought as well. By contrast with the natural, oral speech, writing is artificial, but that does not condemn it. There is also a belief that it still remains an essential tool for the realisation of a fuller well-developed human being. It is a technology that transforms consciousness on this point, Bauman says.

“By distancing thought, alienating it from its original habitat in sounded words, writing raises consciousness” (Bauman 1987:22).

The permanent form of writing makes it possible to scrutinise the content, thereby increasing the potential of criticism and accumulated knowledge. This is knowledge of an abstract nature since it changes the nature of communication beyond that of face to face contact and provides a system for the storage of information. In this way, a wide range of thought is made available to the public. It alleviates the necessity of keeping memory of everything because it remains a source of reference (Goody 1976:36).

Plato's Socrates on the other hand argues that writing destroys memory; those who rely on the written word or script are forgetful. Writing weakens the mind. To illustrate this point, let us review the effect of pocket calculators on people's memory. It provides external resource for what ought to be an internal resource of memorised multiplication tables. Calculators weakens the mind by relieving it of setting up that which keeps it strong and makes it grow. They enfeeble the mind by relieving it of too much work. (Finnegan 1988:15)

I wish to point out that written texts can be misunderstood because of misprints and typing errors. Again one must reveal that when an oral text is written down, the transcription becomes lifeless and the idiosyncratic nature of orality is lost. The power of the spoken word is destroyed because the written word can never be congruent to a word of mouth. We cannot deny that communication through writing, being divorced from the richness of face to face interaction, has its limitations : it is impossible to challenge the writer, should the script contain false information. On this point, Plato condemns the written text by stating that it is unresponsive, meaning it does not understand and talks back the way people do.

One may infer from the above points, that writing which has been integrated into the culture of Zulu people has good and bad effects on the members of this people.

3.2 Writing and thought patterns

Patterns of thought are culturally determined. The mode of reasoning of oral cultures strongly differ from those of literate cultures. But this does not mean that an oral man is less intelligent than a literate man. From the above assertion one may infer that the conceptual perception of the oral man would differ from that of the elites. Goody argues that communication technologies of writing and printing had great influence on the social development of a people. Ong (1977) quoted by Finnegan, was also of the opinion that writing profoundly affected the way people came to think and argue. She continued to say that any form of technology will always have psychic and social consequences on individuals due to the typography - the shift of previous boundaries, patterns of culture i.e. a shift from the natural world of orality to the new world of writing. (Finnegan, 1988 :78)

Ong, commenting on the above argument says, writing is a technology that restructures consciousness. "It takes a language out of evanescent act of speaking and fixes the temporal

processes of utterances in written signs which are objects in the space.” This results in spoken words seen as “winged words” which can be easily substituted depending on time and context in which they are used. They are “flexible” to change. In the process of recording; in writing, words become cages in a text, consequently resulting in the language and thought being removed from an immediate personal social and cultural context [Sienaert 1988:204]. In short, meaningful writing is always preceded by an organised thought. Thought processes of the literate mind do not grow simply out of natural powers, but out of powers structured directly, or indirectly, by the technology of writing. One may conclude that without writing, the literates cannot think as they do when composing their thoughts in oral form. They are not seen as ordinary speaking and thinking human beings. They have so interiorised the technology of writing that it is difficult to separate it from them, then recognise its presence and influence.

At this juncture I wish to quote Marcel Jousse who says:

“The original and capital sin of our written style civilization, is to think of it as the civilization par excellence, and one and the only civilization. Everything which does not ‘appear’ on its written pages does not exist.” (Jousse 1974 :33)

I wish to support Marcel Jousse who totally disapproves of the trend of thinking common among literates that the written style civilization be considered the best and only civilization that exists. Some literates are so influenced by literacy that they do not rely on the spoken word since they hold a strong belief that whatever does not appear on written pages does not exist or is not true. This is the kind of thinking one would find in an alphabetised mind. I would conclude that technologies are not mere exterior aids but also interior transformations of consciousness people’s vision change with the transition from orality to literacy, and this is manifested in their thought patterns.

