

The influence of Christianity and British Western culture on the development of children in Zulu traditional societies, with particular emphasis on the Showe area of KwaZulu-Natal, South Africa

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OIDA International Journal of Sustainable Development, Ontario International Development Agency, Canada.

ISSN 1923-6654 (print) ISSN 1923-6662 (online) www.oidaijsd.com

Also available at <https://www.ssrn.com/index.cfm/en/oida-intl-journal-sustainable-dev/>

Abstract: The Zulu national customs have constantly changed over time. Today's youth lack respect, fail to resist marriage, males do not appreciate the value of women, and do not respect the significance of women; some of them become drug addicts and die young. The study assumes that the abandonment of culturally relevant means of bringing up children affects and perpetuates the reality that most young people today have no prospect of a bright future. The paper aims to evaluate the influence of Christianity and British Western culture on child-rearing, as most adults still appear to ignore the Zulu rituals that should be performed according to the child's stage of development. According to the study, Christianity has the potential to have a profound impact on human lifestyles and cultural and social challenges. Researchers argue that Christianity is in harmony with British teaching, but no religion or culture is the same. However, this paper aims to examine how Christianity and British Western culture influence the parenting of children from infancy to adulthood. The study chose to interview traditional leaders and Christians about the principles taught in the Holy Bible and the morals of British culture that they consider theirs. The results of the study reveal that Christian teaching is beneficial in child rearing. Lessons taught in the Holy bible are consistent with the teachings of the Zulu tradition of child-rearing. British Western culture, however, is different from Zulu when it comes to parenting children. The study concludes by emphasising the necessity to introduce young people to Zulu social customs and humanist values.

Keywords: British culture, child raising, Christian lessons, and Zulu traditional norms

Introduction

The cultural change of the Zulus can be attributed to various factors, such as the influence of Christianity and the British culture of the West when South Africa was under British rule. It was the British who introduced Christianity. Each tribe in South Africa had its way of worshipping the creator and its traditions. The Zulu, for example, revere Zulu Goodness *Nomkhubulwane*, the nation's original god figure. *Nomkhubulwane* (Zulu Goddess) is consulted when requesting rain, fertility, or reporting disasters. This Goddess princess is considered a messenger of the Lord; the people pray to her, and she conveys the message to the creator. This shows that the Zulu people had a religion before Christianity. According to Mkhize (2020), the West introduced Christianity to the Black people and spread it. This religion confused many people because they did not understand the difference between their culture and their religion. In other words, it's changed the customs of the Zulu nation. Not only did they change, but it seems that the customs of the Zulu people have been slowly fading away due to Christianity (Mthembu, 2023). English conventions, like a white wedding, increasingly eclipse Zulu rituals. Many people now adopt Anglican practices that are linked to Christianity. For example, the traditional Zulu wedding ceremony does not involve a priest, but involves a blessing ceremony (Mkhize, 2019). There are many customs related to Christianity that eventually led to the extinction of the traditions of the Zulu people. These national traditions are associated with ways of honoring God (*Umvelikuqala*, the creator), and preserving traditions, including Zulu royal ceremonies such as Zulu Reed ceremony

(*uMkhosi Womhlanga*) and *Mkhosi Woselwa* (Royal Palace ceremony), and the celebrations of the nation's forefathers, *Nomkhubulwane* (Goddess) and others. Each person goes through stages of development (Mthembu, 2009), and maintaining these stages is considered crucial for success in life. These stages begin before the child can speak and continue until he can explore and learn about his environment.

Ngwenya et al. (2015) emphasize the need to educate children about the importance of respectful ignorance of the traditional beliefs of the tribe. The infant is given the ritual of being held in the womb; after the birth, the woman is then made into a baby in the skin of a common duiker or goat, a ceremony known as *usiko lwembeleko* (the ceremony performed during the woman's pregnancy). As he grew older, more rituals evolved to correlate with his developmental stages. These rituals are believed to be prayers that help the child connect with his departed relatives. In this customary prayer, elders are apprised of the child's next developmental phase. It is also prayed for blessings to keep him safe in this world until he finds his path or develops into a man. It is believed that this prayer is a traditional religious prayer. Other conventions will follow, along with the development of the child until marriage. Some minor customs are still practiced after marriage. After marriage, the person has attained maturity and has passed through all stages of development. She or he is considered an adult. This study looked at the impact of not practising certain traditions on the personal development phases.

Motivation for the Study

The study was inspired by the fact that today's young people are having babies at such a young age. Boys don't follow the masculine tradition of not impregnating women unless they pay a *lobola* (bride price). They also do not respect women, because they bear children and cannot support them. Some men ignore child support, but then they go on to impregnate other girls and end up with more children. This may be due to the fact that men are not properly educated and taught about the value of women. Most of today's youth are involved in narcotics. This results in people dying prematurely due to the physical effects of drugs. Besides, drugs corrupt the impulse, even the human spirit. Most teenagers today are using drugs. Because of the physical effects of the drugs, they cause them to die at an early age. Drugs also destroy mental skills and feelings. They also have risky sex for drugs. Pregnancy in young children can be influenced by all of these factors. This implies that youth hold the key to the nation's future. Given the negative effects of drugs on today's youth, this looks awful. Drugs destroy people's lives and their prospects. Each of these elements may have an impact on how children are brought up. Respect for the elderly is lacking among today's youth. They treat older people the same as their peers. They use rude language. In Zulu culture, older people are called by their surname, not by their first name. Researchers of this study believe Western religions and cultures played a role in shaping South African society. Take the evolution of a marriage, for instance. The majority of Black people, especially Christians, are obsessed with maintaining the British custom of white marriage, which was introduced by Westerners. Much of what is happening is that Black people are copying white weddings without understanding the meaning of it. They seem to be abandoning their traditional marriage in favour of Western marriage. Western arrival has not only eroded traditions but has also altered lifestyles. Their current fashion choices show a disregard for their bodies. Some women now walk around naked, wearing short dresses that attract boys. This appears to be a Western influence, as white adolescents are not afraid of walking around with underwear, but not in public spaces. Similarly, some black boys lack the decorum to wear hats in the house. This suggests that respect among young people has worsened. This may be due to their rejection of the African sociocultural phenomenon of the black people. Witness the increase in the number of people who believe in Christianity. According to the South African Census Bureau, about 80 percent of South Africans believe in Christianity as their religion of salvation. Their development may be an indication that they are abandoning traditional ways of raising children, such as the cradle-to-wheel tradition (*usiko lwembeleko*), which involves stirring the baby in buttocks with a small, soft stick of grass or soft reed to expel the poisonous blood that makes the body crave intercourse when she or he reaches adolescence (*isiko lokuphehla*). In Zulu, the practice is called *ukuphehla*. It is followed by circumcision, then *ukubuthwa*, which is the Zulu custom of baptizing males and elevating them from boyhood to manhood, and other traditions based on geographic or familial origins. Additionally, girls follow a ritual when they first reach to the puberty, which is known as *umhlonzana* in Zulu culture.

