

**A STUDY TO EXPLORE THE IMPACT OF CREMATION AGAINST ZULU  
PEOPLE'S CULTURAL BELIEF SYSTEM**

**By Khayelihle Mnguni**

**Student number: 20757755**

**Supervisor: Prof. S Ngubane**

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## **DECLARATION**

I, KHAYELIHLE MNGUNI, do hereby declare that this thesis represents my own work in conception and execution, and that all the sources I have used have been acknowledged by means of references. This thesis has not been submitted for any degree or examination at any other university.

Signed .....

Date .....

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God bless you all.

## ABSTRACT

Cremation is a widely unpopular practice throughout African culture, especially among the Zulu people as discussed in the novel, *Intando KaMufi*. Africans at KwaZulu Natal are still battling to familiarize themselves with the practise of cremation, the act of laying to rest a deceased person by burning their body remains in the crematorium. The government through national newspapers has put up a lot of effort to familiarise people within eThekweni and the country in general, with the practice of cremation. However, most of Zulus in KwaZulu Natal still view cremation as a curse and something that totally challenges their culture as portrayed in the selected novel, *Intando KaMufi*. According to the Zulu culture, there is a strong belief that death is not the end. A departed person enters the afterlife stage and becomes a saviour for the family (Zwane, 2011). Such a person is referred to as *idlozi*, the ancestor which they respect the most.

The aim of this study is to explore the impact of cremation to the Zulu people's belief systems. The study proposes that individuals must be educated and updated about the impression of cremation before they are exposed to it. It is also prominent for this study to review various studies conducted by other scholars and views from different countries of different continents. The data for the study is a sample drawn in the novel, *Intando KaMufi*. It is about the huge family conflict because of the practice of cremation. One side of the family opts for cremation while the other side denies. Astonishingly, events result when the members of the family plots to kill one another.

The researcher believes that this work is necessary and imperative since it aims to caution and educate people on presumptions of crenature so that they will be able to make an informed decision around the matter of cremation. Postmodern theory with its perspective is applied to view the data while conducting the study. Conclusive facts and recommendations are asserted at the end of the study s.

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## CHAPTER ONE: INTRODUCTORY PERSPECTIVE

### 1.1 Introduction

Africa is going through a tremendous and rapid transformation in every aspect of human life; some of these changes are more circumstantial than others. People are becoming increasingly detached from the corpus of their tribal traditional beliefs and practices, especially in the context of cities where they mingle with diverse cultures. One of the adaptations pertains to cremation, the act of laying to rest a deceased person's body by burning, an issue not restricted to KwaZulu-Natal as studies from elsewhere show (Jackson 1998; Nawa 2010). Zulu people, the main population group in the province of KwaZulu-Natal in South Africa and descendants of King Shaka Zulu, are known to resolutely hold onto their cultural beliefs, especially those that touch on the *amadlozi*, the ancestors. The current debate on cremation as an alternative burial system at a time when land for municipal burial sites is increasingly becoming a scarcity thus becomes valid and critical. A cultural expert, Msimang (1986), states that in a traditional African society, life is a person's greatest asset, and a gift from above, and as such its conservation and extension should be humankind's utmost concern.

The existence of good and evil popular beliefs on different ways of laying bodies to rest is the major factor that triggers great authors to write a captivating literature, portraying divisions amongst families in the impression of cremation. After the researcher read a variety of scenarios pertaining the culture of cremation, he became anxious on reading more texts about cremation as an additional custom from a particular country. He then finds a fascinating theme when reading the novel, *Intando KaMufi* and finds that the practice of cremation might have a detrimental impact on African people living in KwaZulu Natal as it is accused to affect their values and cultural believe system. The novel was written by Mathaba, (2012) originally from KwaZulu Natal, the researcher believes that the novel portrays some nature and relative truth.

Recently, the concept of cremation has been featured in the national newspapers, an effort on the part of the south African Government to familiarize people within eThekweni municipality on the topic (Madlala, 2010). Cremation is widely unpopular practice throughout African cultures,



especially amongst the Zulu people. It has been a foreign culture amongst Zulus. Infact the topic of cremation come about due to the limited land for burial and as an alternative for burial system. Traditionally, when the space was available, there was no problem at all, as cremation is not Zulus culture nor their religion. there is a limited Knowledge about cremation, hence there is a Zulu term; “*ukulothisa*” – where Zulus know that the body is burnt, and ashes are kept.

Keeping ashes amongst African people is a problem and it is against tradition. A major population group of Zulus in KwaZulu-Natal and a progeny of King Shaka Zulu, are known to unwaveringly hold onto their cultural beliefs, especially those that touch on the ‘*idlozi*’, the living dead. However, it has been declared, for example, that in some of the municipal graveyards in KwaZulu-Natal, there is no more burial space hence, cremation should be considered as a good option of laying the dead to rest. As such eThekweni municipality has been engaging on indaba gatherings with an aim of eliciting a debate on cremation as an alternative burial system under the circumstances.

The engagements are nevertheless, quite challenging for Africans particularly the Zulus in KZN as most of the time burning applies to getting rid of something they no longer need and have no interests about it. When a dear one dies, their body is highly respected and cannot be burnt. In the Zulu culture there is a belief that death is not the end: a person who dies enters the afterlife and becomes a provider for the family. Such a person is referred to as *idlozi*, an ancestor. That what drives the author of the novel, *Intando KaMufi*.

Past research indicates that many Africans have opposed the practice of cremation simply because it is felt to be discourteous to their deceased who need their bodies to be intact when entering the ‘afterlife’ (Roos, 2003). This study is about the impact of cremation towards Zulu people cultural believe system as portrayed in the literature book, *Intando KaMufi*. The study is divided into five sections. The first chapter gives a brief overview of the introductory remarks. Identifying the aims and objectives to work by, followed by the structured questions pertaining the motive of the study. And finally, the significance and the assumption which appears as the pulling factor for the construction of this work. The next chapter deals with literature review, where the researcher depicts some overviews of different scholars regarding the issue of cremation. The summarised perception of people from different countries will be provided. Hence, rising some echoes pertaining the subject matter. Third chapter, research methodology, alludes the research method or approach to be featured. Mentioning the postmodern theory and their subordinating

perspectives. Forth chapter, data analysis, analysing the book, *Intando KaMufi* as the main source. The last chapter is conclusion.

## **1.2 Aims and objectives of the study**

The novel, *Intando KaMufi* reveals the resistance of Zulu people towards the issue of cremation. This study aims to explore African belief system with reference to Zulu philosophy as it is noticed to conflict with the rite of cremation. Following are the crucial aims and objectives of this study:

- To analyse cremation as portrayed in the novel: *Intando kaMufi*.
- To explore the impact of cremation to the Zulu people belief systems.
- To investigate Zulu people's perceptions on cremation, acknowledging that people are critical thinkers, their spoken views can be written and be documented.

## **1.3 Research Questions**

When the researcher continues read the novel, *Intando KaMufi*, he finds the interesting theme of cremation which rises a lot of questions pertaining its practice. Hammond and Fife-Schaw (1995) asserts that research questions are conveyed to proclaim hierarchical aim for the individual's research while intensifying the argument. While framing the research questions, one requires to stipulate the relevant platform of the study, leading to what must be achieve and how? This study examined the following questions:

1. How is cremation portrayed in the novel: *Intando kaMufi*?
2. How do Zulu people perceive the culture and religion cremation?
3. What impact does cremation have on Zulu people's belief system?

## **1.4 Rationale for the study**

Reading a book is dreaming with open eyes. This was the researcher's experience as he read through the Zulu novel *Intando Kamufi*. In this book, the researcher encountered tremendous psychological uproar, where there was conflict between two different cultural beliefs pertaining to laying bodies to rest. The practice of cremation is from a western ideology and on the other hand was the burial from an African ideology. The novel illustrates that Zulu people do not accept the notion of cremation. The resistance resulted in countless psychological instabilities, which seem to cause divisions amongst the families of the deceased. Zulu people believe that they have enough land in their village to bury their beloved ones. Nonetheless, the sweltering questions that arise are, what about those who have been chased or moved away in their villages (if there are any) because of their wrong deeds like witchcrafts, or by their success etc? What about those who do not like to be buried in their homeland or opting cremation? What about those who have the freedom of choice, as Zulu people possess their rights to choose which funeral rite they prefer? These are some of the questions that the study seeks to answer in looking at how the Zulu People perceive the act of cremation as portrayed by the selected novel for this study.

## **1.5 Significance of the study**

The novel, *Intando KaMufi* literally translated means the will of the deceased (Mathaba, 2012). It is a captivating story as it features the theme of the culture of cremation with death being central to the plot as the death of the protagonist (Mangena) causes divisions in his family. Vithal and Jansen (2006), explores the significance of the study as a rich and brief statement of how the researcher became interested in the proposed topic, showing why it is believable that the proposed study would benefit the discipline concerned. This study aptitudes to divulge the following facts:

- It will help on provide people with general knowledge on the ever-changing effect nature of culture in response to changing contexts.
- It will add on documented texts by enriching African literature on cremation.

- It will aid as a supporting resource for further research into the area of cremation as an alternative to burial.
- The study hopes to educate Zulu people about the impacts of cremation and the myths associated with it thus assisting people in a way that communities can make informed decisions about whether to opt for cremation when a loved one dies.
- This study through the analysis of the selected novel will clarify the contradiction between cremation and African believes.

## **1.6 Assumptions of the study**

The main assumption of this study is that, Zulu people due to their traditional way of life, experience pressure towards the concept of cremation. Hence, they feel sabotaged and sanctioned to their cultural identity of burial. Whilst they are living in the democratic era, societies have a right to practice their innate religious believes. Zulu people are introduced to exercise cremation when their dear one dies. This sounds as a wedge to them since they strongly believe that when someone dies, he/she becomes an intermediary who links them to their living God. Now, the outstanding question is; who will connect them to God if the dear deceased is shamelessly cremated? In fact, the idea of cremation is a solemn taboo to Zulu people as they perceive that the practice interferes with their valuable beliefs and with time, they are eventually fascinated and destroyed.

This study considers that Zulu people are negligent to the awareness of the shortage in gravesites. They own much of their land in the village and rural areas where they have enough space to exercise their cultural believes however, not all of the live in the rural areas hence lack the land to be laid in cases of Death. Zwane, (2011), revealed that, there is overcrowding within graveyards in the surrounding cities of KwaZulu Natal, that lead to the implementation of cremation. Zulu people perceive cremation to contradict with their cultural belief system and forbid the tributary of cremation. They feel it is crucial to count them out on the graveyard crisis whilst they don't interfere hence leading to the disjoint of ideas between the country and the kinsmen on the way forward after death.

## 1.7 Definition of terms/ Key Words

The novel, *Intando KaMufi*, is like all the well supreme documented texts where we may find some prolific words to be defined. The researcher desires to define concepts that may not be understood outside and inside of the field of study (Creswell, 2007). These terms should be explained in the first instance as they appear in the research plan. It is on this basis that the researcher of this study will define the concepts that will be used. Following are the concepts definitions in accordance with how they are understood in the study:

**Zulu people** this refers to the Africans who are originally born in KwaZulu Natal province. They grow and inherit pure Zulu traditional beliefs and culture, less outside influence has impacted.

**Human being** refers to a living person or an individual, a man, woman, or a child, distinguished from other animals by superior mental development, power of articulate speech, and upright stance.

**Culture** means to provide a guide to people in respect of their values, beliefs and practices as well as their approach of perceiving and behaving. Culture influences people 's perceptions of health and illness. In addition, Andrew & Boyle, (1999), reveals that culture is also defined as arts and sciences, religion and philosophies, system of technology, political practices and habits of daily life. In this context culture might influence people 's insights and attitudes towards replacements to the traditional way of positioning of a departed person, called burial.

**Time** (in two perspectives) firstly, it means the unlimited continued progress of existence and events in the past, present and future, regarded as a whole (Soanes & Hawker, 2006). Secondly, Mbiti, (1969), stipulate that African concept of time is silent and indifferent the future is virtually non-existent as actual time. He avoided the use of English words past, present and future. He proposes to use two African words *Sasa* (present) and *Zamani* (past). Therefore, future is swallowed by the *Sasa* period.

**Death** refers to the action or fact of dying or being killed. It is the end of something that used to exist. Mbiti, (1969), expressed death as the process which removes a person gradually from the *Sasa* to the *Zamani*.

**Funeral** refers a service held shortly after a person is dead, usually including the person's burial or cremation.

**Burial** is the action of placing a dead person in a grave, it involves solemn rituals and deep respect.

**Ceremony** refers to the ritual observances and procedures required or performed at grand and formal occasion.

**Living-dead** basically means there is life after death, a person who is physically dead but alive in the memory of those who knew him in his life as well as being alive in the world of the spirits. This is the state of personal immortality. After the physical death, the individual continues to exist in the *Sasa* period and does not immediately disappear from it. After four or five generations, the departed becomes completely dead and now sunk in to *Zamani* period (Mbiti, 1969). The departed one is now acknowledged as a living-dead

**Intermediary**, means the mediator or communicator who maintains connection between people in order to try to bring about an agreement.

**Ancestor** means the intermediary or a dead person who convey messages from God to people and vice-versa. African believes that God use ancestors to bring lucks to worshipping people.

**Religion** is defined as an organized system of beliefs concerning the cause, nature and purpose of the universe, especially belief in or worship of a God or gods.

**Tribal authority** means a tribal authority or community authority established in terms of the Amakhosi and IsiPhakanyiswe Act, 1990 (Act No. 90 of 1990)

**God** is the creator, supreme ruler of the universe and a superhuman being or spirit worshipped as having power over nature and human life.

**Crematorium** is defined as any proper building or structure that has been given permission to cremate human remained therein or thereon. Most of them are authorized by the ruling laws as

they are being considered they mission a respectful and swift method of resolving the issue of the deceased one.

**Cremation** means the disposal of a dead person 's body by burning it to ashes (Nyembezi, & Dent, 1969). It is completed in the crematorium to pay respect to the relatives of the dead person. Relatives can hear if or think of it while it happening, not literally seeing it. This is done to protect relatives from the nightmares.