3.3.3 **The inter wovenness of orality and literacy**

Kaschula*, in his analyses of spoken and written versions of the same narrative, arrived at a conclusion that special features are found in written discourse. He also added that both the literary language and ordinary spoken conversation, focussing on interpersonal involvement, share some devices previously considered to be purely oral. At some stage, the interaction between the written and oral forms is inevitable. The above point verifies the fact that the oral will live alongside with the written. (Sienaert 1991: 120)

It cannot be denied that written and oral modes are seen on one hand as autonomous and complementary on the other. In terms of aims and functions of literature, there is little difference between them, and they are both fuelled and moulded by the culture which underlies them. While they exhibit striking differences, the oral and the written worlds are not really separate. Whiteman (1981) points out that children's' culture is oral in its beginning and in their early years, at school, they need experience that favours the learning of written culture through the medium of oral culture. Linkage should be established between the child's system of iconographic speech where much information is carried through prosodic and paralinguistic cues. (Whiteman 1981: 102).

A people which has incorporated writing into its culture cannot do away with the oral form of its language. The spoken and written forms of a language are norms which may co-exist in one and the same language. The inter-wovenness of orality and literacy is spontaneous.

3.3.4 In Umbumbulu

In the draft white paper on arts, culture and heritage of June 1996, pg 12, the Minister of arts and culture, Dr B. S. Ngubane, in one of his addresses, said South Africa is on the brink of experiencing a cultural renaissance. This comment relates to the re awakening and restoration of traditional culture of the different peoples of Southern Africa. Efforts have been made to revive the oral culture of Zulus in Umbumbulu since there was a fear that it is slowly eroding due to diffusion and integration of western cultural traits, into the their culture. When I interviewed Mr. P A Sibisi, a school superintendent, in the Umbumbulu District School Office, on the 6th September 1996, a day which was scheduled for the school competition in cultural activities, I learned that the Department of Education and Culture was concerned about the waning of Zulu culture in schools and in communities where these schools are embedded.

There has been a period similar to the dark ages of ancient history, during which the literates totally discarded some of their traditional customs and there was no love for their colour of skin, their language, their traditional attire, their customs, etc. This trend of behaviour emanated from the political situation of the country and its laws of the time, which categorised Blacks as the most inferior cultural group in South Africa. The apartheid system and its laws of oppression developed a negative attitude among the Zulus themselves which resulted in the adoption of western cultural traits into their culture. In the early nineties, a feeling and a hope

for a better South Africa, grew among the Zulus. The dislike of one's cultural identity led some conservatives to decide that the Zulu pupils be enculturised in order to restore and retain the cultural roots of their group. Responding to this need, the superintendent of education took the initiative to organize schools competitions in cultural activities with the aim of establishing love for ones cultural background.

School pupils competed in the following categories:

(a video cassette, taken on the day of the competition is available)

	Time (hrs.mins.sec.)	Tape No.
▶ Traditional gospel music	0.08.19	tape 1
▶ <i>Imvunulo</i> (traditional attire)	0.46.00	tape 2
▶ <i>Isicathamiya</i>	0.56.20	tape 1
▶ <i>Ingoma</i> (boys)	0.48.57	tape 2
▶ <i>Ingoma</i> (girls)	0.00.20	tape 2
▶ <i>Amahubo</i> (boys)	1.27.40	tape 1
▶ <i>Amahubo</i> (girls)	1.22.43	tape 1

These well organised school competitions have served as a tool to facilitate enculturation and in addition develop love for ones traditional culture.