Research Objectives

To examine the impact of Christianity and Western culture on Zulu child-rearing customs.

Objective of the study

1. To examine how Christianity and Western culture influence child rearing in Zulu culture.
2. To investigate and study how Christianity and Western culture affected and influenced the Zulu way of child rearing.

3. Evaluate strategies to revitalise culturally appropriate child-rearing practices.

Research Questions

For research to be successful, there must be questions to be answered after the study is carried out. Questions are the basis of research. The following questions were addressed in the study:

1. Which Zulu customs have been impacted by Western culture and Christianity?
2. What effects do cultural shifts have on young people's lives?
3. What can be done to ensure children are reared culturally appropriate way?

Significance of the Study

This study examined the impact of Christianity on Zulu culture and the changes that occurred in customs and practices as a result of Christianity's arrival. Support the maintenance of traditional cultures so they do not disappear. Young people will appreciate and respect their own unique cultures. To help promote a culture of respectability so that the people of Zulu can move forward and become more humane.

Zulu traditions of child-rearing- children have to undergo certain rituals to keep them healthy and clean. The custom of greeting the new arrival, the custom of removing the hot blood from the newborn baby, both from men and women, by placing a small stick on the buttocks, known as a regulative. In this practice, the hot blood is removed so that the baby can grow up without developing feelings of desire for a man or a woman. Other customs associated with the raising of a girl include the smashing of the breasts with a broom when the girl starts to develop breasts, the raising of the girl when she reaches puberty or goes through periods, known as *uhlonyana* or *ithunga/umthombiso* and the valuation of the girl when she reaches adulthood, known as *umemulo*.

The Boy Child tradition -The development of the boy and how he is brought up to become a man is also important. These include puberty (the boy awakens early to bathe in the river), fighting with other boys in the herd, circumcision, female counseling, and the traditional ceremony at the Zulu Royal Palace, where the boy reaches adulthood. Among these traditions are national rituals and ceremonies, such as the Zulu Reed Festival. The Reed Festival is held to raise awareness of the importance of protecting girls' dignity and proper upbringing. Before participating in the royal dance at this festival, all the girls must undergo a virginity test. This ritual was developed to celebrate the continued absence of women from bed with men, and during the festival, the king would advise the girls to continue to take care of themselves as Zulu maidens. The celebration of Umkhosi Woselwa, which coincides with the circumcision ceremony when the boy reaches manhood, involves a group of young men entering the kraal and killing the bull with their bare hands. *Umkhosi woselwa* (calabash festival), also known as *Umkhosi Wokweshwama* (first fruit festival), is the annual holiday of the Zulu people, celebrated around December. It is held in the royal palace and is presided over by the Zulu king, who conducts the ceremonial tasting ceremony as the Holy King, concluding with the throwing of the calabash, which signifies that the people can now enjoy the fruits of the harvest; historically, Shaka has extended this role to include a Zulu regiment or military significance with a parade. The purpose of the festivals is to teach and encourage young people to behave properly, because they will grow up to rule the country. The lessons include learning to respect others, respect for elders as a child, respect for yourself as a child, respect for your body, and to be humane so that we can heal as black people, help each other, take care of each other, and rebuild our ancestral homes, among other things.

Literature Review

It is possible to use culture as an oppressive tool. Maimela (1991) asserts that the immigrants' goal was to introduce Western civilization in place of or alter African culture and religion. They believed that managing and governing African men and women without culture would be simple. It was a triumph because there were still Africans who had renounced their native beliefs in favor of the new missionary Christianity. According to Gallo and Gershevitch (2011), to be fully human, people must either have a self-defining form of self-expression or be free to participate in cultural expressions and rituals. This means that the individual must be able to articulate his or her identity and origin. The person must understand and value their culture and traditions. According to Bennoune (2020), cultural heritage is often used as a learning tool within religious belief, as it contains resources that reach out to the cultural identification and development processes of individuals and groups, which they want to pass on, either implicitly or explicitly, to future generations. Cultural heritage is often used for teaching religion and culture, as it contains content that helps identify individuals and those who wish to pass on their knowledge to future generations. To be proud of one's identity, one must be able to authentically identify with one's origin (Mthembu, 2023). Culture helps to educate the next generation on the importance of the state and its history.

Christianity in South Africa - Christianity was brought to this land by the West. The missionaries were responsible for bringing Christianity to the country by teaching people the Bible. Protestant missions did not penetrate the interior of South Africa until the late eighteenth century, when Moravian George Schmidt arrived in 1737. Norenzayan and Shariff (2008) describe religion as what one believes and values, which is hard to change. Most South Africans have converted to Christianity from their indigenous religions. Christianity is the most popular religion in South Africa. The Oxford Dictionary (1989) defines Christianity as a religion based on the teachings of Jesus Christ and the belief that he is the Son of God. Christianity is a religion based on the teachings of Jesus Christ and the belief that he is the Son of God. Christianity is based on the teachings of Jesus, as recorded in the holy Bible, and is the most widely practiced religion among its adherents. Everything they do is based on their belief in Jesus as the Son of God. Christianity centers around Jesus Christ of Nazareth. A Christian is someone who believes in Jesus and follows his teachings. The Cambridge Dictionary (2022) defines the word Christian as follows: A Christian is a person who believes in and practices the teachings of Jesus Christ. According to Gallo and Gershevitch (2011), Christians do not discuss or teach African culture and tradition. As a result, Christians are forced to abandon their traditional way of life, which is in harmony with the black man's way of life. Although everything in the Holy Bible encourages individuals to be good and brave, there are still problems such as drug abuse, homicide, rape of children and women, and other crimes committed in Christian churches, which are on the rise.

The introduction of Christianity to the people, Black people, was oppressed in the ancient world, so they were taught Christianity through secret practices. They were taught it was the right religion to follow and to obey. According to Wanda (2013), something new may seem better than something old, and people may be proud of it, but also be afraid of it. Missionaries forced the Zulu people to abandon their religion, claiming Christianity was superior and cleaner.