**Cemetery authority** means the Regional Council, local council, tribal authority, body or person responsible for the proper operation of a cemetery, irrespective of whether such an authority employs, appoints or contracts with another authority, body or person to undertake the day- today operation of the cemetery.

**Grave** means an excavation in which human remains have been intentionally placed for the purposes of burial, but excludes any such excavation where all human remains have been removed.

**Human remains** means any human corpse or any tissue or bone which is identifiable as having formed part of a human corpse, but does not include the ashes remaining after a human corpse has been cremated.

**Perception** is described as what people can think about something and say what they conceive related to what they see or what they have learned. It is said as a concern with unfolding the world as experienced by a human being and with relating this world to the physical environment and nature, the structure and physiology of the organism and impact of prior environmental conditions on the currently perceived world.

**Urban area** means the area of jurisdiction of a local council excluding any area within the boundaries of such local council that falls under the jurisdiction of a tribal authority.

## **1.8 Delimitation of the study**

The study is about Zulu people's beliefs on the rite of laying the loved one's body after death. the study will look at the documented deeds written by different authors and journalist who noticed

the prevailing matters regarding the subject of the study. The chosen novel for this study was selected simply because it tacitly echoes some evolution in the theme of cremation which is the key subject for this study. As all researchers do, this work will comprise a variety of quotes from different documented texts to support the argument. The supportive material to be used will strictly not plod from the subject. More explanatory resources may be used as a source of reference.

The research is not expected to present a complete panorama about cremation in Zulu society, or even of all South African societies. But it deals with that very special phenomenon of a particular society who feels deformed and sidelined because of the inquisitive of dogmas and doctrines from other societies. Furthermore, the study would have been interesting to extend the research with some other fieldwork, to find out how rapidly social attitudes are changing. Such an analysis would create a much better understanding of the function of literature when it challenges sensitive and critical issues that affect our daily lives, for instance, different perceptions that people have about cremation (Gumede, 2002). It must be stressed that this work is not a cremation criticism however, the points concerning cremation have been occasionally employed to strengthen the research argument.

## **1.9 Structure of the Dissertation**

### **CHAPTER 1: INTRODUCTION**

This chapter has introduced the study and provided background information relevant to it. It has also addressed issues pertaining to the research problem, the research questions, the study 's aims and objectives. Also discussed in this chapter were the connotation of the study, the assumptions, definition of terms used in this study, delimitation and finally the structure of the dissertation.

### **CHAPTER 2: LITERATURE REVIEW AND THEORETICAL FRAMEWORK**

This chapter handles literature review and deals with the theoretical framework underpinnings of the research. It provides and engages with the views of the current documents on cremation versus Zulu people's belief system. It further substantiates and explore the approach adopted in this study. The chapter through interaction with the existing knowledge hopes to fill the gap in the knowledge of the culture of crenation as perceived by Africans, particularly the Zulus in KZN.



### **CHAPTER 3: RESEARCH METHODOLOGY**

This chapter explains the methodological consideration relevant to the study. It examines in detail the chosen data collection and analytical tools. Reasons for the research methodology that was adopted are justified and elaborated upon.

### **CHAPTER 4: DATA ANALYSIS**

This chapter presents the collected data and provides my analysis of it. The results are presented according to the different themes that were explored in the study.

### **CHAPTER 5: SUMMARY AND CONCLUSION**

This chapter provided the summary of the study. It further details the limitations of the study, provides my conclusions and gives recommendations for further research.

## CHAPTER TWO: LITERATURE REVIEW

### 2.1 Introduction

While dealing with the documented text: *Intando KaMufi*, the researcher requires to provide some other views from the other sources of document that has common notion with the subject matter of cremation. This chapter of literature adheres from the first chapter by examining qualitative studies of the subject, cremation. Literature review generally takes frequent forms and no agreement exists about which form is preferable. Cooper, (1984), suggests that literature reviews can be integrative where they are simply summaries of past research. However, Polit & Hungler, (1999), reveals that literature review compares what has been formerly learned and said about the equivalent or similar topic and illustratively displays gaps, limitations and recommendations in the body of information. On the other hand, Brink (1996), points out that literature review helps to lay the foundation and provide the context for a new study. The review of literature in this chapter enables the researcher to determine what is already known about the topic of cremation. It will assist the researcher in refining certain parts of the study, form the basis for comparison, and inform or support the study. A lot of following work of religion or cultural practice requires to be reviewed before being deliberated.

The relationship between culture and religion expresses how humans experience and understanding the world hence reveals the motivation and manifestation of individual's culture. Religion is a fundamental way in which humans experience and understand the world and both are social constructs (Davis,1998). Culture is the human –made aspect of our lives, in any culture at any one moment in time you may find many religions or just one. Since culture and religion are strongly related, it is crucial to review their impact concerning the study.

This part of the study gives summaries of researches conducted from other countries whilst bring forth the clear image in connection with the theme of cremation in south Africa particularly to the Zulu people in KZN as portrayed in the selected text for this study. The selected countries to be studied on the perception of creation, were chosen because they showed quite a number of similarities with the pessimistic and the optimistic sides of the study. This chapter provides the background and the history of the subject matter while exploring the dominant religions. This work

explores the impact of cremation against Zulu people's cultural belief system. Hence, the chapter examines the interference of two deference cultures in mono racial societies. Religions as the supreme of cultural ideologies will also be reviewed. The fashion of explaining vital terms in the subtopic will prevail, thus stressing the thematic idea of the purpose of this work. The inquisition of culture, religion and cremation are expressed.

## **2.2 History of cremation**

The concept, cremation is already highlighted in chapter one while defining the terms to be used in the study. It is prominent to stress its comprehensive understanding as many scholars attempted to provide different expressions about it. Masango (2005) distinguishes cremation as the ultimate baptism by luminescent heat and that the pure flames rising to heaven are a symbol of the Holy Spirit. Whereas on the other hand, many African scholars have their work focusing mainly on burial as the only recognized method of laying the dead to rest in their culture (Zwane, 2011). Palpable illustrations of books that compact with death from a Zulu viewpoint are; *Kusadliwa Ngoludala* (Msimang, 1991), *Umsamo* (Mkhize, 2009) and *Inqolobane Yesizwe* (Nyembezi and Nxumalo, 2005)

Before the nineteenth century in Europe, cremation was applied solitary in unique situation, for instance in times of pestilence conquering or as a form of execution. This should mean that bodies were burnt as a solution to vanquish the contagious viruses. Davis (1998) explores cremation as a mode of disposition in which the body of one who has died is quickly reduced by intense heat to its component elements. Houlbrooke (1989) explains cremation as the destruction of human corpse through high burning and said it was popularized amongst the Romans during the early Christian era. It is also appearing that some pre-modern tribes in Europe used to expose the dead bodies of their chiefs upon the branches of the trees, then burned them and threw the ashes into the rivers. According to Parry (1994) cremation is a symbol fashioned as a sacrificial offering of the body to pre-modern gods in Europe. He then presupposes that death must be a voluntary relinquishment of life and a controlled evacuation of the body.

Davis, (1998) divulges that most archaeologists believe cremation was invented during the Stone Age, about 3000 BC. It was mostly likely used in Europe or the Near East, the primary cremations may well have been accidental. Furthermore, he says that fire has long been associated with burial practices, for instance, there was lighting of fires near the graves of the dead and the offering of burnt animal sacrifices. Possibly, the transition from inhumation to cremation was influenced by these traditions or alternatively, a body could have been unintentionally burned by such valedictory fires. Exhibit exists for cremation in Neolithic times in Palestine, Syria, the Peloponnese, Germany and Hungary (Davis, 1998). The Greeks believed death and processes related to the arrangement of the body, requires providing the means for the emancipation of the soul. Fire was viewed as a cleansing proxy and aided in the release of the soul after death. Confirmation like this specifies that the rehearsal of cremation arrived ancient Greece about 1000 B.C. from the north of Europe.

Some scholars of religion like Bregman, (2009), and Masango, (2005), surged the notion that cremation was practiced in Rome as early as the eighth century B.C. From about 400 B.C. until 200 A.D. it was a very common form of burial in Rome. The escalation of Christianity instigated the practice of cremation to decline otherwise to be standardized. The practice of cremation in both Eastern and Western Europe dates back to the Middle Bronze Age (c- 1800). The first recorded cremation in the United States of America took place in 1792 when Colonel Henry Laurens, a member of Washington 's military staff and President of the Continental Congress of 1777 and 1778 was cremated on his own estate in Charleston, South California. Nowadays there are more than 960 crematoriums in the USA and 107 plus in Canada. The practice was legalized in Europe during the nineteenth century and is still accepted in Western societies today due to the spread of inevitable disease called HIV/AIDS, urbanization and the risks associated with crowded cemeteries (Davis, 1998). Also the municipal tariff extremely high as time pass by, including the burial once off fee expenditures, they also increasing.

In South Africa, cremation constituted a major component of white South African mortuary practices. Until the 1930s however, the practice was virtually unknown among this population group, whereas by the 1940s it had become firmly rooted among a small but growing number (Dennie, 2003). White South African embrace of cremation represented a virtual re-inventing of cremation from a set of ideas and practices primarily confined to local Hindu communities- and represented by white South Africans as barbaric, primitive and alien to a newer set of ideas that

proclaimed cremation a rational scientific solution to the problem of finding the most efficient means of disposing of the dead body. This was the successful struggle of Johannesburg's Hindu community to win for them the right to cremate their own and points out that, in so doing, the Hindu Crematorium Committee also became the first provider of cremation services to Johannesburg's white residents.

The rehearsal of the rite, cremation spread till arriving at KwaZulu Natal province; where there is dominant Zulu people bounded by their cultural believe system. For the optimum appreciation of the events that take place in the selected novel for this study, one should keep in mind that different cultures may perceive the same phenomenon differently because of their differing underlying cultural values (McGee & Warms 2004; Schalkwyk 2002; Sedgewick 2008; Smith 2001). In other words, cultural background influences the way we give, receive or perceive information and this renders societies different in their perceptions of the world around them.

While it might make good sense for other societies to cremate the remains of their loved ones, Zulu people, for example, generally do not perceive cremation to be an acceptable alternative burial method. For this society the traditional way of digging a grave and burying the corpse is the only logical and acceptable method of burial. The rationale behind this practice is that Zulu culture includes a belief system that appreciates the existence of a creator, *uMvelinqangi*, as well as ancestors, *amadlozi*. According to the Zulu people, ancestors are the mediators between people and God. Msimang (1991) states that Zulu people believe it is only through the invoking of the ancestors that they can appeal to the spirit world and that the process of becoming an ancestral spirit begins with burial. As cremation was absent in the lives of the Zulu people it thus becomes a problem when something that represents the legacy from the past, bequeathed to society by the ancestors, suddenly becomes a subject to discussion. The more so as the Zulu believe that failure to obey the ancestors may result in the ancestors turning their backs on the living, which would mean misfortune for the latter. According to Zulu culture, cremation would only bring a curse on the living, for how can ashes suddenly be regarded as ancestors?

## 2.4 African culture and cremation

Culture may have a variety of definition as far as many scholars may prescribe, this paper put more focus only to explanations that are interrelated to the subject. Brettell and Sargent (2012) define culture as the impression of human consciousness, or the products of human consciousness that should be classified as the systems of thought and technology by means of which humanity attempts to assert control over nature. It encompasses beliefs, traditions and rituals that come to define individuals and community values and the way people live their lives. It may be explained as the total collective of the material and intellectual equipment whereby persons satisfy their genetic and social needs hence adapting themselves to the environment (Ayisi, 1972). Cremation is predominantly regarded as a culture of Indian community in the KZN community which dominated by their religious believe system of the after dead. On the other hand, when an innate Zulu person exercise the practice of cremation, that implies an individual is exposed to other believe of another religion.

South Africa is well known as a multi-cultural country, meaning it comprises a variety of cultures. KwaZulu Natal province has an existence of a myriad of traditional African cultures, Indian cultures and Western cultures. Zulu people like any other population group, have their beliefs and rituals pertaining death. Zulu people predominantly live in the province of KwaZulu Natal rural areas and they believe that they are direct descendants of the patriarch Zulu, who was born to a Nguni chief to rule utmost land of KwaZulu Natal with their mandate traditional ethos. Burying of the dead being one of the predominant culture that has existed from time in memorial and which Zulu traditional rulers try to uphold.

According to Kridge (1965), Zulu people became the mightiest military force in Southern Africa during the reign of King Shaka (1816-1828) when there was no such a culture called cremation. Even burning of a person was a big taboo. Up until now, a reasonably large number of Zulu people live and work in industrialized and urban areas. Those Zulu people living in civilized areas tend to be diverse and exposed to follow the practice of cremation which is believed to be a foreign culture or religion as far as the Zulu community is concerned. That causes psychological skirmish to their relative when it eventually happens that they require performing a funeral ceremony in the village.

In Zulu traditional belief, dying is like going to a promised home, to the place an individual truly belong. Thus, we use words like *ukuya kwagoqanyawo*, *ukuphumula futhi*, *ukuya kobabamkhulu*,

which means that when one die, one re-joins their old relatives and friends who went before him/her (Zwane, 2011). After a peaceful, non-brutal burial, an individual immediately became an intermediary between human and God. Zulu people with their cultural belief system, they strongly appreciate the existence of a Creator, *uNkulunkulu*, *uMvelinqangi* and of the progenitor or ancestor, *amadlozi*. For Zulu people, ancestors are the mediator between people and God. In other words, the gap between the Creator and man is the form of ancestral spirit which is continually nourished by performing ceremonies after death like, *ukwembulw akwentshe* (unveiling), to intensify the communication between leaving and non-leaving relatives. This therefore implies that cremation interferes with the link of the living and the dead as the burning of the dead does relinquish the existence of the bond thereafter.

Msimang (1991), states that Zulu people believe it is only through raising the ancestors that they can request to the spirit world. Failure to obey the ancestors may result in them turning their backs on you, which is the beginning of people experiencing bad luck and even death. Ancestors are sometimes called —the living dead because it is believed they are not dead but continue to live in a different state and in another world. Zulu people consider that, burning the body of the deceased, meaning there will be no leaving dead, or a leaving dead will never bring a good luck except the calamity for the community.