3.4 CONCLUSION

As we approach the end of this work of study, I wish to emphasise that the shift from orality to literacy intimately interrelates with the psychic and social development of an individual. The above topic discussing the consequences of the introduction of literacy to the Zulu people in Umbumbulu has touched upon particular aspects of social life that were affected by the innovation. The effects are also reflected in the inter-face between orality and literacy which gave an exposition of the various stages through which a people has to undergo before acculturation could be realised.

Literacy, under the umbrella of western civilization, has been instrumental to shun off the Zulu old traditional ways of living and the Zulus found themselves expatriates in their own country. Literacy has served to divide the same Zulus into two different classes viz : the literates and the illiterates who are thought to be less intelligent.

Seeing that the culture of the Zulus was fast eroding, an effort was made to restore and retain the traditional culture of this people. In Umbumbulu School District, competitions on cultural activities have become an annual activity. In this way the culture of the Zulus is transmitted to the younger generation.

The insertion of writing in the culture of the Zulus has marked a change in their nature of communication which had previously depended primarily on the spoken word. However, it is imperative to highlight that orality will always live alongside with literacy. This fact is verified by the electronic media which provides secondary orality which has become part and parcel of the culture of the Zulu people in Umbumbulu.

Literacy, while regarded as a cornerstone for modernity, develops from orality. The two aspects cannot be weighed on the same scale because one complements the other. On this notion Walter Ong says:

“Of course, writing is not suddenly ‘invented’ but grows out of orality by stages. Hence it cannot be understood in depth without circumstantial familiarity with the primary orality which is its seedbed. Discussion of writing ignores its roots in orality and restrict themselves to alphabetic printed texts from the age of Romanticism on, can produce effects which are interesting often because they are unavoidable language distorted.” (Ong 1977 : 34).

Marcel Jousse remarks saying only those who have placed their books aside and started from reality have made genuine contribution to science, and discovered something new.

3.4.1 The Combination of Oral, Scribal and Literate Cultures

The move from orality to literacy demands that the cultural background of an individual be taken into consideration in the process of change. To improve the performance of black pupils in Umbumbulu black schools, one should take cognisance of the significance of capitalising on the nature of culture that the child brings to school. The oral culture of the child will always be reflected at all stages of his development, thus it should be nurtured while the child acquires literary skills.

The scribal culture which is acquired at schools should be developed from the child’s oral

culture. Oral exercises should always precede written exercises. Children love to participate orally apparently because an oral exercise is related to children's games.

Dance is a means of expression in which the natural ability of the body, and the movement through space, is used as a primary medium for communication. Rhythm and accompanying traditional music enhance the communication of ideas through movement. Teaching methods where dance is involved will facilitate the learning of new subject matter.

Dramatisation is commonly used in grades one, two and three and as one gets to senior grades, educators gradually move from this practical method to theorisation. I hold the view that if educators could be trained in applying drama as a means through which subject matter is imparted, great improvement will be realised in pupils' performance. This idea emanates from the fact that drama utilises children's natural play; it involves communication through speech, movement, visual elements and body language. Improvised school drama could be of great use in teaching pupils oral physical communication skills. Through experience gained in performance, pupils can improve in concentration and self confidence.

Music education, on the other hand, focuses on self realisation of the pupils and is therefore instrumental in the upliftment and improvement of individual pupil and in the development of self esteem. This subject does not feature in the curriculum of many schools in Umbumbulu.

The above three points mainly relate to suggested methodology in improving the school work of Zulu pupils who find themselves in a new environment, where no consideration is taken of one's cultural background. These are only a few proposed methods which may enhance pupils' performance in Umbumbulu black schools and help them to cope with the demands of the fast changing world.

CHAPTER 4

4.1 CONCLUSION

To conclude this piece of work, I will highlight important points stated in the previous three chapters, and their inter-relatedness in forming ‘buildings blocks’ for this dissertation.

The first chapter has given a brief historical background of the Zulu people as they were before they met with the whites. The purpose for this chapter was to show clearly that the Zulu people had a well balanced and civilized life-style even before they met with the whites. The manner in which beadwork was used to convey messages is a good example of civilization.