Common practice in Christianity- Children are brought up in the Christian faith, because it was the religion that was popular when the West came. According to Wanda (2013), religion is important in the lives of children and adults, serving as a guiding principle in society and promoting socially acceptable standards and values such as integrity, philanthropy, diligence, and hospitality. Children can learn good manners and grow into responsible members of society.

Sunday school for children - Many Christian churches offer programs for children in the service of the Christian faith. The Cambridge Dictionary (2020) describes children's ministry as Sunday school, especially Sunday school, where Christian children are taught religion. That is to say, Sunday school is designed to provide children with a wide Christian education. They are taught what is acceptable and inappropriate in Christian service. The Bible also encourages the teaching of religion to children. This is illustrated by the words of Jesus in Luke (18:16): 'Let the children come to me, and let them not be hindered, for the kingdom of God is for such as these. Children belong in the kingdom of heaven because they don't commit the same sins as adults. Taylor (2009) describes Sunday school as having four missions: to worship God, to love others, to serve God, and to invite others to join us. The first and greatest commandment requires that each member be a pupil who loves God with all his heart. Each member must love others and find a place to serve where he can use his or her spiritual gifts. This suggests that prayer is of vital importance to Christians. Children are taught to pray at an early age and grow up knowing how to pray.

Definitions of indigenous cultures - A culture can be defined in several ways. Citizenship is important to individuals and societies. The people are united by their traditions. Siwela (2015) defines culture as a practice, tradition, or way of life commonly followed by a people, in which, if someone breaks the rules, they, or the community, suffer. This shows that culture is what the nation follows and is important to the nation. A person who doesn't respect culture can be held accountable by his or her own family. Citizenship must be respected for people's lives to be legitimate. According to Madlala (2021) and Ayisi (1992), culture is a complex whole comprising knowledge, faith, art, law, morals, rules, and all other skills and customs that are acquired by the individual as part of a society. This view suggests that spirituality is composed of different components. A person cannot claim to be following a culture unless he understands that it consists of religion, art, and law. Azizi (2001) defines culture as the overall pattern of behavior of a particular group of people. It covers everything that sets them apart from other groups of people, such as their welcoming customs, clothing, social norms and taboos, food, songs, dances, rituals performed from birth to death, traditional occupations, religious and philosophical beliefs. It shows that even when people live in the same place, something separates them. Their differences do not prevent them from being together. The most important thing is to respect each other's cultures.

English traditions are performed for young people in South Africa - The English have traditions they follow when they bring up their children. Although little is written about the traditions of British child-rearing, some are widespread and visible every day.

Celebrating a child's or a person's birthday - According to Mngadi (2022), the first birthday is for the parents to have a happy memory of their child that they will remember when they are older. Most of the guests meet the little cuties for the first time, so this is a perfect opportunity to congratulate the parents and give them appropriate gifts for their little cuties. Birthdays are not just important to children; parents also enjoy seeing their children grow up.

Male circumcision - The British practice the Christian tradition of circumcision. According to Khuzwayo (2002), God initiated the circumcision ceremony that was performed on Abraham and his descendants around the year 1,990 A.D. The circumcision was symbolic of God's covenant with Abraham. Circumcision is important to Christians because it represents the covenant they made with God. The Bible confirms this in Genesis (17:9-14), which states that Jehovah commanded the circumcision of Abraham in 1919, before the birth of Isaac. All the men in Abraham's household, including his sons and children, must be circumcised. Abraham, his son Ishmael, and his slaves took this as a sign of the covenant. From that time on, every male in Abraham's household, slave or free, had to be circumcised on the eighth day of his life. The penalty for disobeying this sacred command was death. It means circumcision was mandatory for Abraham's descendants. A person who violates this commandment may be punished by death. Circumcision helped them not to get easily frustrated by the HIV virus. According to Khuzwayo (2002), circumcision spread from the Egyptians to the Moabites, the Ammonites, the Edomites, the Samaritans, and even to Jesus, the Son of God. Some people, including the Assyrians, Babylonians, Greeks, and Philistines, did not adhere to this practice. Statistics show that the Philippines has the highest rate of HIV infection of any country because its men are not circumcised. This shows that countries with circumcised men had a higher rate of HIV-negative. Countries with uncircumcised men have a higher HIV prevalence. This custom was common in Zulu culture during the time of King Shaka, but it was abandoned because circumcision prevented men from going to war. This was eventually resurrected as a separate distinctiveness. This is a customary practice in Zulu culture, punishable by the stricture of the stricture.

Celebrating 21 years (the 21st celebration) - Celebrating 21 is a big day for the British, as it represents the acquisition of the right to act independently in life. It is also linked to a great British tradition. According to the Global Multicultural Magazine (2022), the 21st birthday is a deeply rooted historical event associated with the ceremonies of chivalry. Men will be promoted to knighthood when they reach the age of twenty-one. The twenty-first birthday has become a day of celebration and gratitude. It is not common for parents to discuss their child's development over the past 21 years, nor for spouses to express affection for one another. Those who celebrate their 21st birthday often express gratitude to those who helped them to enjoy that special day. Birthdays are linked to growth, which leads to a person's ascension to a higher level of life. Britons use it as a day to celebrate life and to do things they didn't do when they were younger, like drink alcohol. According to Liang et al. (2019), social interactions and stories surrounding 21st birthday celebrations are likely to influence the formation of beliefs about this widely-believed rite of passage and the intention of the individual to consume alcohol at the event. People may have different beliefs, but they all relate to the same belief in the power of the intangible. For example, beliefs about what is expected of a person, what is typical, whether a person's birthday is a significant milestone in life, and how much celebration is justified or alcohol consumption may all be present at a 21st birthday party. It means that celebrating your 21st birthday will allow you to do things that you couldn't do as a teenager. 21st anniversary of remission.

Major Traditions for Raising Children in the Zulu Tradition

Young people are brought up in tradition. The girl has her traditional lesson, while the boy has traditional lessons.

Ritual for the infant - Rituals are performed for all children, irrespective of their sex. *Imbeleko* (baby carrier or pack) is a ceremony that welcomes the baby into the world while honoring the ancestors. The ceremony is performed by a family member, usually a grandmother or grandfather, but if they are no longer alive, the child's father or uncle can perform. Madlala (2021) cited Makhanya (1997), that the grandfather or grandmother burns incense. The living family thanks the ancestors for bringing a child who is healthy and not malformed. The family then prepares the animal (a cow) for slaughter for the ceremony of amputation. The next day, the child is escorted to the barn by another member of the family. Women sing and applaud, while men carry sticks or walking sticks. The old woman carries a clay pot with alcohol and a small bowl with a mixture of red sand known as *ibomvu*, a traditional herb, and a traditional alcohol.