Cemeteries and graves are the monumental places of long-term memorials as well as being the resting place of one's body. These places are useful for cultural purposes as they are the sources where the families of the dead can go, to pay a visit in order to interconnect with the dead. Zondi, (2012) asserts that, in Zulu culture, the dead continue to be members of their families, communities, societies and continue to interact with their living relatives as to ensure continuity. Several ceremonies such as *ukubuyiswa*, *ukukhunjulwa* and *itiye* are performed with the view to welcomes the newly dead into the ancestral hierarchy of the family spirit world. Traditional ceremonies like *itiye*, normally happens when the individuals experience some crisis that may arise in their lives. Visiting the dead gives the individuals an opportunity to contemplate the life they shared with the deceased, to come to terms with the new life that they must now lead without that person, and to plead for success and luck.

Cremation is perceived by many Zulu people as a curse, and it is thought that any person who is cremated will bring down misfortune on those who cremated him or her, to the extent that they

may even cause extinction of all members of that family (Zondi, 2005). Among the Zulu people, if someone is cremated there needs to be cleansing ritual on their behalf before they can be accepted and welcomed into the world of the ancestors, which is costly and will undergo a long process. In Zulu culture, people strongly believe that a dead body must be respected. Which means it must be put in a descent resting place with a polite procedure so that the family that is left behind may have reference and access to the graves. Therefore, to Zulu people cremation is a shameful practice that contradicts with their culture. It's causing them to perform some more stressful ceremonies. Baur (2006) stated the following challenges towards African Zulu people because of cremation:

- Families would be unable to attend the funeral and pay their last respect.
- The tradition of living in a community with their dead will be broken.
- The spirit will bring unhappiness to the community and family.
- The spirit will also die.
- God will condemn the spirit to hell.

## **2.5 Religion and Cremation**

Understanding the relationship between cremation and religion is an essential step in deciding if cremation services are right for you or your loved one. For many people, spiritual and religious beliefs are a crucial factor in helping determine what disposition method is best. Religious teachings on cremation can evolve in response to societal and environmental factors. Today, many religions leave it up to the individual to decide if cremation is the best choice. Still, some religions do not condone cremation under any circumstances, while other mandate it.

It is noticed that within traditional life, the individual is immersed in a religious participation which starts before birth and continues after his death. Therefore, to live is to be caught up in a religious drama (Mbiti, 1969). Religion is a difficult word to define, and it becomes even more difficult in the context of African traditional life. For Africans, it is an ontological phenomenon which pertains to the question of existence or being. It is a controlling steering of social group that is allied by cultural believes and values.



Martinelli (1993) describes religion as a personal attempt to understand individual relationship with the world. The point here is that for Africans, the whole of existence is a religious phenomenon that man is a deeply religious being living in a religious universe. Andrew and Boyle (1999) also define religion as a structured system of belief concerning the course, nature and purpose of the universe, especially the belief in or worship of God. South Africa is a multi-religious society and all these different religious groups have their different views on the issue of cremation. Whereas cremation is a cult that may be exercised under a certain religion. Some communities of a particular religion consider cremation as purification of being holy before the Lord. This study discusses religions that are currently predominant and practiced in KwaZulu Natal province, where the Zulu people possess their inheritance. Those to be discussed, it's because of their impetus characteristics aligned with the subject as religion has the major influence on cultural belief system.

### **2.5.1 Hinduism versus cremation**

Chander, Mbe, & Dogra (2011), says the only Hindus typically not cremated are babies and saints who are believed to be pure and unattached to their bodies; therefore they may be buried instead of cremated. The last sacrament in the life of a Hindu is the cremation with which he concludes the final chapter of his worldly affairs. This clearly indicate Hindu societies have nothing against cremation. The Hindu community actually permits the use of cremation. It is well known that through the sacraments after birth one lives happily on this earth and through the rituals after death one hopes to reach the heaven. Therefore, it is essential that the death ceremonies should be performed with great care. Bond, (2003) revealed that in olden days it was believed that the death was not the natural end of life, but an abnormal and shocking event. Soon it was realized that death was a natural thing and any one born has to die. Furthermore, the corpse was disposed of by means of fire, so that the dead, being purified, may be allowed to enter the holy place of the ancestors. As the next world was believed to be the replica of this world, necessary things like food, clothes, jewelers etc. are needed to start a new presented life and the things were consumed in the fire with the dead. The reason for the Hindu for destroying the corpse by fire over burying in the ground is

that it is believed that cremation helps detach the spirit from the body and in so doing, encourages it to pass on to the other world (<http://www.giftofireland.com/articles.htm>).

Chander, etel. (2011), states that the main objective of properly laying the deceased to rest and the performance of all the rites and ceremonies connected with it are to free the survivors from the pollution of death and to give rest to the dead. Until these rites and ceremonies are duly performed, the soul of the man is not finally dismissed to its place in the next world. Hindus believe that the dead body is sacred since the soul has left the body. This belief was current in all the ancient people all over the world as funeral ceremonies were very important amongst the ancient Greeks, Egyptians and Hindus. Zwane, (2011), stipulate that, in South Africa the statistics show that about 99% of the Hindu community practice cremation after she has communicated with Mr. Dass, the Departmental Head of Cemetery and Crematoria.

Dass, (2011), says that, Hindus strongly believe that the most important factor in the custom of cremation is due to the religious belief that fire must be regarded as the messenger of God on the earth, and the carrier of oblations offered to the God. After a man died it was necessary to send his body to heaven through fire. Cremation is regarded essential for the welfare of the soul of the dead, except children under the age of puberty, who are pure and sinless, and of the holy men, saints who are supposed to have overcome evil tendencies during their lifetime, and therefore a burial for them considered as harmless. In Hinduism cremation ceremony releases the soul from the body for its journey to heaven. It is believed that without cremation the departed soul hovers around in great distress as a ghost (Chander, & etel. 2011).

### **2.5.2 Christianity versus cremation**

The regulating legislation in numerous European and American countries as well as in South Africa has endorsed cremation as an alternative method for burial. There are some official procedures to be followed when the relative of the departed opts and prepares for cremation, precautions are taken to prevent its practice to extinguish any criminal alibi. Christian religion is in fact noticed not against cremation whilst several quantities are however totally against it. We need to remember that in the pre-modern sector, Roman Catholic Church used to convict the

exercise of cremation. Catholics were forbidden to cooperate with societies that believed in cremation or to opt that their carcass may be cremated hitherto 19 May 1886. From the reigns of World War II, German Catholics supporting cremation were expelled. (Davis, 1998). In July 1963, the Vatican Holy Office lifted the prohibition forbidding the Catholics to practice cremation. This permission was included into the revised code of the Canon law of 1983 (canon#1172) as well as in the order of Christian funeral; (<http://cemeteries.laarepdiocese.org.8cfc.html>). The reasons individual cited for cremation were land factor, economic factor, pandemic, terrific wars, and cleanliness.

Christians are inclusive and have always clinched that whether deceased or alive, the corpse belongs to God because of restoration and sanctification (cf. Rom. 8:23; Heb. 10:10). Parallel to this, Davis, (1998), insisted that it is the reasonable soul alone that we honor, and we commit its bodily tissues with due honors to the grave. Then, among the Protestant denominations, the situation regarding the practice of cremation varies. Government and liberal groups started to accept the rehearsal, but traditional denominations either denies it or discourage it.

It is instrumental for people to believe that the infinitely powerful God of the Bible, who administers all things, will be able to produce our resurrected bodies (Zwane, 2011). People understand that nothing can avert God from completing His promises to nurture them (<http://www.gospelcom.net>). In the Bible, Amos 2:1 says: God proclaimed a death curse on Moab because he had reduced the bones of the king of Edom to lime through burning. In addition, Revelation 20:15 says: The fate of those whose names were not written in the Book of Life is to be thrown into the lake of fire. The above selected verses stressed the fact that it is not bad for the Christians to opt cremation but on the other hand, one may claim it is a profanity.

### **2.5.3 Islam versus cremation**

Another present race in KwaZulu Natal province is the Muslim community of Islamic religion. Muslim people can be classified as the highly respecting and cherished race because of the way they dress and their social behavior toward people of the other race. Both male and female wear long enough dresses to cover their precious bodies. They salute and speak politely in the presence

of other people. Ngcece, (2019) reveals that Muslims do not believe in cremation, instead they believe that cremating a person means you are punishing that person. They believe that their God, Allah has forbidden them to use fire on his creation. They believe that the corpse continues to feel even in death; in other words, that it continues to exist' even after the soul has left it. Islam believes in two lives, alive and after death. So, if the body is cremated, the deceased will not resurrect. This study must note that the Muslim Islamic Holy Koran does not allow cremation because only Allah their redeemer can punish them by burning, says Chakarane, a Muslim (<http://www.giftofireland.com/articles.htm>).

## **2.6 Zulu Religion Pertaining Death**

Ngcece (2017), point it out that most societies in Kwa-Zulu Natal province are currently not having enough knowledge or understanding of cremation as a legalized method of dealing with the cadaver. Cremation is the removal of a dead individual's body by scorching it to ashes, typically after a funeral ceremony. It forms part of funeral by replaces burial ceremony. Funeral serves as a cultural system and represent social life and beliefs of most African people. The way in which people deal with death is a significant aspect of the way in which they relate to and make use of their culture (Ngcongco, 2005). Usually, burial has been the dominant form of disposing of the death amongst the Zulu people. It becomes difficult for Zulu people to tolerate an idea perceived to be detrimental to their cultural values. Zulu people strongly believe that a burned body of the deceased leads to the appearance of what they call the 'fire-ghost', which they fear the most.

The deliberated religions above are foreign to African continent whilst their appearance has caused oppression to African religion. Foreign religion like Christianity has taught Africans to devalue or to undermine their ancestral religion by preaching lies that African worships the departed when they perform their ritual ceremonies (Mbiti, 1969). It seems as if Africans really do not have their status quo religion at all because nothing much has shown to signal the existence of African religion. One may wonder that does African have religion of their origin since some of them seems to copy from others. Psychological dilemma and rhetorical questions may prevail. Which religion is an African, why? In attempt to offer green-light, Nyembezi and Nxumalo, (2005) reveal that every continent or country has its own beliefs for instance, whereas some other countries believe

that the sun is their God. Some countries believe in their unknown precious gods. But some still believe that there is one God. This similarly applies to the ritual of cremation. Just as discussed above, many communities have different beliefs in their religions. What is predominant is that, just like the Zulu people, many African traditions perceive cremation as a foreign culture do not promote the burning of the dead bodies.

African Zulu people strongly believe that there is one mighty God who possesses all the powers and wisdom alone. He is incomparable with human being, they call Him '*Menzi*'. Under their God, *Menzi*, there is presence of the leaving creatures or angels classified as ancestral spirit, '*amathongo*'. Their ancestral spirit function essential job for them to survive. It protects, redeems, strengthens, and provides remedy and success for them. While depicting African religion, Mkhize (2009), asserted the structural system of *amathongo* before *Menzi*. He determined them hierarchical, according their role they play upon supporting the lives of human beings. Traditional Zulu society perceived marriage as a vital component of the continuation of a man's lineage, so that he could reach the status of 'ancestor' and be valued and evoked by his progeny for a number of generations to come. A woman was 'brought in' as a kind of 'borrowing' to 'do the job' of creating children for the man and his clan; hence, the institution of *ilobolo* (bride price) and *ukulobola*, the process of obtaining a wife through the exchange of property.

In African cultures the custom of *ukulobola* is a practice related to gender construction. Within the established patriarchal system, this custom is sometimes a source of distress for women, because men tend to consider them 'paid for' or 'bought commodities' to be treated as they please. In the selected novel it will be demonstrated how the main character tries to extend his authority beyond acceptable boundaries with debilitating consequences, even for himself. In this process he verbally abuses the female protagonist, who represents women as one of the categories of oppressed persons (Lord & Dufort 1996). He even tries to have her killed. The novel examined in this study is pertinent as it was published at a time when burial sites are becoming scarce, thus encouraging people to seriously consider alternative ways of disposing of the dead, such as cremation. Historically, cremation had no place in the Zulu tradition, this study finds it pertinent to discuss the following Creator's messengers revealed by Mkhize (2009), as an emphasis of preserving the dead body by burying and not cremation:

- **Ma**, the mother who provides us with comfort-zone, tender care and warmth while we alive. She is said to reduce to ashes the decomposition of bodies and in the soil after death.
- **Nomhoyi**, the second ancestral mother who serves to purify the departed ones, after the living people have performed a sacrificial ceremony. She also purifies women after undergoing their natural dirtying processes. This mother is responsible to cleanse dirty human lives.
- **Nomkhubulwano**, the great third mother, she is the one who provide rain, watering natural particles to grow. If rain is scarce, people went to privileged mountains and pray to this mother and ask for the rain. Zulu people call her, ‘Mother of the Rain’.
- **Somandla**, he is regarded as the one who provide power. He intensifies people with strength by flourishes enthusiasm. Thus, people possess numerous types of energy. He is the one who ensure guidance to people and protect them to their different journeys. They call Him, ‘Almighty’.
- **Sodumo**, he is the ancestor of glory. He normally resides temporally on the guest speaker. He works with hearsays, the words of appraisal. He is all about appreciation that inspires self-confidence and the promotion of obedience and persistency. They call him, ‘Great-One’.
- **Mlenzemunye**, the ancestor of valor and heroism. Everyone who wants to success must work hard and have courage. This ancestor ensures encouragement to individual who potentially willing to conqueror accomplishes his burning desires. The last one;
- **Mvelinqangi**, the central intermediary, who mediate between the above six mentioned ancestors to uMenzi. There were three males and three females above. Mvelinqangi is in the middle, taking responsibility of determining gender and races with their differences.