The second chapter has explicitly revealed how literacy was introduced to the Zulu people in Umbumbulu. The primary objective for the establishment of literacy classes for the Zulus was to teach them how to read the bible. Later, they were taught how to read, write and numeracy, i.e. the 3Rs and they were expected to learn how to speak English. It is stated in chapter two that the Zulus which were employed by whites as garden boys and maids, had to acquire a command for English in order to reduce problems related to communication. At this point it became vivid that literacy was introduced to satisfy the needs of the whites.

Since the two cultures had started to live together, there was inevitably a need to learn the language of one another, hence the resultant Lingua Franca called ‘Fanakalo’. This is the language which helped those who could not attend school and be taught English appropriately to communicate with the whites and viceversa.

Up to 1997, there is quite a large number of illiterate Zulu people in Umbumbulu. The advocacy for the introduction of literacy still continues in Umbumbulu District.

The last chapter specifically focusses on the consequences of introduction of literacy among the Zulu people in Umbumbulu. A clear picture of a tradition in transition is depicted. Literacy has had its good and bad consequences, nevertheless, without literacy both Zulu people and the whites would face a serious predicament resulting from communication problems.

Literacy and education which was introduced in the second half of the 19th century at Imfume Mission station and Adams Mission has reached a level where competent literates have been produced, some of whom are doctors, attorneys, teachers, nurses, etc. While such a drastic change should not be avoided, emphasis is laid on the fact that the oral style of the Zulu people could be taken into account and employed to facilitate and enhance the standard of education among the Zulu people. This idea is correlates with the new outcomes-based education to be introduced in South African School in 1998.



Fig 3: The above structure is a Church hall built by ABM in 1837. The Church is now called the United Congregational Church of Southern Africa.

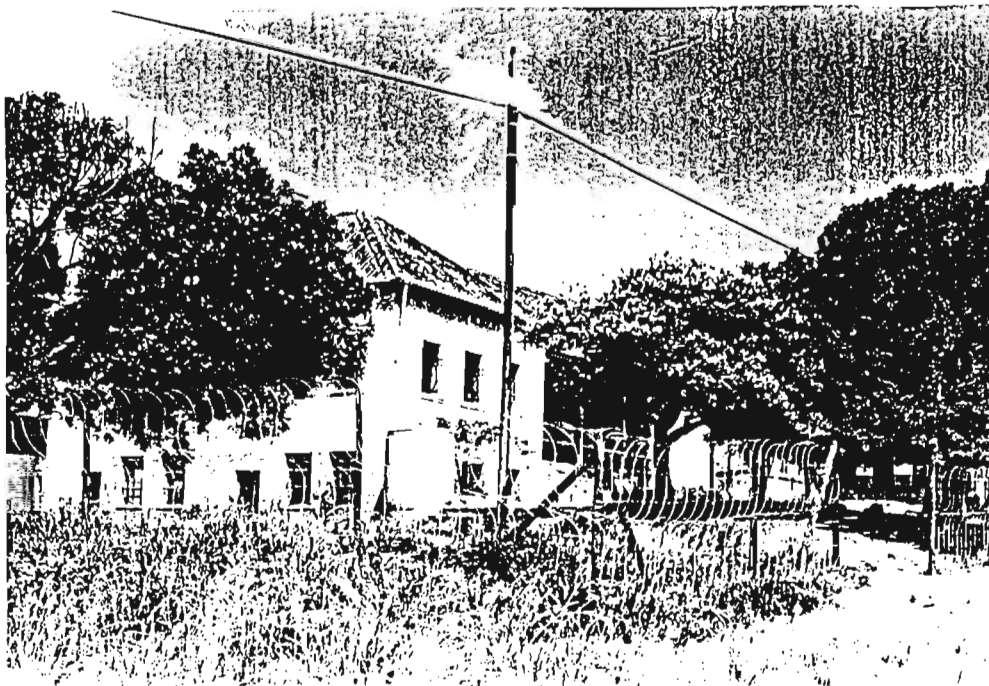


Fig 4: This is Imfume Primary School which was established initially for Trekker children and later admitted Zulu pupils (Photographed in December 1996)