According to Allegritti and Grey (2005), cited Ramphela (2002), a paternal family elder formally calls upon the ancestors by scattering snuff and pouring sorghum beer on the ground in the house courtyard and sprinkling snuff. The elder uses the clan name of the family, which is used to praise the members of the bloodline. To ask them to lavish blessings upon the child and to ensure that his future is under their protection. The gathered multitude is adding their voices. The child is welcomed as a shared responsibility by the nuclear and extended family and by the neighbors who participate in the festivities. This ritual marks the beginning of the child's earthly journey. The young man is then asked for the deceased's blessing. The ritual also involves asking for protection against negative events that may occur during the child's

development. According to Madlala (2021), the ancestors are considered to care for the living, as suggested by Mlumane (1992). It is believed that they protect people from misfortune while blessing them with miracles. While rituals are performed regularly for ancestors, when someone alive is suffering misfortune, it is often assumed that the ancestors are angry or have turned their backs on them because the ritual ceremony has not been performed or, if performed, has not been performed properly. Even social transgressions and bad behavior by living people can anger the ancestors, who may punish them in some way. This ritual binds the ancestors to the child for whom it is performed. The ancestors will protect the child if they are told and the ritual is performed properly and according to tradition. But this ritual is very important to any young child. Blose (2002) explains that the main requirement for maintaining this tradition is to unite the newborn with the relatives of the deceased. Through this tradition, the ancestors are called to care for the child, to nurture it, to protect it from the many dangers that may befall it as it grows. This means that the practice of this ritual is important because it unifies the child with the dead. The children are told that a new person has entered the family and are asked to protect him or her.

Zulu Traditions Related to Raising a Girl Child

The ritual performed when a child reaches puberty is called Umhlonyane - it's the ritual performed when a girl reaches puberty and starts menstruating. According to Madlala (2021), once a child reaches this age, he or she must be taught to behave appropriately for his or her age. This phase coincides with adolescence. This is important because it allows adults to teach children about sexuality and how to become responsible women. *Umhlonyana* means leaves and stems of a plant, which is a highly effective remedy against influenza. Some elders recommend that this medicine be given to people to cleanse the inside of their bodies. This suggests that the ritual is named after a medicine used to cure the disease. This herb purifies the body of a menstruating person.

The traditional Zulu coming-of-age ceremony for women is called *umemulo*

Umemulo is a traditional Zulu initiation ritual for women to become sentient. This ceremony is usually performed on women aged 21, but may be performed at any time in a woman's life (Khumalo,1997). It varies according to the circumstances. The rituals include the slaughter of a cow, a girl dancing holding a spear, and guests who bring money and other blessings to the young lady. The *umemulo* ritual of a woman signifies that she is now ready to consummate the marriage. The girl is supposed to spend seven days with her friends at the rondovel, preparing the songs that will be sung at the ceremony. On the last day of these seven days, the girls wake early and go to the nearest river for a bath. When they come back, the girl is given a spear and wears a fat from the stomach of a cow called a *umhlwehlwe*, sings and dances the usual songs and dances, and during the ceremonies, people give gifts and put money on her head (Khumalo, 1997).

Traditions Regarding the Raising of a Boy Child

Boys need to be properly brought up so that they can be good fathers in the future. This means that certain traditions have to be observed to properly educate the boys. Boys are taught how to behave when they reach puberty.

Boy Puberty (ukuthomba komfana) - His brothers told him he would dream of an old woman one day. That means he wakes up wet. Typically, he wakes up and takes a bath in a running river to purge the dirt he's accumulated (Mazibuko, 2017). This is the initial stage of his immersion in the river. Puberty is a major milestone in a boy's development. But a boy who's still in puberty has his brand of spirituality. He shouldn't laugh when his sisters make fun of him, or he'll be a laughing stock. He should respect himself and understand that he can get a woman pregnant now if he sleeps with her (McCarthy, 2014).

Fighting among peers through the coercion of elders (ukuqhathwa)- According to Khuzwayo (2002), one way of raising a child to be a man is to fight among peers in the cattle fields when they are together. Inciting men to fight without arguing develops mutual respect and esteem. The aim is also to prepare men to deal with difficulties in social life. The boys learn to respect and appreciate each other after being humiliated by the martyrs.

The circumcision of boys is called ukusoka- it's an old Zulu tradition. discontinued. circumcision involves the removal of the foreskin, the skin layer covering the penis. Decentralization is very important for men. This ritual helps reduce the severity of the infection. dedication ceremony. Circumcised individuals are protected from the incurable infection of sexually transmitted diseases by the circumcision of the foreskin. Khuzwayo (2002) explains that the removal of the foreskin may help to prevent the spread of HIV infection. Henderson (2000) states that male circumcision has been shown to reduce the risk of ulcerative diseases such as chancroid and syphilis. These diseases are known to support transmission and acquisition of HIV; circumcision may therefore have an indirect protective effect. This suggests circumcision may help males avoid infections. It won't be easy to diffuse the infection.

Courting The Girls (*Ukweshela intombi*) - Boys are taught to flirt, and there are particular terms used for flirting. Khumalo (2022) discusses courting a female, stating that the young man doesn't say anything while flirting. He emphasises that a man wants someone to take care of his mother and help with the household work. The young man not only flirts for love, but he also thinks about his mother back home. But practicing courtship is a Zulu custom. The idea is to let boys choose and girls agree to fall in love with boys because they want to, not because they're forced to. This helps to prevent women from being raped.

Theoretical Framework

According to Rogers (2017), the theoretical framework is the explanation of why the question to be examined is relevant and why the methods recommended to study it are appropriate and consistent. The researcher used the theory of sociocultural evolution, an analytical method that examines how people live together and how changes influence the formation of cultures that conform to certain beliefs. Stichweh (2022) defines sociocultural development as the micro diversity of communication events to which individuals contribute. Differences, especially small ones, are always present, and the accumulation of differences develops, changes, and even transforms medium-range social structures, such as institutions and expectations. This suggests that the lifestyle of the people is consistent with their culture. Their differences in living standards reflect the different lives people lead. Some are educated to the point of being self-educated, while others are educated only to a limited extent. Some are illiterate, but all live in the same society. Barber (2009) describes human culture as information transmitted from person to person through learning and imitation, in the same way that genes are transmitted through mating. Barber (2009) defines human culture as information transmitted from person to person through learning and imitation, in a way similar to the transmission of genes in reproduction. Education is important in transferring cultural knowledge from adults to the young in society. According to Creanza (2017), human culture comprises ideas, behaviors, and artifacts that can be learned and transmitted between people and that can change over time. The process of transformation and change is similar to Darwin's idea of descent through modification through natural selection. Virtue is a vital aspect of human culture. The behavior of a person reflects their religion. This corresponds to what is learned and transmitted by the individual: Atrident and Norenzayan (2004), monumental damages. Religion is a cultural artifact of evolved psychology and uses cultural evolutionary processes to explain its wide dissemination. Religious content is the cultural result of a set of psychological traits that evolved in the Pleistocene for various purposes, including the detection and inference of other people's contents and the sensitivity to the pro-social reputation of a group.