Once again, it is fundamental for this study to stress the notion that Zulu people pay more much respect to elders and the departed. Nyembezi & Nxumalo, (2005) disclosed the three fundamental levels of respect to Zulu people. Firstly, children must respect each other equally at home or in the community. Secondly, children must pay more respect to the elders as compare to other children. Lastly, everyone must show great respect to the dead because they are eventually becoming their ancestors who plays a vital role of being the intermediary after death. Thus, mediates them to their living God, uMenzi.

Zulu children are not allowed to call the elders with their names. Children are taught these dogmas at their early stages. Even parents, are called; *Baba, mama, mkhulu, gogo, malume* and *malumekazi*. They never mention the names of parents and the names of the dead, they call him/her, *uMufi*. If it by mistakenly happens to call an elder by his/ her name, the young one will account, do confession by performing a rite to show apologies. It may become difficult for Zulu people to give a suitable name for the cremated person as it sounds so inhuman for them as in Zulu culture, the deceased ones are respected more than the survivors (Nyembezi & Nxumalo, 2005). Mbiti, (1969) states that if they have been improperly buried or were offended before they died, it is feared by the relatives or the offenders that the living-dead would take revenge. This would be in the form of misfortune, especially illness, or disturbing frequent appearances of the leaving-dead. The dear one can die as result of anger from the living-dead. Living people is their full responsibility to pay much respect to the living-dead, performing all the required ceremonies for ancestors.

## **2.7 Studies Investigating Cremation Outside South Africa**

When considering the act of cremation as depicted in the novel, *Intando KaMufi*, it invites us to think wildly and open our mind to draw a comprehensive understanding about the practice of cremation. It is a fact that the methods in which dead bodies are laid to rest is differ from country to country and is also influenced by traditions and beliefs. This part of the study will look at how other countries in Africa deals with the body after death, it focusing on funeral ceremonies that invites cultural practices after a dear one has departed. This shades light to the similarities and differences in communities' beliefs in relation to the Zulu people strong beliefs of burying the dead and depicted the selected text. Different acts from different countries of different continents were also viewed. Some other African countries are familiar with the practice of cremation whereas other African countries still facing a resistance.

### 2.7.1 Nigeria

At Nigeria, Lagos State Commissioner for Health and Social Welfare had proclaimed a plan to introduce cremation because of the severe shortage of land for more cemeteries. City like Lagos, has a land area of about 43 square kilometers and a population estimated to six million, has four cemeteries which state officials proclaims are congested. Official statistics show that an average of 4,000 bodies are buried yearly at the two cemeteries located on Lagos Island, while an average of 20 bodies are buried daily at the two cemeteries on the mainland. The State has set the crematorium to cater for unclaimed bodies at the morgues and for those who may want the service.

Cremation is largely viewed with contempt in this West African nation where beliefs are heavily influenced by religion and tradition. An estimated 65 percent of Nigerians are Muslims, 30 percent are Christians and the rest follow traditional beliefs (Idang, 2015). In the country, religious leaders were the first to raise their voices against the State's plan, arguing that cremation was against the Holy Scriptures. The Catholic Archbishop of Lagos, Olubunmi citing the Bible, said cremation should never be considered, as the body must be respected. The body is made in the likeness of God. The body is the temple of the Holy Spirit, the dwelling of the soul and so it must be respected. Nobody has the right to tamper with the body, said Okogie. Some Lagosians, believe that if Nigerians begin to practice cremation, the spirits of their ancestors will wreak havoc on the country.

Muslim religious leaders also condemned the idea of cremation, they say it is 'not Islamic (Idang, 2015). Their Holy Quran forbids it and they will fight to bury their dead. They do not want to follow other people's culture just for the fun of it. The Nigerian culture allows for the burying of their dead and nothing else. Nigerians believe that it is a command from Allah that a dead body be buried in the ground. They are not permitted in Islam to burn anybody dead or alive. Only Allah has the right to punish with fire, so they do not subscribe to cremation.

One Nigerian doctor who practices both modern and traditional medicine says that, the soul of the body you have destroyed by burning will certainly be back with a vengeance to haunt whoever had a hand in that decision and process. But Bamgboye Afolabi, Leader of the Nigerian chapter of Buddhists, told the privately-owned 'Guardian' newspaper that cremation is the cleanest form of



disposing of a corpse. The body is a temple and the substance of the law of life whether dead or alive, it must be kept in absolute purity.

Some residents however believe that cremation was only being used as a ruse by the state government to use land for more lucrative purposes than burial plots. There is still plenty of land outside the metropolis where cemeteries can be located. They strongly believe that Lagos state government cannot be serious about shortage of land. All they are after is to sell land to developers or demolish and build unaffordable government houses.

At Lagos, musicians like Okeowo are also against the notion of cremation, as they create a lot of money at burial ceremonies. It is advertised that the booking fee, which ranges from 10,000 to 50,000 Naira (about 125 to 625 U.S. dollars), musicians are freely sprayed by mourners with wads of notes at the burial ceremonies. Undertakers also reject the idea, which would put a dent in their profits. Caskets sell for between 10,000 and 200,000 Naira (between 125 to 2,500 U.S. dollars) depending on the quality. Cremation surely drives Nigerians out of business if the plan (to make cremation mandatory) had sailed through (<https://www.google.co.za/search?hl=en-ZA&source=hp&biw=&bih=&q=cremation+vs+tradition+in+nigeria&gbv=2>).

### **2.7.2 Ghana**

The private facility with a modern crematorium (gas /electric pyre) in the country and the third in West Africa indicated that the initial scepticism about cremation is waning as more Ghanaians are opting for the process. It shows that although many opt for the process due to religious reasons, but the cost of cremation is far cheaper than ground burial. This is driving many to opt for the ashes. Ghana Cremation Society has expertise in open pyre cremation in the country. They said the phenomenon is fast catching up with many Ghanaians but lamented that currently there is few public crematoriums in the country.

Ghanaians argued to be granted more land from the state to build more crematoriums than cemeteries in the country. Cremation remains the country's best option in disposing of its dead. According to the Ghana Cremation Society, cremation is chosen for end-of-life care almost 50% of time, and the choice of cremation is on the rise. Furthermore, cremation is a more hygienic,

means of disposing of the dead than ground burial to them. They believe that the fire disintegrates all diseases that the dead person might be having, and it is environmentally-friendly. However, Boi-Doku advocated for the need for every cemetery in the country to have a crematorium, as the cost of cremation constitutes only a fraction of the cost of ground burial (<https://www.peacefmonline.com/pages/local/social/201605/279051.php>).

### **2.7.3 Zimbabwe**

Zimbabwe like the other African countries has faced countless deaths caused by various hazardous diseases. It is publicized in the media that, between 1999 and 2001 the city Authorities called on Zimbabwean residents to consider cremating their dead (Nawa, 2010). No one is forced to deny he/her traditional method for burial. It is still appearing that the number of Zimbabweans opting for cremation is still small. Michael Galiao of Mashfords Funeral House in Harare asserted that their business conducts up to the estimated maximum of eight cremations per day. Most of which are of White people, who believe it is a more hygienic way of disposing of a body. Traditional black culture says it is a taboo for a black person to be cremated. Black people say that their culture does not allow for cremation (<http://www.mthopbgr.com/cremation.html>).

### **2.7.4 Tanzania**

Strange as it may be, cremation is turning out to be a new trend of burial to some Tanzanians. Though it is a common ritual among the Hindus and other Asian communities living in the country, some Africans also opt for such means. As it was the case with Damiano, he had in fact documented in his will that he preferred to be cremated. Furthermore, Muzenda, (2016), assertions that Cremation is becoming increasingly popular in Tanzania, especially amongst the younger generation. Among the many reasons for this growing trend is the breadth of options cremation provides for a final memorial service., Cremation is only part of the commemorative experience in Tanzania. It is said that cremation can increase options when planning a funeral. Rajab Ismail\*, an undertaker based in the city says cremation gives people the flexibility to search for types of

tributes that reflect the life being honoured. He says this doesn't mean aspects of traditional funeral services have to be discarded. Even with cremation, a meaningful memorial that is personalized to reflect the life of the deceased could include special music, a ceremony at the funeral chapel, your place of worship or other special Tanzania location and participation by friends and family (<https://www.thecitizen.co.tz/magazine/soundliving/Is-cremation-the-new-trend-in-the-funeral-industry--/1843780-2555958-2pj3giz/index.html>).

### **2.7.5 Botswana**

Botswana like the other African county, it comprises of a multi -religious communities. In this country, Christians are not against cremation and most churches have no problem with people holding evening prayers in honor of the person about to be cremated. They believe cremation is not an issue of theological interest. They believe on collective decisions of the family gathering before the funeral ceremony.

A Hindu run crematorium has opened in Gaborone town where most of Indians people reside. The Hindu community says that it will assist all those opting for cremation instead of burying their dead, as a way of averting land shortages particularly in the urban centers (<http://ww:w.gov.bw/cgi-bin/news.cgi?=20000911>).

### **2.7.6 Summary**

The above selected countries were chosen because of their reaction towards cremation. They seemed to be familiar with it and had tried their best to go about challenges pertaining cremation. It is noticed that those countries with the Indians society are now aware of the practice of cremation whereas Muslim communities like in Nigeria still resist against cremation. It appears that the major issue behind cremation is religion because some Christians sees no problem for cremation.

## **2.8 Existing Scholarly ideas on cremation and Zulu culture**

After a broad search of the existing academic views about the subject, the researcher finds limited comprehensive academic papers that converges as the crow flies to the theme. There are countable African scholars who wrote with the issue of cremation and Zulu cultural belief system since they noticed a conflict. Following are the summaries of scholar's reviews who carried the study about cremation in South Africa and what they get regarding their aims and objectives.

According to Mhlongo, (2017), burial is one of the most important areas associated with people, and many people, in particular Black Africans have been burying their deceased family members following the traditional customs and practices, and this includes onsite burial or home burial in particular by rural communities. Over the years, burial and funeral have evolved (Masango, 2005). In Africa burials are deeply rooted in cultural beliefs and religions, different ceremonies are performed to ensure that the deceased is laid to rest with dignity. Many Africans perform these burial rituals to ensure the deceased protects the family. Over the years the most common method of burial associated with cultural rituals is home burial in particular to Black Africans.

The transition from home burial to cemeteries was never easy as it took approximately 20-30 years for people to adjust to the change. Even though home burial is still in existence in the rural communities, the majority of people have accepted the change as they are now using cemeteries for burials including rural communities. Since the majority of people are increasingly moving to the urban areas. The majority of people are moving to the urban areas for better life opportunities and to establish their families in such areas, some of the families still believe in home burial, in such a way that some of the families still practice home burial where a body is transported back to rural area from urban area for burial (Mhlongo, 2017).

The research results reveal that about 66% of people practice conventional burial method, of which 53% constitute Africans and only 34% practice alternative method (28% cremation and 6% sea burial), as much as the majority of people (58%) opted for cremation as their alternative burial method. However, the 58% margin in relation to the preferred alternative burial method, may not mean people are ready to implement alternative burials as such will gradually happen, and what is important is to give people enough time to adopt and accept to/the change (Zwane, 2011).

Currently, the majority of people still believe in conventional burial methods based on different religious, and cultural rituals. It is not doubted that the existing cemeteries are running out of burial space and alternatives has to be considered, however, it worth noting that such transition may only receive mass support in 20-30 years from now and may not happen in our life time. Therefore, municipal long-term planning in terms of interments is essential given the factor that the majority of people still believe in conventional burial method. Burials cannot be segregation with the religion.

Dass, (2011) revealed that the majority of religious leaders are not in favour of cremation (100%), sea burial (100%), and resomation (100%) as alternative burial methods. It also noted that traditional leaders also do not support alternative burials, instead they opt for home burials (onsite/backyard burial method), and except for 25% who opt green/natural method. The research results are a testimony that not only the general communities are not ready for alternative burials but even community leaders such as religious and traditional leaders are not yet ready.

While municipalities are eagerly incorporating various burial methods to their burial planning processes, South Africans at large needs to undertake an in-depth self-examination on traditional burial practices and why they should support alternative burial methods. The in-depth self-examination is important but, the transition in relation to implementation of alternative burials may take some time to be realised and it is possible that, it may not be realised in the near future. Nevertheless, the municipality will have to develop a good stakeholder communication strategy and promote people-centred development processes, informed decision making (bottom-up approach) and adopt incremental implementation approach.

The researcher believes that tradition forms a fundamental part of a people's belief system, customs and values. Among many cultures, the cemetery is much more than just a place of burial but it is also a place of spiritual and cultural connection. In some cultures, such as the African culture, it is a place of connecting with ancestors. As a result, there is resistance among some communities to adopt alternative burial methods such as the second interment, grave recycle/reuse, and cremation. This resistance contributes to the challenges of addressing scarcity of land for new cemeteries and burial space in the existing cemeteries.

Dass, (2011), also reveals the research results indicate that about (66%) visit the graveyard for ancestral spiritual connection which is a factual reflection of burial-cultural connection. The

majority of people are not in favour of second internment (80%) and grave recycle/reuse (75%) since they believe these methods interfere with the deceased's peaceful rest. Culture, religion and beliefs are central to this resistance, since most traditions and religions believe that exhuming the deceased body is inhuman and immoral.

The shortcoming of the conventional burial method is that large amount of cemetery space is utilised which becomes dormant or sterilising large portions of urban space and once the existing cemetery is full, and it has limited to no future alternative land uses, which is the case with eNseleni, Vulindlela, Empangeni cemeteries. They can no longer be used as they do not offer opportunities for alternative future land uses. Burials are sometimes subjected to two elements, firstly the individual choice on how one would like to be sent off and secondly the family cultural practice. Sometimes individual's choices clash with family or community cultural practices, and in most cases the individual choice is ignored if it goes against cultural norms. An individual may choose to be cremated but the family may decide to violet his/her decision because he/she cannot defend themselves.

Mhlongo's recommendations are such that the research has seen alternative burial methods as calamity to many people, in particular Africans. In essence, conventional burial method is still the preferred burial method to the majority. Even though the research results suggest such, it does not mean that the municipal land scarcity challenge will disappear. It is therefore recommended that, people should be given time to adjust to the proposed alternative burial methods and the stakeholder engagement processes has to commence now. The research results suggest that the public believe that the municipality still has sufficient land for burial purposes, which is not the case from a planning perspective. It is for this reason why the municipality has to starts engaging with all key stakeholders and present its challenges and possible solution which are to be implemented incrementally, and allow communities to gradually adapt to alternative interments as it has happened during the home burial to cemetery transition.