5. APPENDIX A

Photographs showing establishments by the ABM in the Umbumbulu District



Fig 1 : Adams Mission was the second mission station established in Umbumbulu in 1847

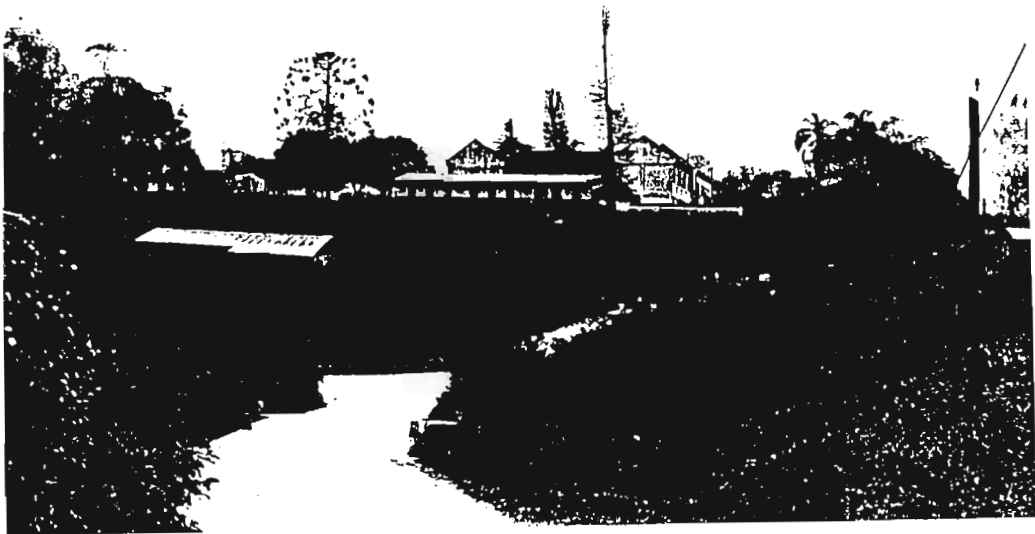


Fig 2: Adams Primary School established by Dr Newton Adams. Literacy classes started as early as 1836. Both pictures photographed in November 1995.

6. APPENDIX B

QUESTIONNAIRE No 1

ORALITY-LITERACY DEPT ORAL STUDIES

AREA OF RESEARCH SURVEY : UMBUMBULU DISTRICT

PRINCIPALS OF SCHOOLS

DATE :

1. Name of School :
2. Initials and Surname of School Principal :
3. School Level - Mark X in the appropriate block

A	B	C	D
L.P.	H.P.	C.P.	P.P.

4. Give the year in which the school was opened.
5. Did the school start to function as a Mission School or a Government School?
6. Type of the school. Mark X

COMMUNITY	PRIVATE	TERRITORIAL	OTHER
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7. Complete the table below with correct figures.

- A. School Enrolment
- B. Number of parents who are literate.
- C. Number of parents who are illiterates.
- D. Number of parents who are becoming literates.

		Std 1	Std 2	Std 3	Std 4	Std 5	Std 6	Std 7	Std 8	Std 9	Std 10	Grand Total
A.	Boys											
	Girls											
	Totals											
B.	Lit Parents											
C.	Illit. Parents											
D.	Bec. Lit											

8. How far do parents assist their pupils in doing their school work at home?

Choose from the given scale and insert the first letter into the table.