Research Methodology

The study used a qualitative research methodology to understand the impact of Christianity and Western culture on the practice of Zulu child-rearing. This method examines a wide range of data on a research subject, not based on data, but rather on literature and participants. The researcher selected this research method because it was appropriate to the subject and type of her research. According to Bertram and Christiansen (2015), the paradigm provides a broad overview of knowledge and reality. The study used the disruptive research paradigm to differentiate between disruptive practices. This method is consistent with research, which finds and examines all the facts about what's going on in the world. The goal of researchers is not to predict, but to explain and understand how people perceive their surroundings. This means that the researcher does not write what he believes, but rather collects information from the people in the community and puts himself in their shoes to understand their lives. According to Thanh and Thanh (2015), while the narrative paradigm is not a mainstream research model, it is gaining ground because of its ability to accommodate different perspectives and versions of truth.

Study area and approach of selected participants

The study focused on the Showe area of KwaZulu-Natal. The municipality of Mlalazi and the municipality of King Cetshwayo both have jurisdiction in the area. People directly involved in research contribute to achieving the objectives of research. Research objectives must directly affect the individuals participating. The study selected the Showe area as one of the most recognised and culturally diverse. It is also believed that this is the area where the isiZulu language is still spoken. The community in the region has maintained and respected its traditions, but norms and practices have changed. The researcher selected traditional leaders, including the Nazareth Baptist Church and the Salvation Army. The researcher will interview pastors and church leaders. The researcher selects the different subgroups using a stratified sampling approach. This strategy allows researchers to elicit different reactions when creating ideas.

Informed consent

All participants in the study have been informed that their participation is non-compulsory. They can choose to participate or to abstain without any negative consequences or loss of benefits to which they would otherwise be entitled. They may also withdraw from the study at any time without being penalised or having to justify themselves. Procedures, following the agreement to participate, participants were invited to share their experience, knowledge and views with the participants. Interviews or discussions were held at times and places that were convenient for the participants. Confidentiality: they informed that all information provided would be treated with the strictest confidentiality. Their identity will be protected and all personal data in the research documents and publications will be kept anonymous. Only the research team will have access to data collected and securely stored. Risks and benefits: whether the risks of taking part in the scheme are minimal. However, some subjects are sensitive, and no questions were asked of the participants which could be offensive. The study contributed to a better understanding of the impact of Christian Western culture on the development of children in Zulu culture. They were informed that they had read and understood the above information because they had volunteered to be part of the study.

Strategies to mitigate biases

Researchers should be aware of and aware of any potential bias they may have, such as personal, religious believe or cultural beliefs, before they embark on a research project. The study used several approaches to data collection. Combining the observer's observations of participants and in-depth interviews with traditional leaders and community members helps to focus the data and reduce reliance on a single biased source. The study participants included members of the community. The study used several methods of data collection. The combination of observer-based observations of participants and in-depth interviews with traditional leaders and members of the community helps to triangulate data and reduce reliance on a single biased source. In this study, community members were part of the participants. The researcher has preserved the anonymity and protection of the participants. Researchers built trust with simple communication: they stated the purpose of the study, and transparency about how data will be used can help reduce distrust and socially desirable reactions that distort results.

Ethical considerations and approval

Participants in this study received careful attention from the researchers regarding ethical issues. The university granted permission to carry out the study. The traditional leaders and members of the local community gave their oral consent to participate even though they did not sign written consent forms. Throughout the study, we maintained strict confidentiality and anonymity to respect each participant's dignity.

Confidentiality and anonymity

The researcher assured the participants that their personal data would remain private and would not be published. They were kept anonymous or fictitious names were used to protect their identity or privacy. The anonymity and confidentiality of the participants shall be preserved at all times. Participants informed that their identity will not be disclosed but will remain anonymous in order to protect them. Research findings consistently mention the principles of confidentiality and anonymity as a way to protect the privacy of all individuals, build trust and trust between researchers and study participants, and to critically maintain the integrity of research processes.

Data storage

The data obtained is securely stored on an external hard drive and in the iCloud storage service, both of which are protected by strong encryption and access controls to protect the identity of the participants. All handwritten data printed copies, and relevant electronic files shall be stored in a strongbox fitted with a high-quality, tamper-proof lock to prevent unauthorised access to the box. Access to data shall be strictly restricted to authorised staff who have signed a confidentiality agreement. Data shall remain confidential and be processed in accordance with the Code of Ethics and the Data Protection Regulations. All information shall be securely stored for the mandatory ethical retention period and thereafter destroyed according to approved secure disposal methods to ensure anonymity of the participant.

Data Collection Methods and Analysis

Semi-structured interviews were conducted with members of the church and members of the elderly community. The researcher used a voice recorder to gather information on religion and culture from several groups. The researcher collected data through one-on-one interviews. An open question allows the researcher to obtain a broader explanation. All questions are based on the objectives of the study. This study makes use of content analysis. This is a type of analysis of texts, expressions, ideas, language usage data, and solutions-related problems. This analytical method

examines the discourse used when asking rhetorical questions. It also analyses earlier writings and compares them with the study's findings. Krippendorff (2018) identifies data content analysis as one of the most important research methods in social science. It recognises that society is enacted by speech, text, and other forms of communication, and that to understand social phenomena, it is necessary to understand how language behaves in the social world. This means that the analytical tool takes into account the thoughts and writings of the members of the society. Community members shall be entitled to make comments on issues concerning them, and their replies shall be analysed.

Data Presentation, Discussion, and Analysis

In this study, churches were divided into three groups: the Evangelical Church (five members), the Baptist Church (two members), and the Evangelical Church (five members). To get all the data, the researcher used semi-structured questions and a voice recorder to listen to the subjects' answers.

Question: Do Western and African cultures have any similarities in terms of cultural behaviour and way of life?