Zwane, (2011), conducted the study focused mainly on a sample drawn from population of Zulu people living in uMlazi and Zwelibomvu, a semi-urban area and a rural area respectively. The chosen places are around in the city of Durban only whereas Zulu people known to inhabit the KwaZulu-Natal province of South Africa and are widely spread both in the rural and urban parts

of the province. Hence there is need to explore the perception of other Zulu people in other areas of KwaZulu Natal.

This research highlights the themes that she identified by way of an extensive analysis of the transcripts as well as the observations made during the course of the focus group discussions and interviews. The following themes were identified: Cultural influences, Religious influences, Literacy influences, Financial influences and Residential influences

**Cultural and Religious Factors:** many Zulu people exhibit a conservative or negative attitude towards cremation. They still see it as something that in conflict with their culture and their belief in ancestral worship. The majority of the respondents; (about 70% of the sample) were against cremation owing to the fact that most of them believe in ancestral worship and also believe that the dead body should be respected and should meet the ancestors in one piece. When a person dies s/he becomes *idlozi* (an ancestor) and *amadlozi* are said to bring luck to the family. On the other hand, if one does not respect *amadlozi* bad things will happen to that particular person and his/her family. About 30% of the sample was in support of cremation. The respondent's perceptions are influenced to some extent by religious concepts. Some Christians believe that when a person dies s/he goes to heaven. The emphasis with such people is on the spirit rather than on the body, so it does not matter to them if a person is buried or cremated as long as a person is in right standing with God, his/her spirit will return to their Creator.

**Residential and Literacy Factors:** the majority of the Zulu people do not have an in-depth or adequate knowledge of cremation as an alternative burial method. Knowledge of cremation varies according to where one lives; in other words, people living in semi-urban areas and those living in rural areas tend to have differing views on the matter. The respondents living in uMlazi (a semi-urban area) have at least some 54 knowledge about cremation; the reason for this is that many are literate/ educated. Some of them are in favour of the idea of cremation, seeing it as a solution to the issue of overcrowded graveyards and a shortage of space for cemeteries. Zulu people from Zwelibomvu (a rural area) however, are not knowledgeable about cremation and they are totally against it. They further showed no significant association of cremation since they bury their loved ones within the vicinity of their own homes.

**Financial Factors:** the cost associated with burying someone is very high when compared with cremating that person, as one has to pay for the gravesite, the ceremony, the flowers, an expensive

casket and the tombstone whereas in cremation only a simple container is needed to contain the ashes of dead person 's body.

The eThekweni Municipal authority must play a crucial role on helping people to stop having the negative perceptions on cremation, so as to make cremation a viable solution towards the issue of overcrowded graveyards. This can be achieved by way of intensive educational programmes that are aimed specially at the Zulu people, since it is they who still see cremation as a taboo or as something that contradicts their culture. Such programmes should reach all of South Africa 's different racial groups, without any social status bias.

Masango, (2005), conducted the thesis that focuses on the issue of cremation and notice that the church is increasingly faces them with and has to deal with them as soon as possible. He said cremation is contrary only to the laws of the Church, and not to dogma or divine law. It was not in keeping with the natural law. Thus, people were prepared by the Church to be negative towards cremation. On the other hand, the critics of cremation argued again that cremation was wrong because it had a blasphemous intent. Prothero said that: Like the persecutors of the early Church, cremationist promoted their cause in order to show that they could conquer God, and destroy the resurrection of the bodies, saying, now let us see if they will rise (Prothero, 2001).

In other words, opponents of cremation were concerned that cremation would render less convincing the popular beliefs, behaviours, attitudes, and metaphors that created and sustained the credibility of the resurrection of the body, such as beliefs in the self as amalgamation of the body and the soul; fear of hell and fire; and prayers for the dead, cemetery visiting, and the metaphor of dead as sleep and body as temple. African people will probably support the above ideas of cremation. They will add that cremation is opposed to the sentiments of the thoughtful person who believes that human beings were created in the image and likeness of God. Therefore, they say who are we? How can we dispose in such a way the body that has Gods' image? In other words, it encroached on the rights of creator, and anticipates the work of destruction, which belongs to God alone.

In the old Testament, both Jewish and Christian forms of disposal of the dead were that of earth burial, and not cremation. For example, the judgment upon Adam and Eve for their transgression



indicates earth burial: “Dust thou art and unto dust thou shall return” (Genesis 3:19). It is interesting to note that Abraham the founder and the father of the Jewish race arranged for the burial of Sarah his wife. “I am a foreigner and a stranger among you. Sell me some property for a burial site here so I can bury my dead” (Genesis 23:4). While Egypt, the persecutor of God’s ancient people, practiced embalming. The reader needs to be aware that African people will agree with Egypt’s concept of embalming, because it honours the body as temple of God. They will prefer embalming and burial of the body rather than cremation. To them the body is the temple of the Holy Ghost.

There is no actual reference to cremation in the New Testament. It is clearly evident that the early Christians followed up the Jewish custom of earth burial. John is helpful in reminding us of this practice: “They took the body of Jesus and wrapped it with the spices in linen clothes, according to the burial customs of the Jews” (John 19:20). Jewish ritual however is silent in regard to specific methods of caring for the dead. When Paul spoke of giving his body to be burned, he was simply accommodating his language to the customs of Corinth. In his “magna carta of the resurrection”, he speaks of the sowing of the body 1 Corinth 15:34-44. Other writers will use Jesus’ burial as a typical example.

The stand of the church has influenced people to view cremation as negative part of disposing the body. As a result, we need to embark on an educational process of helping people review cremation again. This process is to be embarked in three ways;

- 1) through research so that we have correct facts;
- 2) by educating and dialoguing with theological students
- 3) by engaging people or congregation in seminars, dialogue and sermons.

The researcher hopes these prominent reviewed studies will provide a clear mental picture to the reader of study as it depicts religion and culture after it is parallel to this study.

Ngcece, (2019), conducted the study that aimed at assessing the crisis of burial sites around EThekweni with regards to conventional methods as well as people’s perceptions of alternative methods that could substitute the traditional way of burial. The study investigated the influence of

culture, and its role in determining the choice of burial method amongst the Zulu people. Participants disclosed that the shortage of burial space has become an enormous crisis, the adoption of alternative methods may assist in addressing the imminent land scarcity.

Participants from the community also reported their reluctance to embrace these alternatives, arguing that they were not culturally compatible. Sustainable solution to the crisis requires the engagement of the community and the provision of knowledge about the advantages and disadvantages of the proposed alternative burial methods. It is imperative that cultural and religious factors have a huge impact on the implementation of alternative burial methods. The involvement of communities in the initial process of identifying possible solutions requires a bottom up approach which stresses the need to put the needs of communities ahead of everything else.

## **2.9 Literary view on cremation**

Zondi, (2012), asserts that most of the available literature on Zulu burial forms has concentrated on the conventional practice of burial; that of burying the dead in the grave as it is the only practice recognized by the Zulu culture. Meaning that there is limited information available about cremation in Africa literature. Owing to this fact, a better understanding about cremation in literature is needed within the context of disposition in the world as it is well known that death is a part of life. Polit & Hungler, (1999), reveals that the prominence of literature review is that it compares what has been formerly learned and said about the equivalent or similar topic. Currently, we have two comprehensive South African literature genres pertaining the theme of cremation: 1. Drama, *Nothing but the Truth* and 2. Novel, *Intando KaMufi*. Following is their summaries.

### 2.9.1 Nothing but the truth:

The play, *Nothing But the Truth* was written by, Bonisile John Kani some years after the first democratic elections in South Africa in 1994. Kani is an actor, director and playwright. He wrote the play in 2001 and also acted in it when it was first performed at the National Festival of the Arts in Grahamstown in 2002. Kani was born in 1943 and grew up in New Brighton, Port Elizabeth, where the play is set.

The play tells the story of a man, Siphso Makhaya, who has had a hard and painful life as he is waiting for the coffin of his brother, Themba in the airport. It will be accompanied by Mandisa, Themba's child. Siphso's memories of the problems between himself and his activist brother, Themba, are brought to life again when Themba dies in exile in London. His body was cremated without Siphso being informed. They were making it easier for the body to be portable. Mandisa brought Themba's remains (ashes) back to South Africa to be buried with his family. It is the first time that Siphso and his daughter, Thando, have met Mandisa. This added more psychological dilemma to Siphso as he is the one who will carry all the expenditures of the funeral ceremony and communicate with other family relatives. For him cremation is a taboo for Africans.

Mandisa disclosed the idea that his father was cremated because of lowering the transportation costs. Transporting a coffin with a body is more expensive compare with carrying the remaining's (ashes) with the portable container. Although the play is about how these three characters remember their past, face family secrets, and manage their present relationships with one another. The arrival of ashes from London enhanced more adversity to Siphso than a release while he had hardly prepared a hearse to accompany his late brother's body. At the time of the Truth and Reconciliation Commission (TRC) hearings in South Africa Siphso is struggling with his own personal truth and reconciliation process: within himself, with his family, with his past; and with his present situation in the 'new' democratic South Africa.

The play is also about our South African past, present and future. It invites us to think not only about how hard it was to live under apartheid, but also how to make South Africa a better place in the future. Its reveals that freedom brings responsibilities and that reconciliation is one of those

responsibilities. The play reflects the challenges and changes that faced South Africa during the early days of the new democracy. This ramblingly mean that cremation was partially introduced even during the apartheid era.

By the end of the play, the characters are able to come to terms with the past and they find a sense of truth, justice, forgiveness and empowerment within themselves and with each other. All these elements are part of a process of reconciliation, and of coming to terms with the past.

The above summarised play only reveals that cremation is cheaper than burial regardless of culture and religious differences. It does not dwell much on how much adversity has Siphso undergone in terms of cultural consequences. Its main focus is political riots. Therefore, nothing much will be feature from the play as the study continues.

### **2.9.2 Intando kamufi:**

The novel *Intando KaMufi* written originally from Mthethwa rural area, under uMhlathuze municipality, Richards Bay. The novel portrays that Zulu people at Mthethwa village strongly resist the notion of cremation. Whilst it is well known that Zulu people has their God, Mvelinqangi, who is underpinned by the mentioned creatures Ma, Nomhoyi, etc. these creatures are also underpinned by the elders, *amadlozi*, the one who tolerate no disguise. Zulu people believe that the processes of cultural ceremonies from human being to ancestral stage requires not to be disturb neither sanctioned because it might cause bad luck to them. Processes like burial, *ukugeza*, *ukukhishwa kwamageja*, *ukuzila*, *ukwembulwa*, *umenyuso* etc. Mnguni insist that his son must be buried at home, near the graves of the late honoured ancestors.

On the other side, Mangena's wife, MaDube, opt for cremation, neglecting any ideal from the elders of the family she married at. As a civilised woman who stays in suburb, claims that she will not be manipulated by the barbarians. What she wants, no matter what, is to get the body of his late husband cremated. Division amongst family members begins, prepares a plot for killing one another.

Characters featured in the novel are structured to show the positives and the negatives towards the rite, cremation. Characters are fighting for the inheritance of the dead but they hidden perceive as they rebelling for cremation. The prevailing fight now illustrates the impacts of cremation amongst Zulu people. The theme of the novel is the played out through characters that shows conflict over the burial of their loved one, exercising their tricks and plans of ambushing one another. The wife claims that the deceased opted for cremation when he was alive. Upon death when he was no longer able to speak for himself, his relatives were completely against the deceased idea of cremation presented by his wife who was eager and out to fulfil her late husband's wish. Huge divisions and conflicts resulted amongst the family members of the deceased as the wife tried all she could to fulfil the desire of her late husband.

It is crucial to not that novels are human creations; people must understand clear that evaluators and publishers ensures that novels are based on facts pertaining social values before they published. While considering the above summarized scholars work pertaining the burning title of cremation, it is well noticed that their jobs mainly focusing on the burial crisis cause by the shortage of the land. Cremation is then being considered as an officialised cheap alternative burial method. I noticed that all of them neglect the impact of cremation after the body was cremated, they just philosophise their cultural and religious ideas. This work is constructed to show the impact of cremation after the body is burnt without harmoniously convening peace towards relatives.

In the above two literature genres, it is noticed that the drama, *Nothing But the Truth* does not dwell that much in the theme of cremation. It dwells much interest in political riots whereas the novel, *Intando KaMufi*, strictly contemplates around the practice of the rite, cremation. Therefore, this work will put more focus in the novel, *Intando KaMufi* as the main source of the study.

## 2.10 Conclusion

The mentioned descriptions of culture and religion surely monitors the cognitive development of the reader. Also, the depiction of various religions prepares a crucial role on explaining the prerequisite background of the rationale regarding the subject matter. At the same time as the reviewal of the past research papers and literature review grants the researcher a loop-hole of

taking an initiative and conducting the research. Although African countries are well known as a multicultural and multi-religious landform, it is fruitful for the scribe to explore a variety of present religions that are now seems to be practiced in Africa. That shows the non-biasness and then describe the pure African religion originated to Zulu clan. Which functions as an integral part on underpinning the echo of the study. Above examples demonstrated that cremation is influenced by amongst other things religious affiliation and the belief system. It is evident therefore, that amongst most African countries' cremation is not a desired form of burial in the contemporary generation. It is viewed by many as taboo and unacceptable to most African societies.

As the study ponders around the practice of cremation, it has prominent excessively went through the covered African miles in the rockery of cremation. Reviewing how far the other countries performed with the rite, cremation. As we move to the following chapter of elucidating featured methods of the study, it is hoped that a clear cause of the topic has alluded. That serves as a root to the upcoming chapters concerning the growth of the study.