Very often	Often	Seldom	Never
VO	O	S	N

Sub	Sub	Std	Std	Std	Std	Std	Std	Std	Std	Std	Std
A	B	1	2	3	4	5	6	7	8	9	10

9. Parental involvement. Please indicate below the degree to which parents are involved. Mark **X** in appropriate block.

HIGH	MEDIUM	LOW
-------------	---------------	------------

10. Does the Literacy level of the parents have any effects in their involvement and commitment to school matters ? YES/NO
11. A school with majority of parents being literate.
- A. Stage advantages
- B. Disadvantages
12. A school with majority of parents illiterate
- A. State advantages
- B. State disadvantages
13. Are there any pupils whose mother tongue is not Zulu in your school? YES/NO
14. If YES please give the percentage of non-Zulu speakers against the total enrolment.

PRINCIPAL'S SIGNATURE

DATE

QUESTIONNAIRE No 2

ORALITY-LITERACY DEPT ORAL STUDIES

Questionnaire on Cultural Activities

in Umbumbulu School Circuit

DATE :

1. Name and Surname of Informant :
2. Occupation :
3. Position Held :
4. Name of School :
5. I have been told that you are a member of the executive committee of cultural activities in Umbumbulu Circuit. Is that true? Yes/No
6. When were these activities introduced in schools?
7. Who initiated the idea that such activities be introduced in schools?
8. What was the motive behind this idea?
9. How did the school's pupils respond to this innovation?
10. Will you kindly name the cultural codes in which pupils compete?
11. How would you compare pupils in the Primary Schools and those in secondary Schools in as far as their engagement in these activities?. Please support your response.
12. What do the school's pupils benefit from these activities?
13. What do you think could have delayed the insertion of this programme in schools?
14. What are the teachers' attitude towards these activities in general?
15. What does a pupil benefit from these cultural activities?
16. What does the school benefit from these cultural activities?

Interviews on a video cassette

1. Mr P Sibisi : Superintendent in charge of cultural activities. Tape No : 1 Time : 0:24:30
2. Mrs B Sosibo : A cultural committee member Tape No : 1 Time : 1:41:46
3. Mr A B Dlamini : A cultural committee member Tape No : 1 Time : 1:47:08

QUESTIONNAIRE No 3

ORALITY-LITERACY DEPT ORAL STUDIES

AREA OF RESEARCH SURVEY : UMBUMBULU DISTRICT

QUESTIONS FOR SCHOOL PUPILS

Name of School :

School Category :

1. Name of pupil :
2. Sex :
3. Age :
4. Grade :
5. Are you now able to read and write your mother tongue?
6. Does your school have a school library?
7. What type of literature do you love reading?
8. How often do you visit your school library?
9. Are you fast enough when reading a book written in your mother tongue?
10. Do you find any problem when reading a book written in another language?
11. Is there any magazine or newspapers that you love reading? If yes, mention the name of it/them?
12. Do you derive interest from oral lessons in class? If yes, why do you love oral lessons?
13. Do you love Drama?
14. Does your language teacher give you an opportunity to dramatise certain sections from you literature book?
15. Does it happen that when writing examinations or a test you fail to answer all the questions because of the time limit?
16. What other problems do you face in the exam or a test?
17. With whom are you staying at home?
18. Do your parents know how to read and write?
19. Do they assist you in doing your homework?

QUESTIONNAIRE No 3 (continued)

20. Do they check your school work?
21. What are your activities from the time you arrive at home from school and your sleeping time?
22. Is there anyone who encourages you to study?
23. Do you have a grandmother or a grandfather? If yes, does he or she tell you Zulu folktales?
24. Do you know what is a riddle? If yes, give an example.
25. Do you know how to do Zulu dance? If yes, how did you learn it?