1. *There is no similarity because Western civilisations are evolving and are not common to African cultures. Western People still feel that an elder must look them in the eyes to be believed, whereas, in Africa, respect is shown by looking down and bowing. What emerges is that Western civilisations are significantly influencing African cultures, making them appear to be the same when they are different.*

Respect is extremely important in the African context. Protestant doctrine is highly valued by the Zulu people. Mbonambi (2010) refers to Nxumalo's (1969) belief that the Zulus are a good and honorable people who respect their own culture, their laws, and the laws of others. They still respect their traditions, but they recognize that bad behavior is disrespectful to their community. This shows that respect is paramount among the Zulu people, and any disrespect is considered disrespectful. The Bible confirms this in Exodus (20:2-10), which says, 'Honour your father and mother, and you will have a long life on earth.

Question: Do Western culture and religion influence children's behaviour?

1. *(He commented on the shift in behaviour): Children modify their behaviour. One child is capable of performing community-accepted behaviours. Here, we are discussing the virginity test. The girls being tested just want the exam to be stopped because they no longer follow virginal practices and are no longer virgins.*

Remarks on dress code and seasonal variations. They are evolving; children today do not grow up the same way as they did in the past. Children today are increasingly interested in Western values, such as how to dress and interact with adults. They believe Western education is good (Akubaka & Dang, 2019). Dedication to rural education and the pursuit of Western education. Participants discussed how Western education affects African education. Western values and customs can affect children's behavior. This may be because children are taught to be self-centered and competitive, to place financial gain and success ahead of social and family ties, and to value individual freedom above all else.

Good behaviour of a wife in marriage

1. *We believe in God as Father, Son, and Holy Spirit. We believe in and obey the Bible's teachings. We believe that a woman should marry a man and that a young person should avoid sexual intercourse before marriage. This means that we live in holiness and believe that a child should satisfy their parents by behaving appropriately.*

This highlights the fact that African people believe in the Holy Bible because the lessons it teaches are consistent with their culture. According to tradition, women are not allowed to have intercourse before marriage. Similarly, men are not allowed to have sex with many women, but they must marry before they can have sex. The boy learns to respect women and avoids having sex. Khumalo (1997) argues that it is a crime against the parents if the boy has a girl, in which case the parents or the whole family are punished for not having raised the child properly. The Holy Bible, Ephesians 5:22-33, says that wives, obey your husbands as unto the Lord, for the husband is the head of the wife, just as Christ is the head of the body.

Consequently, just as the Church is subject to Christ, so should women be subject to their husbands in every way. In Ephesians 5:33, Paul encourages wives to honor their husbands. When you value your husband, respect, honor, prioritize, and cherish him. It means valuing his point of view, enjoying his intelligence and character, recognising his devotion to you, and considering his needs and values. The lessons of the Bible are in harmony with the teachings of the Zulu religion. In this context, abstinence is acceptable for a limited time, if both persons agree, and it is for prayer and fasting, but only

during these times. Dedication of the separate. So in Zulu culture, if you want to burn incense or perform a specific ritual, you should abstain from sex for at least seven days before the ceremony.

What can be done to help the Zulus revive their traditions and move away from the influence of the West?

1. *More education on African religion, language, music, art, and achievements will help to encourage Africans to be proud of their culture. African politicians and the media should highlight African values and success stories rather than celebrating Western culture and ideals.*

All these ideas underline the importance of educating young people about culture. According to Msimang (2003), a child not brought up in a culture will grow up disorganised and do inappropriate things. If the girl was not disciplined, she would be expected to become secular, but if the boy was delinquent, he would be a peasant. This shows that culture is important in child rearing. A child not brought up according to cultural norms is not only disruptive but also rebellious.

Things Related To African Culture

They have observed that African religions and cultures die because people no longer practice what is important to them. They practice too many Western religions, resulting in a lack of emphasis on African religions and cultures. Africans regard Western luxury as irrelevant to their culture. This is problematic because it devalues African culture and religion. devaluation devalues the dignity of the martyrdom of the innocent. Virtue was also touched upon in the area of moral education for children. Religion often uses what is called religious education, which is very useful in teaching young people to behave socially, per the ideals they've been taught. Tradition involves activities that show the young person the importance of his or her presence and respect for the family. Things like activities for them, like wormwood for women, and boys gathering for certain festivals called rituals or cultures to learn how to defend the land.

What can be done to help society educate children to be morally responsible?

Community leaders can support the community by encouraging households to teach young people about home economics, to preserve traditions, and to clearly describe cultural norms. Adult education programmes, seminars, and podcasts should be available to teach children about their own cultures as black people. It would also be useful to organise events that would give young people a sense of belonging to society, such as games and lectures, to encourage good behaviour. Cultures must be revived, and parents must stress the importance of religion and culture without undervaluing them. This will allow children to grow up knowing the difference between good and evil, while still being culturally aware.

Analysis and Recommendations

The study revealed what caused the difference between modern and ancient existence. According to Ngwenya (2017), Westerners came to Africa with a religion that suited their way of life. Indigenous customs and practices have not been taken into account. The result was to vilify them, to treat them as savages through ignorance and misunderstanding. The actions and ways of whites were considered civilized, while those of the natives were considered barbaric. It implies that Africans become superstitious.

They abandon their own culture to follow the West. They regard African civilizations as barbaric and reject Western values. This lifestyle now shows how Africans transform their culture. Their way of life depends increasingly on the West. You can see it in the decline of respect, of humanity, of sharing, of the value of family. The study used the theory of sociocultural evolution, which explores how people live together and how changes influence the formation of cultures associated with certain beliefs. This hypothesis suggests that social change is accompanied by civilization. Some people still adhere to traditional ways of doing things. Cultural disruption refers to changes that occurred following the introduction of Christianity in Africa and the influence of Western civilization. This hypothesis also shows that civilizations start with a single person. It's transmitted through the teachings. The young learn about culture from the elders. The problem is that young people increasingly ignore cultural learning. They no longer pay attention and focus instead on the West.

The participants stressed the importance of respect for the Zulu people and Africans in general. Westerners teach respect based on the Holy Bible; in Africa, however, it is taught through culture. A rude man is a disgrace to the Zulu people. According to Ngwenya (2017), respect is the cornerstone of the Zulu nation. The Zulus depend on respect to survive and prosper as a nation. From birth to death, the KwaZulu-Natal people are supposed to be polite to others. Respect, in KwaZulu-Natal, is the mirror through which one may view oneself as a person and as a human being. The

man who is polite in KwaZulu-Natal has everything and is beloved and accepted by everyone. A dishonest person creates a negative image and is disliked by everyone. Respect is a reflection of who you are and how you were raised.