## **CHAPTER THREE: RESEARCH METHODOLOGY AND THEORETICAL FRAMEWORK**

### **3.1 Introduction**

The third chapter analyse the approaches and the theoretical framework of the study while explaining the descriptive method to depict the required data using a valid paradigm. Like any studies, it is understood that any academic study requires a suitable research method and proper theoretical framework for it to be valid, that will help how the aims and objectives may be achieved. The current work is based on a documented text about the unpopular rite of cremation to African people in literature. This chapter presents the research methodology and theoretical orientation employed while conducting the study. Van der Walt et al (1982) reveals the importance of outlining what the research methodology involves, in as far as choosing appropriate methods and techniques, and in the way it facilitates the analysis of the selected texts. Featuring research methodologies supposed one fragment result on acquiring relevant facts concerning the study.

In all research studies, an individual is forced to make use of material that can guide him/her literary analysis by highlighting important factors of which the researcher must be fully aware (Gumede, 2002). Such additional material is referred to as 'secondary sources' since they are instrumental and supportive when furthering studies. The evaluation of both main sources and additional readings is based on viewpoint of the research objectives. It involves the hypothesis and values that serve as a rationale for the research, and the standards or criteria the researcher uses for interpreting the data and for reaching appropriate conclusions. Following are subtopics prompting to explicitly inform about the research method designation and theoretical framework.

## **3.2 Research design and methodology**

This work adopts a qualitative approach while furthering the study as it contemplates around textual analysis. It involves human perceptions of a particular race or a group of people from KwaZulu Natal which is determined by their cultural behavior. According to Nieuwenhuis (2007), qualitative research approach studies characters and/or literature by interacting with and imagining characters in the natural environment. On the other hand, Nueman, (2006), see qualitative research as an interpretive technique which seeks to describe, decode, translate, and otherwise come to terms with the meaning of naturally occurring phenomena in the social world. The study comprises of different genres of the demented texts like, articles and novel.

Creswell (2007), further notes that qualitative research approach seeks to provide detailed understanding of a central, cognitive phenomenon of the whole transcript likewise, Nieuwenhuis (2007) states that qualitative research methodology is concerned with understanding the courses and the socio-cultural contexts which bring about different behavioral patterns and is mostly concerned with exploring the 'why' questions of research. This part unpacks the breakdown of the research method, techniques and theory.

### **3.2.1 Research methods**

While alluding research method, Creswell (2007) intervenes that research methods are the tools or techniques employed to gather data. This study makes use of main methods for analyzing data: the descriptive methods.

#### **3.2.1.1 The descriptive method**

Descriptive method implies the highlighting of relevant aspects as one comes across them in the reading of the preferred texts. This method focusses on giving explanation of the events to show their significance to the chosen theme of the study while pondering with notion of cremation. Likewise, Gumede, (2002) assertions that it further involves a reflection on the aspects of the way



of life, the customs, the attitudes one witnesses around oneself, so as to be able to compare them to the parallel manifestations in the literature being investigated. In addition, Burke and Stets, (2009), presupposes that a type of case study may be used to describe an intervention or phenomenon and the real-life situation in which it occurred. A given state of affairs is subsequently defined as fully and carefully as possible. This study through a textual reading and analysis of the chosen novel: *Intando Kamufi* discussed the perceptions of Zulu People on the laying of the dead to rest through the practice of crenation. The topic of cremation has been discussed in death giving the positive views and the negatives on the subject. This discussion is important especially now when the eThekweni municipality is battling on the issue of creating grave yards for the Zulu community who have a strong belief that a body should be laid to rest properly and not cremated as suggested. The themes of death, religion, African beliefs play a vibrant role in this analysis. Descriptive method will be applied to allude the unfamiliar behavioral actions and roles in modern society of Zulu people toward the subject of cremation. Those were observed in order to make a conjecture with the role and status quo of Zulu people in the matter as found in the texts that are being analyzed.

### **3.3 Research techniques**

This referred as tools or aids used by the scholar to observe a particular situation. Prominent is that these tools are valid and reliable. Bailey (1987) divulges that, research techniques are divided into survey research techniques and non-survey research techniques. Survey research techniques will not be dealt with here because they are irrelevant for this research purpose. Non-survey research techniques are document studies, experiments and observations which were used in the present study, and can be described as follows:

- (a) Documents, books journals, articles, conference papers, etc. (these supporting material believed to provide the researcher with new ideas and approaches).
- (b) Literary theories and literature analysis assisted the researcher in evaluating his efforts by comparing them to related efforts by others.

(c) The non-survey research technique assisted the researcher on interpretive and associational perspective in relation to earlier and more primitive approaches to the study of literature.

In this study, documents, journals, articles, conference papers and books were thoroughly studied. These were divided into main and secondary or additional sources. Main sources involve the actual literary texts that are selected for this study, the novel, *Intando Kamufi* and articles. Additional sources involve the general feelings of people about the topic, what has been said and written about the role and status of cremation in the African tradition.

Qualitative research implies that literature should be used in a manner consistent with the methodological hypothesis, it should be inductive so that it does not direct the questions asked by the researcher (Braun, & Clarke, 2006). Another fundamental reason for conducting a qualitative research study is that it is exploratory, meaning when not much has been written about the topic on a particular population being studied. Little, if anything has been written so far about this topic, especially with regard to Zulu literary texts. That makes this study exploratory and inventive. The texts were written and produced in the period of transformation which makes it more interesting because it enables individual to look at the role and status of cremation in different perspectives.

It is noticed that in many studies, the type of qualitative design varies the amount of literature with the use of theory. However, in theoretically-oriented studies such as ethnographies or critical ethnographies, the literature on the cultural concept on a critical theory from the literature is introduced by researchers early in their study plan (Gumede, 2002). In grounded theory, case studies and phenomenological studies, literature will be less used to set the stage for the study. As this study believes literature accomplishes many purposes in a research study: it shares with the reader the results of other studies that are closely related to the study being reported (Frankel and Wallen, 1990). Technically, it also relates a study to the larger on-going dialogue in the literature about a topic, filling in gaps and extending prior studies. It is a fact that there has always been an on-going dialogue or debate about Zulu literature, as it is somewhere somehow encouraging and discouraging the development of the practice of cremation as an alternative act for burial. This work seeks to disclose such assumptions in an academic mode. Attempts are also made to critique any stereotypes that authors may have when they depict the portrayal of cremation.

Literature in a research study mean to provides a framework for establishing the importance of the study, as well as a benchmark for comparing the results of a study with other findings. This qualitative study includes a substantial amount of literature to provide direction for the research questions on hypothesis. The greater amount of effort by the researcher was used to acquire as much information as possible with regard to literature to strengthen the arguments, the analysis as well as to substantiate the findings. In planning a qualitative research study, the researcher used valid definition of fundamental terms to introduce a problem in the introduction. The research methodology used in this research was briefly outlined in the previous sub-section. The present sub-section deals with the actual techniques that were employed in this study.

### **3.3.1 Procedures and techniques adopted during the study**

In this particular research study, literature and articles are used mainly as the basis for the selection of research methodology and the theoretical framework. Different documents and books were scrutinized. Documents that were used are as follows:

- a) Main sources: Articles regarding the matter of cremation and the Novel, *Intando Kamufi*
- b) Additional sources: Books, documents, journals, other articles and conference papers

The types of documents utilized are now described.

### **3.3.2 Method of data collection:**

The present work is based on the Zulu people's perception on the issue of cremation. In this case, qualitative approach will rely solely on the analysis of documents. It focuses on the selected articles and literature book, the novel, *Intando Kamufi* and is fundamentally interpretive.

### **3.3.3 Structure sampling:**

Structurally, the study will start by scrutinizing the main sources: article and the book, novel, *Intando Kamufi* which constitute of 119 pages. The selected sources will be structured such that it provides coherence of the theme of the study. It is anticipated that the major sources have many themes whilst the main theme of this study is cremation. This work will discuss the portrayal of cremation to Zulu people by using the stipulated research techniques and method. It is now elaborating the choose theory regarded to suit the objections of the study.

### **3.4 Theoretical framework**

The researcher focuses on an extant theory that relates to the problem being studied. According to Vithal & Jansen, (2006), an appropriate research method must begin with a thorough study of the texts treated as main source. Theoretical framework then provides a well-developed and coherent explanation of a particular phenomenon or event. This study is a textual analysis and description of the crucial panorama pertaining cremation. In identifying the subject matter, the study employs the dualistic approach to authentic published documents as articulated by Richards (1965). Dualistic approach to research interprets and compares an expression which involves two thoughts of different things active together and supported by a single word, or a phrase whose meaning is the resultant of their interaction. The work seeks to analyze and interpret the scenarios towards cremation, taking place to African people residing in KwaZulu Natal. The study designed to use postmodernism theory while analysing the matter of unusual events like the practice of cremation. It is fundamental to first, elude research paradigm as it guides the researcher how to examine a concrete empirical problem (Denzin & Lincoln, 2013).

#### **3.4.1 Research Paradigm**

Creswell, (2007), reveals that the starting point for any qualitative research would be to decide on the philosophical ideas which are described using different terms such as worldview, paradigm or

epistemology perspectives. This refers to the same ideas that lace the background of a study. Paradigms of the research function as lenses through which the world and its natural phenomenon can be understood and interpreted. Similarly, Neuman (2006) asserts that interpretive research should explore the socially meaningful action through the direct detailed observation of people in natural settings in order to arrive at an understandings and interpretations of how people create and maintain their social worlds. Also, the researcher believes that literature is constructed based on social events that are intact with human being that are real. They require a qualitative paradigm while being viewed as many sub-themes may prevails during the study. Research paradigms perceived to provide a set of assumptions about nature and reality and guide the nature of a study through the dimensions of ontology and epistemology (Denzin & Lincoln, 2013). Ontology specifies the nature of reality of a study while epistemology relates the researcher to the researched community. The present study is located within the interpretive paradigm as it pertains the documented text only from the novel, *Intando KaMufi*, and supported by the subjective facts from additional sources produced by well-known scholars.

### **3.4.2 Postmodernism Theory**

Postmodernism is a term describes the postmodernist movement in the art, it is the set of cultural tendencies and associated cultural movements (Elaati, 2016). Previously, it has been closely associated with the development of the media. Postmodernism, is in general the era that follows Modernism. Furthermore, Elaati, (2016) argues that postmodernism theory is associated with the historic and contextual reference and the evolution of Western capitalism postmodern socially, economically, politically, and culturally. Whereas this study investigates the cultural custom of cremation, characters use the rite of cremation as a subject to fight. Relatives are seeking for the inheritance of the departed in hindrance of the custom.

According to Taylor, (2005), postmodernism theory believed to organize and designates the data set of literal texts in rich detail. It aimed to gain and further the understanding of older people's perceptions that determines their thinking capacity. There are some spoken exaggerating words founded in the novel, *Intando Kamufi* that clarifies the leitmotif of the study. 'I will cremate the body of my late husband as per our agreement.' 'No one will cremate the body of my child because

he will become a fire-ghost'. 'Never, our child will be fried?' (Mathaba, 2012). Conversation like these appear cremation as foreign to the Zulu people of KwaZulu-Natal. My analysis focuses on the broad, ideological functions and effects of these depicted events (Alruwaili, 2002). Elaati, (2016) adages that framework of postmodernism consists of four perspectives toward it:

- a). Philosophical perspective that believes postmodernism is an evidence of vacuum in the absence of modernity itself.
- b). The historical perspective that sees the postmodern turn away from the modernity movement, or of a rejection of some aspects.
- c). The political ideological perspective that sees the postmodern erosion of the illusions of Western ideologies.
- d) The Strategic perspective who believe that the approach to the texts of Postmodernism does not comply with methodological standards, there is not a single reading, but in open and multiple reading.

The data from the novel, *Intando KaMufi* will be examine according to the above-mentioned perspective which illustrates paradigm shift from philosophical, historical, political and strategic perspective. It will be diagnosed such it gives an overview on what is currently happening pertaining the practice of the indigenous culture of cremation towards Zulu people.

### **3.5 Conclusion**

The mentioned strategies serve as the foundation of the whole research, as it shows the methods and procedures employed in doing the work. The following chapter deals with the thoroughly analysis of the date collected while conducting the study.

## CHAPTER FOUR: DATA ANALYSIS

### 4.1 Introduction

This chapter reviews the analysis of the data that was acquired from the study. It will first provide a brief summary about the novel, *Intando KaMufi*, which is the main source of the study. Underpinning the aim of the study is to explore the impact of cremation towards Zulu people's cultural belief system as portrayed in literature. As alluded earlier in the above chapter, this work employs interpretative method when dealing with the verbatim aspects of the study. Through the process of analysis explicated in Chapter Three (Methodology), data is presented according to the perspectives that were predetermined as well as those that arose from the study objectives and research questions. Similar perspectives arose from the data will be explicitly examined.

The data relies mainly in the novel, *Intando KaMufi* as it believed that literature is based on truth than just creation. Novels are fictions with a parable, meaning that people can cognitively benefit a lot, gains more life lessons after reading them. The mentioned postmodern theory will be effectively applied with their four perspectives before concluding this section.

### 4.2 Synopsis of Synopsis of the text, *Intando kamufi*

As the story begins, readers are made aware of a man who has passed away and whose death is central to the plot. The death of Mangena causes divisions in his family. His father, Mnguni, and his mother, MaShezi, find themselves in the middle of a conflict with MaDube, Mangena's wife and hence their daughter-in-law, with regard to the disposal of Mangena's remains. After his marriage to MaDube, Mangena had moved from his rural home of Phathane in the outskirts of Empangeni to live in one of the suburbs in Richards Bay. In his will Mangena had expressed a desire to be cremated when he died, a wish that causes conflict in his family. His family, who live in the rural areas and who are still steeped in tradition, are of the opinion that the departed should receive a dignified funeral in the rural graveyard reserved for deceased family members; he should be buried alongside their ancestors. On the other hand, his family who lives in the city, detached from the village life and all that it represents, are of the opinion that the will of the late Mangena

should supersede anything that any person may wish or say. As soon as Mangena's wife telephonically informs her father-in-law of her husband's wish to be cremated, Mnguni angrily departs to the city to meet with his son's wife with the ultimate intention to persuade her to change her mind, for cremation, according to Mangena's father, cannot be his son's wish.