QUESTIONNAIRE No 4

ORALITY-LITERACY DEPT ORAL STUDIES INTERVIEW QUESTIONS MISSIONARY STATIONS IN UMBUMBULU

1. Initials and Surname of interviewee :
2. Postal Address :
Tel No :
3. What is the name of your denomination ?
4. What is your designation in the church?
5. I am interested to know about the history of the U.C.C. church in Umbumbulu district. How many mission stations do you have in Umbumbulu?
6. What are their names ?
7. When was the Imfume mission station established?
8. When was Adams Mission established?
9. Why were these two places seen as ideal sites for missionary work?
10. Were there any whites which the Black people might have met before the arrival of the missionaries?
11. What were the primary goals for the established these mission stations?
12. Were there any secondary goals for the insertion of mission stations ?
13. Who was the first white man to settle at :
 - i. Imfume
 - ii. Amanzimtoti
14. How did they socialize with the Zulu people?
15. Which language was used for communication?
16. What strategy was applied by the missionaries in recruiting Zulu people to attend literacy classes?
17. What were the pre-requirements for those who became interested in joining the classes?
18. What problems were encountered by those first missionaries related to recruitment?
19. How did Zulu people respond to those invitations?
20. Was there any counter resistance to the invitation resulting from the cultural background of the Zulus?

QUESTIONNAIRE No 4 (continued)

21. Were there any incentives used to attract the Zulu to attend schools?
22. Was literacy of any advantage to Zulu people?
23. What were the missionaries going to benefit from teaching the Zulus how to read and write?
24. What problems did the Zulus have in their literacy classes?
25. What problems were experienced by the white teachers?
26. What type of buildings were used to accommodate learners - were they rondavels or four-cornered buildings?
27. Were the learners expected to pay for learning to read and write?
28. What was the attitude of the learners towards their teachers?
29. Did the missionaries manage to achieve their envisaged goals?
30. What impact did literacy have on the social lives of the Zulu people?

QUESTIONNAIRE No 5

COURSE : ORALITY LITERACY INTERVIEW QUESTIONS IN ADULT CENTRES

Name of Adult Centre.

1. Name and Surname of interviewee
2. Home address
3. What is your magisterial district?
4. What is your Ethnic group?
5. Are you Married?
6. Do you have Children? How many are they?
7. What grade are you doing
8. When did you start attending school here?
9. How old were you then?
10. What caused you to decide to continue with your school education.
11. Why didn't you attend school while you were still young?
12. What do you normally do during the day?
13. Are you all of the same age in your class?
14. What problems do you encounter as an adult learner at home?
15. What problems do you encounter as an adult learner at school?
16. Are you now able to read and write?
17. What do you want to do after completing your std 10?
18. How do you view the pre-literate period to the Zulu people?
19. How far true is the fact that the majority of the literate Zulus have discarded many of their traditional customs?
20. What is the attitude of the non-literate class to the literate?
21. What is the attitude of the literate class to the non-literate?
22. Are the members of your family supportive of your endeavour to upgrade yourself academically?
23. Are there any people staying at home during the day?
24. With whom are you staying?