A disrespectful person is considered someone who has not been properly brought up. A man of respect is considered to be virtuous, and others respect him. Respect is connected to how you talk to others. A person who talks to others in any way is considered disrespectful. Disrespectful behavior among children has become commonplace. This is illustrated by watching a young person scold his or her parent. Where does the courage come from to punish your parents, whom you should respect? It is not just that some young people exploit their parents. Where will this generation go if we do this? That's why you see so many young people on the street, displaced from their homes.

They refuse to listen to or follow the instructions of their parents. Changes brought in by the West have affected the behaviour of young people in this country. They imagine they are doing the same thing as the West. No disrespect, but Western culture has brought about a profound transformation in this country. The humanity that existed in Africa disappeared because of the development of the West (Allegretti, 2005). People who lost their humanity now live only for themselves. There is no longer the compassion that existed in the past; instead, one lives one's life in an attempt to make one's way. According to this study, Westerners influence the fashion of young Africans. Westerners influenced the fashion for short skirts. This kind of dress is in contradiction with African tradition, where Africans are known for being polite and respecting their bodies. Announcements by Akubaka et al. (2019). Over the years, there has been real concern about how young people dress. These concerns are expressed both in religious and social terms. The way some people dress is extremely offensive, as well as morally and ethically wrong. The impact of Western television programmes on young people's dress codes is a serious problem facing African youth, and it has led to a deterioration of our cultural values and morality of dress. This means that young people dress as they see people dressed on TV. This compromises their dignity and the value of their culture. Television influences young people to do the things they see on television. TV shows influence young people's behaviour because they see how the characters behave on TV and they want to do the same. It's typical to see a child wander away when the parent is talking to them. This is particularly true of serial dramas. Some young people do this by simply walking away when they are being punished for something. Protestantism is a negative and shameful thing in Zulu culture. The way young people live is changing rapidly. They're living the life they see on TV. The study found that Christianity and Western culture influence child-rearing practices. This suggests that the concept of generosity has changed in African culture. The study concluded that the change could be beneficial or detrimental to the country. Another change is that people are moving from the countryside to the cities and they are living a different life in the cities than they did in the countryside. Ngwenya (2015) argues that urban life has had a negative impact on the respect with which people at home are treated, and that some people have deviated from rural norms. The study also found that Western religion has changed the way in which worship is practiced in Africa. This change is accompanied by the creation of churches that emphasise the sanctity of the deceased. According to Khumalo (1997), the ancestors are now alive and walking miracles. They play a big part in the family and the nation, even if they're not there anymore. Therefore, they are respected. It means that spirits are alive, even though we can't see them with our eyes. The spirits are believed to protect the family. Protestantism is respected. Surprisingly, many Zulu don't worship their ancestors. The report found that most of the members surveyed did not worship their ancestors, but instead focused on salvation and the service of Jesus.

Conclusion

This study looked at how Christianity and the culture of the West affected the upbringing of Zulu children. According to studies, Christianity affects children's education. This seems to have both positive and negative impacts. Christianity has both positive and negative aspects. Young people have lost respect, and their fashion choices reflect what they see in the West. Theory states that change begins with one person and spreads to others. This is evidenced by the way Christianity came to this country, carried by missionaries, and spread to the blacks. The study also found that civilization seems to be one of the drivers of lifestyle change. According to the report, African civilisations are undergoing major transformations and degradation. This affects children's education, because everything they do today is modeled after what they see on TV and is no longer considered to be African. Young people ignore their own culture, preferring to participate in Western social interactions. Much more needs to be done to address this problem. Young people need to be taught the value of their culture at an early age, as server culture, as we know, influences them. Some important lessons for children to learn to grow up with respect include not reacting to an adult when being reprimanded for bad behaviour. Firstly, children shouldn't argue with adults. Secondly, a child does not look an adult in the eye, because it is believed that to look someone in the eye is considered disrespectful. Third, the child is taught to dress, sit, and sleep, that it is forbidden to spread their knees while sleeping, and that children should not sleep during the day, and how to use euphemistic language. Fourthly, the young person is instructed not to return to the home after eight o'clock but rather to be in the home yard by six o'clock. That's what separates the indigenous Zulu

from the Protestant children. Fifth, teach the child the duties assigned to his sex. The boy should learn to build a house, take care of cattle, farm, clean the yard, and take care of his sisters. The mother should teach the girl to cook, wash clothes, clean the house, and perform other cultural tasks. All this helps to foster a child's respect and to redeem self-esteem. But it is the education of young people that must benefit the nation, for they will become the leaders of tomorrow.

Disclosure statement

The author(s) reported no potential conflict of interest.

Funding

The authors did not receive financial support for the research, authorship, and/or publication of this article.

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Section A: Questionnaires for Traditional Leadership

1. How do you define the role of a traditional leader in the upbringing of children in the Showe area?

2. What are the key cultural values and practices that you encourage in child development within your community?

3. How have these cultural values been maintained or changed over time?

Section B: Influence of Christianity

1. How has Christianity influenced the traditional practices and beliefs related to child upbringing in your community?

2. In your view, what positive or negative impacts has Christianity had on children’s development in the area?

3. Are church activities integrated with traditional ceremonies related to children’s upbringing? Please explain.

Section C: Influence of British Western Culture

1. How do you perceive the impact of Western education on children’s understanding of Zulu traditions?

- 2. Has Western culture influenced parenting styles and expectations in your community? If yes, how?

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Section D: Overall Impact and Future Perspectives

- 1. In your opinion, what are the biggest challenges facing children growing up in a society influenced by both traditional Zulu culture and Western Christianity?

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- 2. What strategies do you think should be implemented to balance traditional values with modern influences for the healthy development of children?

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- 3. How can traditional leadership collaborate with religious and educational institutions to support children’s development?

.....

QUESTIONNAIRE FOR COMMUNITY MEMBERS (ADULTS)

General Information:

- 1. Gender: _____

- 2. Education level: _____

- 3. What traditional Zulu practices do you follow in raising your children?

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Section: Western Cultural Influence

- 1. How has Western culture impacted the way your children learn and behave? (Consider education, language, clothing, technology)

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- 2. What benefits and challenges have you observed from this Western influence on children?

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- 3. Do you support your children embracing these Western cultural elements? Why or why not?

.....

4. What would you like to see improved in the way children are developed in your community?

.....