Mnguni has never been to his son's home and his journey there is not without incident. A young man who is a bus conductor is very rude to him when he shouts at him for mistakenly heading towards his seat without first paying his bus fare. He is bitten by the dogs when he wrongly identifies a house as his son's home. The maid in the same house behaves uncouthly towards Mnguni after his nasty experience with the dogs when she asks him whether he did not see the words clearly written in all three official languages of the province of KwaZulu-Natal: 'AKUNGENWA LAPHA, GEEN TOEGANG, ENTER AT YOUR OWN RISK'. Lastly, he is almost knocked down by city boys on bicycles while still recovering from the dog attack. With the help of his grandson whom he meets while still looking for his son's house, he eventually arrives at his destination.

Once there, Mangena's wife does not receive her father-in-law warmly. He makes matters worse by immediately starting to implore his daughter-in-law to go to the village for *ukuzila* (mourning the death) for her husband while the funeral arrangements are in progress. The tradition of *ukuzila* is defined as 'show[ing] respect ... by avoidance' (Ngubane, cited in Magudu 2004). In most African societies, the cultural rites of mourning and cleansing are gendered, discriminatory and life-threatening for women (Daber 2003). Perhaps that is why MaDube tells her father-in-law that she and her husband had discussed the issue of mourning and that he had expressed the desire that his wife should not follow the tradition. According to this custom the bereaved woman is expected to wear a particular kind of garment and sit at a particular place in the ancestral hut from the time of the news of the loss right up to the day of the burial. During this time, she also has to cover her entire body with a blanket and she is expected to maintain silence and to whisper if she really has to say something. The elders of the family become her spokespersons to those who come to comfort the bereaved family. Even after the funeral she is still expected to continue mourning for the period dictated by her family. To make this going against the tradition even worse Mangena's wife insists on cremation according to the will of the deceased.

Latha (2001) asserts that in all cultures women who protest against their own situation are given the cold shoulder. Magudu (2004) observes that traditional women sometimes also resist the forces



of patriarchy. The entire novel revolves around this theme of cremation: what is the cultural impact of accepting or rejecting cremation when balanced against human rights as well as the challenges of the times?

#### 4.2.1 About the author

The author's background is relevant for the interpretation of the events that take place in the novel. Siphamandla Mathaba was born on 03 February 1976 in the northern part of Zululand on the outskirts of Richards Bay under the KwaMthethwa Traditional Authority. He did his primary and secondary schooling at Nseleni. From a very young age he was passionate about writing novels and his dream was realised in 2011 when his first novel, *Izindunduma zosizi nezinyembezi* ('Tons of sorrow and tears', Mathaba 2011) was published. The novel *Intando kamufi*, which is being examined in this article, is his second endeavour and it won third place in the KwaZulu-Natal Literature Competition, which qualified it for the final round of the MNET Awards in 2013. During an interview with us, Mathaba gave a pertinent answer to the question: Precisely, what informed the writing of *Intando kamufi*? We find his lengthy response worth quoting verbatim here as it focuses on the cremation discourse, which is an overriding theme in the novel:

My purpose for writing this novel is mainly didactic in nature. You see, writers have a duty to comment on controversial issues without causing strife to anyone. Steeped as I am in culture, as a writer I felt I had to be the voice of reason in tough times which demanded extreme measures. (S. Mathaba, pers. comm., 04 September 2014; our English translation)

Perry (1994) offers a useful explanation of what 'didactic text' means in this context: 'when the primary purpose of a book is to instruct or convey ideology, it is commonly referred to as didactic'. When the author in uncompromising terms states that his novel is 'mainly didactic in nature', the question then is: what is his stance on cremation and which ideology is he trying to convey? We will return to the interview with him in the course of our argument.

### 4.3 Analysis of *Intando KaMufi*

The novel *Intando KaMufi* exemplifies the impacts of cremation amid Zulu people. The theme of the novel played out through the characters that showed conflicts over the burial of their loved one. The diseased opted for cremation when he was alive. Upon death when he was no longer able to speak for himself, his relatives were completely against the deceased idea of cremation presented by his wife who was prepared and out to fulfill her late husband's wish. Huge detachments and conflicts resulted amongst the family members of the diseased as the wife tried all she could to fulfill the desire of her late husband.

Furthermore, Gumede, (2002), point-out that literature is a mirror of society and has the task of preparing the way for sociable-thinking and therefore for social change. It is in fact the product of evidently the best thinkers in society, be they poets, novelists or social commentators. While the preferred texts reflect the way people generally think, the subtle reader should be able to discover the goal to which the writer intends to lead us. That is, while we read about the past, a good writer should be able to open our vision to what the future holds in store.

Zwane (2011) revealed that the cost of burial today has increased in such a way that the poor cannot afford it. Lo, this is totally an anecdote to Zulu native people because they know verbatim who they are, what they exact poses in the villages under their chiefs and royals. If a dear one dies in the city, they communicate with the elders who reside in the rural areas or in villages to prepare for a respectful burial. Perchance this should happen only in townships areas like eThekweni since migration and immigration takes place on daily bases. Townships and cities conceive a variety of racial species. There is a predominant of many foreigners reside in rental houses that are now poses South African citizenship. Those types of individuals could happen that they own no land. It is possible for them that their relatives must buy the sites for burial purposes or rather practice cremation as they own no land.

### 4.3.1 The historical perspective

The main character of the novel, *Intando KaMufi* is MaDube, who married at Mnguni family. Her late husband, Mangena died in a car accident. MaDube stays in suburbs, her late husband's home at Richard's Bay. She is preparing a funeral ceremony for him as to fulfil his wish of being cremated after death. On the other side, Mangena's relative at Phathane, rural area at Zululand, had their traditional method of conducting a funeral ceremony, that is burial which is inherited from elders. Whilst cremation is against their culture of keeping the departed, Africans strongly believe it is a taboo and it might impact bad luck to them. They insist no one in history of their tribe has undergoes cremation. That might cause a very misfortune for them as they strongly believe that if a dear one dies, he or she is promoted to a state of being *idlozi*, the ancestor, the one who is taking care of them in daily life. Ancestors are the intermediary to *Menzi*, their mighty God who possesses all powers in the form of spirit, *amathongo*, the African angels or creatures namely, Ma, Nohoyi, *Nomkhubulwano*, *Somandla*, *Sodumo*, *Mlenzemunye* and *Mvelinqangi*. These gods are responsibly on giving goddesses, protection, warmth, strength, valour etc. For African, it is inhuman to cremate the body of the deceased also it is detrimental to their life endeavours.

Mnguni, Mangena's father believe that he had an authority to dictate what must be done regarding the burial for his late son because Africans pay much respect to elders. It is a tradition for Mnguni to detect what must be done and give a way forward in Mangena's property because according to African culture, the home that is built by Mangena belongs to Mnguni. As his son is departed, he is the one who must convene family meeting and make some related arrangements.

Mangena's wife perceive she is now civilised enough to be controlled by relatives. She is a married woman who possess her rights of not to be controlled over her late husband's body. She is a Christian, consenting her an alternative simple root for a burial ceremony for her late husband. MaDube then sees no need to visit Mangena's village for the accomplishment of some customs which angered Mnguni as he end-up asking his wife to sit next to the candles, as to pay respect for their departed son. After MaDube denied to come to the village and stay next to the candles.

Mnguni decided to carry on with the funeral arrangements as he disagrees with MaDube's notion of cremation. He went in to MaDube's house, telling her to stop on further crematory arrangement. She obeyed no order from Mnguni and carried on with her plans. By doing that, things went from

bad to worse when she insisted that no matter what, the body will be cremated. The huge psychological battle commenced as it has been transformed in to physical reality.

Taking this in to account few years ago, South Africa went through a difficult time where HIV and AIDS pandemic resulted in countless deaths. This has caused a major impact on municipal burial sites amongst other things, as plots are limited. Africans are now familiar with the AIDS pandemic because of the high death rate recorded. In comparison to other provinces, KwaZulu-Natal has the highest incidence of HIV and AIDS (Statistics South Africa, 2005 and UNAIDS, 2006). It has been declared that in some of the municipal grave sites in KwaZulu-Natal there is no more burial space. EThekweni municipality has been engaging on indaba gatherings with an aim of eliciting a debate on cremation as an alternative burial system under the circumstances. EThekweni Municipality became aware of the problem of grave shortages within its zone and so took it upon itself to initiate discussions with the local populace that would serve to introduce cremation as an alternative burial method (Zwane, 2011).

At Richards Bay, where MaDube reside, the large portion of land within uMhlathuze Municipality is under private ownership i.e. Sappi, Mondi, Transnet, family trusts, Richards Bay IDZ, Transnet National Port Authority, Hulets and Ingonyama Trust Board. The land owners have their own future development plans which do not incorporate cemetery development and in the case of Ingonyama Trust land, the development follow the traditional way of land allocation by Izinduna and there is usually no proper planning in place. This situation forces residents to look for an alternative burial method if possible because even in cemetery, people are not certified the way are expected to fulfil their ceremony as it might happen that more than one funeral ceremonies are taking place in one cemetery area, which might cause the conflict of spirit from the collision of multi-spirit of different families.

MaDube's choice of cremating her late husband didn't aim to rebel against the Mnguni family as they thought, it was based deductive reasoning as they noticed the future land demographics with her late husband. They didn't look on the perspective of the relatives. So now, she is doing what is right for them and trying by all she could to fulfil her late husband wish.

### 4.3.2 The political perspective

In the novel, *Intando KaMufi*, MaDube and her late husband were capacitated with the mere fact that costs of cremation is cheaper than the costs of burial. It has alluded earlier that while preparing for burial, one has to pay for the grave site, the ceremony, the flowers, an expensive casket and the tombstone whereas in cremation only a simple container is needed to store the ashes of dead person 's body. Also, the cemetery tariff is a once off fee, but it is not cheap as it comes with some consequences to be attended as time went by. Like taking care of the grave site, cleaning it timeously before performing the expected ceremony under municipality jurisdictions. This study notes that monetarily aspects cause adversity toward Africans as they are innate dominated by the spirit of *ubuntu*.

At Richards Bay where MaDube reside, 1982 cemeteries were officially opened, currently there are approximately less than 452 graves that are still available (Mhlongo, 2017). Considering the existing mortality rate (2.3 per 1000), and the fact that eNseleni Cemetery has reached its full capacity. The geotechnical stability of the soil that may decrease the expected life span of the facility of Richards Bay cemetery and the interments will result in a lifespan of 15 years. (uMhlathuze Municipal Status of Cemetery Report, 2016). MaDube notices and understand the mechanism that as time go by, African people will be familiarised and maybe adapt cremation as a valid alternative way of keeping the departed to the ancestry stage.

The death of Mangena invites the fact that MaDube as his wife will be the one to inherit some money and property from his late husband. Mangena 's father, Mnguni noticed that MaDube will not bother them in the inheritance, he then prepares a plot to get the path of the inheritance from MaDube. Mnguni ended-up hiring the hitman, Mankinsela to make some mean of killing MaDube. The hitman received the amount before doing the job and ultimately fails to do the job. He came back to Mnguni after he ate and used all the money to confess that he did not manage to conquer the hard task, thus seeking for an apology. Mnguni angered, perceive Mankinsela totally insulted him by taking his money and not doing the job after he undergoes a lot of disappointments and disgusts from MaDube. As a result, Mnguni eventually speared Mankinsela and killed him. He is now ended-up being a killer as he undergoes prosecution face a charge of being imprisoned.

There are two vital things prevailing from the above data which appears to cause division amongst Mnguni family, that is money (Mangena's inheritance) and cremation. Both money and cremation are nodal requisites from Western monopoly capitalist of colonising Africans. They require a thoroughly consideration as they are now implemented and applied towards African philosophy. At least Africans are now familiar with money, they also need more strategic approach for them to adapt cremation if necessary.

### 4.3.3 The Strategic perspective

MaDube and Mangena have done a civil marriage and they stay at Richards Bay suburbs, meaning that their style of living has also civilized beside that they came from Zulu, traditional rooted families which strongly believe on traditional cultures. The married couple have stated their will including cremation and submit the documents to their attorneys, thus managing their goods after death. Eventually the husband dies, the wife knows exactly what to do as she is doing the arrangement to the crematorium whereas on the other side the husband relative claims to interfere, disagreeing with the documented resolution of cremation. Traditionally, Mangena's father, Mnguni perceive that Mangena's suburb it Mnguni's as the cult reveals that the home or the house that is made by the son belongs to father, also the son will have his home after his young one has grown and built it.

*Noma akuhlela konke uMangena, kepha lokhu kokulothiswa kwesidumbu sakhe angihambisani nhlobo nakho. Wena makoti uzokwenza intando yami nentando yomndeni wakithi kwaMnguni. Wena nyuka kusasa uyohlala emakhandleleni. Akukho makhandlela azolayithwa lapha ejalidini. Akukho dlozi lahlala lapha. Kusehlane lapha. Akumuzi lona. Angifuni ngithi ngimdala ngibuye ngenze okuphambene (ikhasi, 20,21).*

Even Mangena has set all, I strongly disagree with the notion of cremating his body. You, MaDube must comply and do whatever I command you to do as a family head. You must go home tomorrow and sit next to the candles. No candles should be lightened in this suburb. There are no ancestors here. This is not a home, it is a wildness (page, 20, 21).

MaDube lives a civilised life, she is equipped with her rights of civil marriage when she says;

*Mina njengonkosikazi kaMangena ngimile angiguquki kwengikushoyo, sakugcina kubammeli. UMangena wazisholo yena esaphila wathi ufuna ukulothiswa uma eseshonile. Angeke mina MaDube ngigudluke entandweni yomyeni wami esayisayina. Ukuthi uMangena uzalwa nguMnguni, akusho ukuthi sekumele uMnguni agwamande amandla ami, aguqule intando yethu ngoba nakhu umyeni wami engasekho (ikhasi,1).*

I, as Mangena's wife, I'm firm on what I say, I won't change what we kept to the lawyers. Mangena said with his own mouth while he was still alive that he wants to be cremated after death. I won't change the decision he signed. The fact that Mnguni is Mangena's father does not allow Mnguni to take over my powers and change our family resolution as my husband departed (page, 1).