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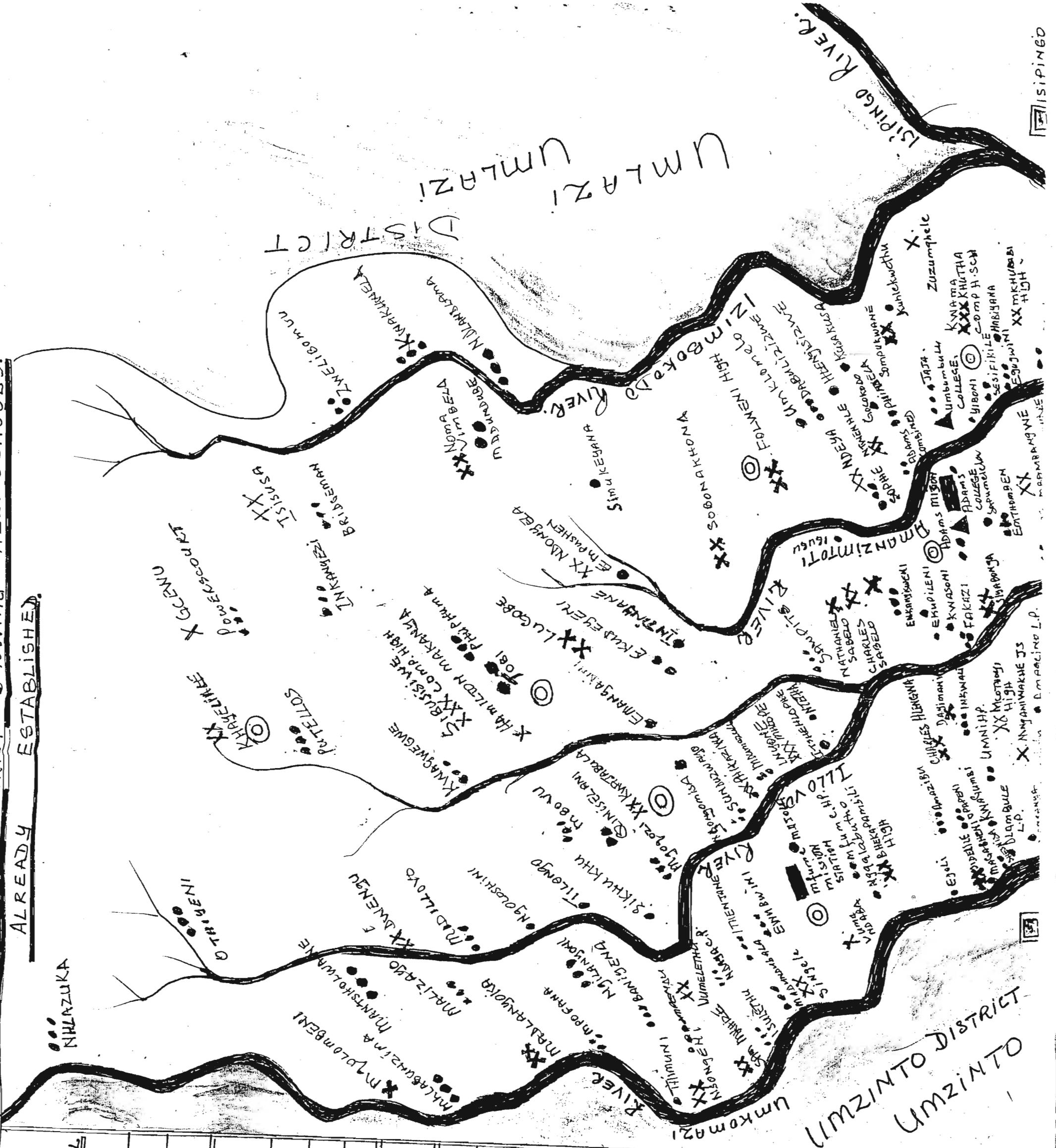
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THE MAP OF UMZINTO DISTRICT SHOWING ALL SCHOOLS ALREADY ESTABLISHED

SCHOOL CATEGORIES	SYMBOL
LOWER PRIMARY	●
SENIOR PRIMARY	●●
COMBINED PRIMARY	●●●
JUNIOR SEC. SCHOOL	X
SENIOR SEC. SCHOOL	XX
Comp. HIGH SCHOOL	XXX
ADULT EDUC CENTRE	○
COLLEGE OF EDUC.	▲
MISSION STATION	■
L.P. SCHOOLS NUMBER =	56
S.P. SCHOOLS NUMBER =	15
C.P. SCHOOLS NUMBER =	68
J.S. SCHOOLS NUMBER =	20
S.SEC. SCHOOLS NUMBER =	36
Comp. H. SCHOOLS NUMBER =	2
COLLEGES OF EDUC NUMBER =	2
MISSION STATIONS NUMBER =	2
ADULT EDUC CENTRES NO =	7



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