CASE STUDY: INTERVIEW TRANSCRIPT WITH TRADITIONAL LEADERS

INTERVIEW TRANSCRIPT WITH TRADITIONAL LEADERS

NO	CONVERSANT AND CONVERSATION
1	Interviewer: I would like also to greet all leaders (Sanibonani)
2	Interviewer : How do you define the role of a traditional leader in the upbringing of children in the Showe area?
3	Dhlomo (is not his real name): headman Traditional leaders act as custodians of Zulu customs and values. They guide families in performing rituals such as imbeleko (welcoming a child into the family and ancestors' protection) and oversee ceremonies like umhloniyane, umemulo, and boys' initiation (ukubuthwa ceremony). Their role is to ensure that children grow up respecting elders, practicing discipline, and remaining connected to ancestors and cultural heritage
4	Interviewer: What are the key cultural values and practices that you encourage in child development within your community?
5	Dlamini (is not his real name): headman <ul style="list-style-type: none"> • Respect for elders (<i>ukuhlonipha</i>). We teach respect to our children. • Performing <i>imbeleko</i> to connect the child with ancestors. • Virginity testing and the Reed Dance (<i>Umkhosi Womhlanga</i>) to preserve girls' dignity. • <i>Umhloniyane</i> (puberty rite for girls) and <i>umemulo</i> (transition to womanhood). • Circumcision and male initiation for boys. • Teaching moral behaviour, humility, and community solidarity.
6	Interviewer: How have these cultural values been maintained or changed over time?
7	Msomi (is not real name) Some traditions remain (e.g., imbeleko, umemulo), but many have been eroded by Christianity and Western culture. For example, white weddings have replaced traditional marriage ceremonies, and Western dress and attitudes have shifted respect norms. Virginity testing is contested by modern youth who see it as outdated
8	Interviewer: How has Christianity influenced the traditional practices and beliefs related to child upbringing in your community?
9	MaZulu (she is not real name) Christianity introduced new moral teachings aligned with the Bible (honoring parents, abstinence before marriage, prayer). Some overlap exists with Zulu values, but Christianity discouraged rituals linked to ancestors, seeing them as "pagan." This has caused some traditional practices to fade or be replaced by church ceremonies
10	Interviewer: In your view, what positive or negative impacts has Christianity had on children's development in the area?
11	Khumalo (is not real name) Positive impacts: Promotes morality, prayer, respect, and discipline. Encourages abstinence and strong family values. Negative impacts: Weakening of ancestral traditions and cultural identity.

	<p>Children confused between traditional rites and Christian practices.</p> <p>Rejection of indigenous ceremonies like virginity testing</p>
12	Interviewer: Are church activities integrated with traditional ceremonies related to children's upbringing? Please explain.
13	Ngema (is not real name) There is limited integration. For example, Christian weddings have replaced traditional ones, but other rites like umemulo may still take place separately. Many church members reject ancestral rituals such as imbeleko, seeing them as contradictory to Christian beliefs
14	Interviewer: How do you perceive the impact of Western education on children's understanding of Zulu traditions?
15	MaNgobese (she is not real name) Western education emphasizes individualism, competition, and material success, which contrasts with Zulu communal values and respect for elders. As a result, children often prioritize Western ways (language, clothing, career focus) and see traditional practices as backward.
16	Interviewer: Has Western culture influenced parenting styles and expectations in your community? If yes, how?
17	Ngobese (is not real name) Yes. Parents increasingly adopt Western methods — allowing children more independence, encouraging modern dress, and prioritizing formal education over cultural teaching. Western influence has also affected discipline, respect, and attitudes towards marriage and gender roles
18	Interviewer: What strategies do you think should be implemented to balance traditional values with modern influences for the healthy development of children?
19	Mathaba (is not real name) Here are few strategies that can be implemented: Revive cultural education in schools and communities. Encourage cooperation between traditional leaders, parents, and churches. Integrate respectful elements of Christianity with Zulu values. Use modern platforms (media, technology) to teach youth about Zulu heritage. Promote pride in cultural identity while embracing positive aspects of modern life
20	Interviewer: How can traditional leadership collaborate with religious and educational institutions to support children's development?
21	Mtshali (is not real name) Traditional leaders can work with schools to include Zulu cultural knowledge, rituals (imbeleko, umhlonyane, umemulo), and values (ukuhlonipha, respect, communal responsibility) into the curriculum. This ensures children learn both Western education and their cultural identity, reducing the risk of losing heritage
QUESTIONNAIRE FOR COMMUNITY MEMBERS (ADULTS)	
21	Interviewer: What traditional Zulu practices do you follow in raising your children?
22	MaNkosi (he is not real name) Here are few practices: <ul style="list-style-type: none"> • Performing imbeleko to introduce the child to ancestors. • Teaching respect (ukuhlonipha). • Observing rites like umhlonyane, umemulo, and circumcision. • Encouraging girls to preserve virginity until marriage. • Teaching boys' responsibility through cattle herding, discipline, and initiation
23	Interviewer: What traditional Zulu practices do you follow in raising your children?
24	MaNgema (she is not real name) For girls we do the following practices: <i>Umhlonyane</i> : performed when a girl reaches puberty, teaching her about womanhood, sexual responsibility, and respect.

	<p><i>Umemulo</i>: a coming-of-age ceremony for young women, often at 21, symbolizing readiness for marriage and adult responsibilities.</p> <p>For boys:</p> <p><i>Ukuthomba</i>: rituals and teachings when boys reach puberty.</p> <p><i>Ukusoka</i> (circumcision): traditionally practiced preparing boys for manhood and protect them from disease.</p> <p><i>Ukuqhathwa</i>: boys are encouraged to engage in supervised fights in cattle fields to build strength, resilience, and respect for peers.</p> <p><i>Ukweshela</i>: boys are taught respectful ways of courting girls without coercion</p>
25	Interviewer: How has Western culture impacted the way your children learn and behave? (Consider education, language, clothing, technology)
26	<p>Sikhakhane (is not real name)</p> <p>Children use English more than isiZulu.</p> <p>Western dress codes and technology influence daily life.</p> <p>Exposure to social media leads to less respect for elders.</p> <p>Schooling encourages independence but distances children from ancestral rituals</p>
27	Interviewer: What benefits and challenges have you observed from this Western influence on children?
28	<p>Shandu (is not real name)</p> <p>Benefits: Better access to education, career opportunities, global knowledge, and technology.</p> <p>Challenges: Loss of respect, decline of traditional practices, moral confusion, early exposure to drugs, alcohol, and sexual behaviours</p>
29	Interview: Do you support your children embracing these Western cultural elements? Why or why not?
30	<p>Mhlongo (is not real name)</p> <p>Yes, because Western education and exposure bring opportunities for learners' development. However, I always emphasize on a balance, where children can benefit from Western education but still practice Zulu customs</p>
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