To MaDube, the method of cremation is stress free from costly expenditures like buying of burial site, coffin etc. The time for the funeral ceremony is short if the body was cremated, meaning that people will be in misery for a while. For MaDube's family, the aim of cremation is to shorten things than conflicting with the relatives.

#### **4.3.4 The philosophical perspective**

When taking a thoroughly consideration of Mnguni's reaction towards cremation, in the novel, *Intando KaMufu*, Africans believe that cremation is also a part of colonialism as its brain washes African people's thoughts. MaDube put it clear that she is from the Westernized family when she said that even at home, where she is coming from, they do not stay next to the candles, it is a waste of time. To Mnguni, words like this from the bride sounds so disrespectful because Zulu people acknowledge respect especially for the elders. The progenitor appears mainly to the older members of their surviving families, and rarely or never to children. So MaDube seems to be negligence of that African philosophy as she tends to be arrogant.

Mnguni said;

*Uzalwa yimi uMangena, isidumbu sakhe ngeke silothiswe. Kwawena ngizokuvalela ejele uma uzovumela isidumbu sengane yami silothiswe ngaphandle kwemvume yami. Mina*

*njengoyise kaMangena ngithi ngeke alothiswe uma uzophikisana nalokhu engikushoyo uzozibona ukuthi ufana nobani.*

I am Mangena's father, his body will not be cremated. I will arrest you if you allow his body to be cremated without my authority. I, as his father, I am again saying that his body won't be cremated if you disagree with what I said you will regret.

This reveals that Mnguni is a man of his origin, he did not hate MaDube except he does not like her deeds. Mnguni is controlled by his beliefs as African religious activities are chiefly focused upon the relationship between human beings and the departed. Which means that man tries to penetrate or project himself into the world of what remains of him after physical life (Mbiti, 1969). Mnguni believes that if the living-dead are provoked, it will affect the excommunication, their personal immortality might be destroyed and they may turn into a state of non-existence. The departed resent it, so it is Mnguni's responsibility to do all he could to avoid resentment from the ancestors because it is feared that it would bring illness and misfortunes.

African religious activities are chiefly focused upon the relationship between human beings and the departed, which really means that man tries to penetrate or project himself into the world of what remains of after this physical life. If the living-dead are suddenly maltreated or forgotten, this means that they are cast out of the present period and are in effect excommunicated. Their personal immortality is destroyed and they are turned into a state of non-existence. Whereas that can be the major cause of the worst possible punishment for anyone. The departed resent, and living individuals must do all they can to avoid such because it is feared that it would bring illness and misfortunes to those who forget their departed relatives (Mbiti, 1969).

MaDube succeeded on cremating her husband as per stipulated in the will although relatives were against it. This means that there will be no more communication between MaDube and Mnguni family. After Mangena has been cremated, MaShezi (Mangena's mother) fall sick as her blood pressure got extremely high. Mnguni also ended up taking evil decisions when he made a plot of killing MaDube but he killed Mankinsela, the hitman and was prisoned.



#### **4.4 Conclusion**

The above analysis of the data from the novel depicts that there is a challenge for Zulu people to accept cremation as an alternative for burial. This invites researcher to ponder a lot and do some investigations pertaining culture and religion on cremation. Nothing that Africans have plenty of the land for burial at their villages. Bearing in mind that it cost a lot of money and time for citizens of the origin to be transformed. It is fortunate that some of the few Zulu people like MaDube are now aware of cremation and applying it as an alternative for burial. Meaning that Africans now know cremation, however they perceive it is against their cultural belief system. So, the outstanding job now is to research and find the prominent relationship between cremation and African religion. That might show respect to loyal Africans and to their beloved ancestors. Following is the summary and conclusion of the study.

## CHAPTER FIVE: SUMMATIVE DISCUSSION AND CONCLUSIVE REMARKS

### 5.1 Introduction

As this study concludes, Leininger, (1991) asserted that researcher's findings require synthesis of thinking, configuration analysis, interpreting, creating and creative formulation from data in order for any conclusion to be credible. This chapter presents the summative facts of the study whilst conclusions are drawn based on the findings of the research. It in this part that I will make some recommendations for further research. The purpose of the study was to deliberate the practice of cremation which is against Zulu people's belief system as portrayed in the novel, *Intando KaMufi*, that play an integral part upon Africans ideology since transformation is there but hard to embrace. The study has discussed from the novel that Mnguni acknowledges burial as a part of human lives for decades, nevertheless the manner in which it is practiced has changed over the years, it is still viewed as the sign of respect to the deceased. Mnguni insist that burials have a close connection to different culture and religious ceremonies which must adhered. MaDube on the other side recommend cremation as the one which manipulates costs.

It is noticed that those African countries with the presence of Indian society are now aware of the practice of cremation like Botswana, whereas Muslim communities like in Nigeria still resist against cremation. It appears that the major issue behind cremation is religion because some Christians like Zimbabwe and Tanzania sees no problem for cremation.

### 5.2 Summary of findings

The study was explicitly divided into four sub goals with their corresponding questions. The main objective was to explore the impact of cremation against Zulu people's cultural belief system. This work finds that cremation has the negative impact towards Zulu people cultural believe system after it has caused segregation amongst families as portrayed in the novel, *Intando KaMufi*.

Whilst there is a shortage of space for burial at EThekwini municipality, most people still oppose cremation; I found that most Zulu people strongly believe that the departed must be buried in the graveyard in order to fulfil their imminent cultural values. For Africans, it is mandatory that culture must be practiced as instructed by the elders such that it resemble with their religion. The verbatim

practice of ritual and cultures might lead to a positive influence of their ancestor regarding future endeavours and bring fortunes. In the novel, Mnguni said, “Our ancestor will bring bad luck to us if it might happen that we exercise cremation.” This indicates that Zulu people’s cultural belief system is strappingly aligned with their religion. They strongly believe that if one does not keep their cultures or misses a particular deed of a cult, their mighty *Mvelinqangi* will punish them. This also discloses that according to African culture, individual seek clarity or greenlight from elders, meaning if it happens that an elder knows nothing about the rite like, cremation, then no one is allowed to practice it, no matter what, even if the law of the state permit some rights, the hierarchy must be adhered. Zulu people prioritise traditional methods than indigenous laws, which is aligned with nature.

The sub-aims and objective of this study were quite controversial since it is to investigate Zulu culture, religion and the idea of cremation where the Zulu people had to acquire a verdict about their cultural conflicts, before they learn to understand their differences. We find that African culture is totally against with the practice of cremation although a minority of Zulu people are now brain washed either westernised which resulted in a fight within families as portrayed in the selected novel. The study explores the impacts that such individuals bring forth to the community hence, they must be warned and updated about the hollow of the cult, cremation before they are accustomed to it.

The fight within family politics has explicitly analysed as depicted in the novel, *Intando kaMufi* and showed clear that how African religion differ from other religions and how those differences may be detrimental to other people of another religion. After there was a plot of killing one another due to the cultural conflict. These findings of this study supplement the scarcity of qualitative academic text about cremation. It appeared that the analysis of the novel is derived by religion a cultural believe system. The perceptions from Zulu people towards cremation has shown that other Africans are pioneers of this world, their spoken prominent views can be written and be documented. Claiming that African religion is active than being passive because there is life after death. Death is not just the end; it is the promotion to ancestral stage where they possess a lot of respect.

The study also managed to review at random how other countries worldwide perceive and said about the rite of cremation. The researcher proposes that people need to realise that African

philosophy depends on the wisdom of the elders as they are respected the most while they are alive and highly honoured after death. It has presented clearly that Zulu people's religion is contrast from Western religion as Mnguni strongly believe that their future lies in the shoulders of the departed. He claimed that, in history, no one has undergone cremation in their generation and it is against their culture. Whereas on the other side, MaDube is westernised, believing in religion of the colonialist, she insists that her late husband's body must be cremated. Hence pushes her personal interests of benefiting a large amount of inheritance from her late husband. People can also predict or prophesise that as time goes by, Africans partially adapt colonial ideals like urbanisation, industrialization etc, which completely transforms the minds of African compatriot. It has alluded that cremation started at Europe as it now accredited to appear in African countries like Ghana, Tanzania etc, some countries see no problem with the idea of cremation whereas here in South Africa there is a resistance as portrayed in the novel, *Intando KaMufi*.

In urban areas like Richards Bay one of the KwaZulu Natal town where MaDube reside, people are strictly not allowed for home burial. There is a public cemetery controlled by the municipality stake holders where residents require to comply from the certain rules and regulations. Those cemeteries are approaching the ultimate. In other urban areas like Durban, there is no enough space for burial, cemeteries are full, in other cemeteries they are now placing a new grave right on top of the old grave. Which is completely ignominy for Zulu people and also detrimental to their cultural belief system. Digging a grave on top of the other might cause a fight from the ancestors of the families as one antecedent is suppressed, resulting in a negative impact to the living beings. This may be signal by a bad luck to the living individuals or seen in dreams while we are asleep. That might be costly and cause Zulu people to prepare a series of ceremonies while pleases the departed to calm down the wrath.

At Richard Bay, people like MaDube noticed a dynamism of shifting from home burial to site burial and identified the danger of losing some authority over their beloved ones, they then opt cremation because they can able to minimizes the body and put it in a portable container such they can keep the remains wherever they want. The meagre of people are partially adapting the method of cremation and implementing it as a special alternative for burial. We also need to note that urban areas are using public cemeteries that are too sanctionable for Zulu people as they do not have much freedom of visiting the grave site at any time after the ancestors give a special call.

In the novel, Zulu people like, Mnguni perceive cremation as a jeopardizing cult upon them as it is so brutal for the body to transform from corpus to ashes. Majority of Zulu people does not consider cremation as a phenomenon, they view it as catastrophe which invite community leaders to work hard and brings forth the greenlight to the lost innocent souls. Clarifying the causes of cremation and its advantages and disadvantages before being regarded as a rite that belongs to a particular race. They perceive cremation as a cult of the colonialist who tries by all mean to segregate them from their cultures of their progenitors. For Zulu people, greenlight is acquired from seniors.

The main theme of the study initiated from the contradiction that prevails after Zulu people trust that cremation is against their religion because the departed need to be honoured the most by preparing a very peaceful funeral. For Africans, their culture corresponds with religion, which contribute utmost for their future endeavours (Mbiti, 1969).

The study has portrayed clear that cremation might pose a negative impact on Zulu people's belief system since African believe that they also require to perform some consequential ceremonies in order to satisfy the promoted soul in to ancestral stage. In the novel, *Intando KaMufi*, the issue of cremation is described such that the meagre of Zulu people are now aware and understand the rite of cremation however the majority know it but not capacitated about it which is still cause a huge resistance.

### **5.3 Recommendations**

According to Zondi (2015), the greater part of the available literature on Zulu burial forms has been biased towards the conventional burial practice which involves the burying of the dead in the grave as the only practice acceptable according to the Zulu cultural standards. In fact, very limited information is accessible on other burial practices in Africa. It is imperative that a better understanding of the shortage of burial space and the role of culture and tradition in choosing the deceased's final resting place is needed. The study draws on qualitative research methods to ensure that the objectives are achieved.

This research has seen alternative burials methods as calamity to many people, in particular Africans. In essence, conventional burial method is still the preferred burial method to the majority. Even though the research results suggest such, it does not mean that the municipal land scarcity challenge will disappear. It is therefore recommended that people be given time to adjust to the proposed alternative burial methods and the stakeholder engagement processes has to commence now. The research results suggest that the public believe that the municipality still has sufficient land for burial purposes, which is not the case from a planning perspective. It is for this reason why the municipality has to starts engaging with all key stakeholders and present its challenges and possible solution which are to be implemented incrementally, and allow communities to gradually adapt to alternative interments as it has happened during the home burial to cemetery transition. In a nutshell, it is recommended that people be given enough time to adjust to alternative burial methods options. The study recommendations emanate from the research objectives.

It became evident during the data collection process, that most Zulu people are not knowledgeable about other types of burial methods, especially cremation. The recommendations that follow are discussed under the following headings: Cultural and Religious Factors, Financial and Literacy Factors, Residential Factors and On-going Research into Alternative Burial Methods.

For Africans, burning of the human body is a taboo and it means bad luck to the individual. Cremation is the cult from outside African continent, maybe it means colonisation to others by taking away their spiritual powers because Africans do have their method of keeping the dead peacefully. I can also recommend that Zulu people should consider cremation as a phenomenon that being considered as a cult that belongs to somebody else. Maybe they should contemplate it otherwise.

#### **5.4 Alternative burial methods pertaining culture and religion**

It appeared from the novel that people's perception on alternative burial methods are influenced by culture and religion. While recognising and respecting every culture, tradition and religious requirement in relation to burials, the researcher recommend that a clear guideline have to be developed for the implementation of alternative burial methods. also, the options that are in line

with culture, religion and beliefs of different communities requires to be recognised. Community education desks must take crucial initiatives to address fundamental developments pertaining to culture and religion in relation to alternative burial methods such as cremation, second interment, and grave-reuse to conventional burial. This should be continuously facilitated until all stakeholders reach an agreement. In a nutshell, people have to be given time to adjust to the proposed changes through incremental implementation.

This work will not just give individuals a verdict of when Zulu people will be familiarised and adapt to the practise of cremation. It enlightens the critical minds on how Africans react toward the rite of cremation. As time continues, it is empirical that the influence from the other African countries might cause an impact to Zulu people regarding the factors of globalization like transformation.

## **5.5 Conclusion**

The study has shown that the Zulu people, in consequence of their culture, have a negative attitude towards the adopting or choosing of cremation as an alternative to burial. Many Zulu people have little or no knowledge about other burial methods, particularly cremation. The researcher thus, recommends that further researches be conducted into alternative methods of interment in order to better educate the Zulu people so that in the future they will be able to make more informed decisions about what to do with the bodies of deceased loved ones. The Government and municipal authorities need to put programmes in place that will ensure adequate information is circulated. It is only in this way that the Zulu people's negative attitude towards cremation will change.

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