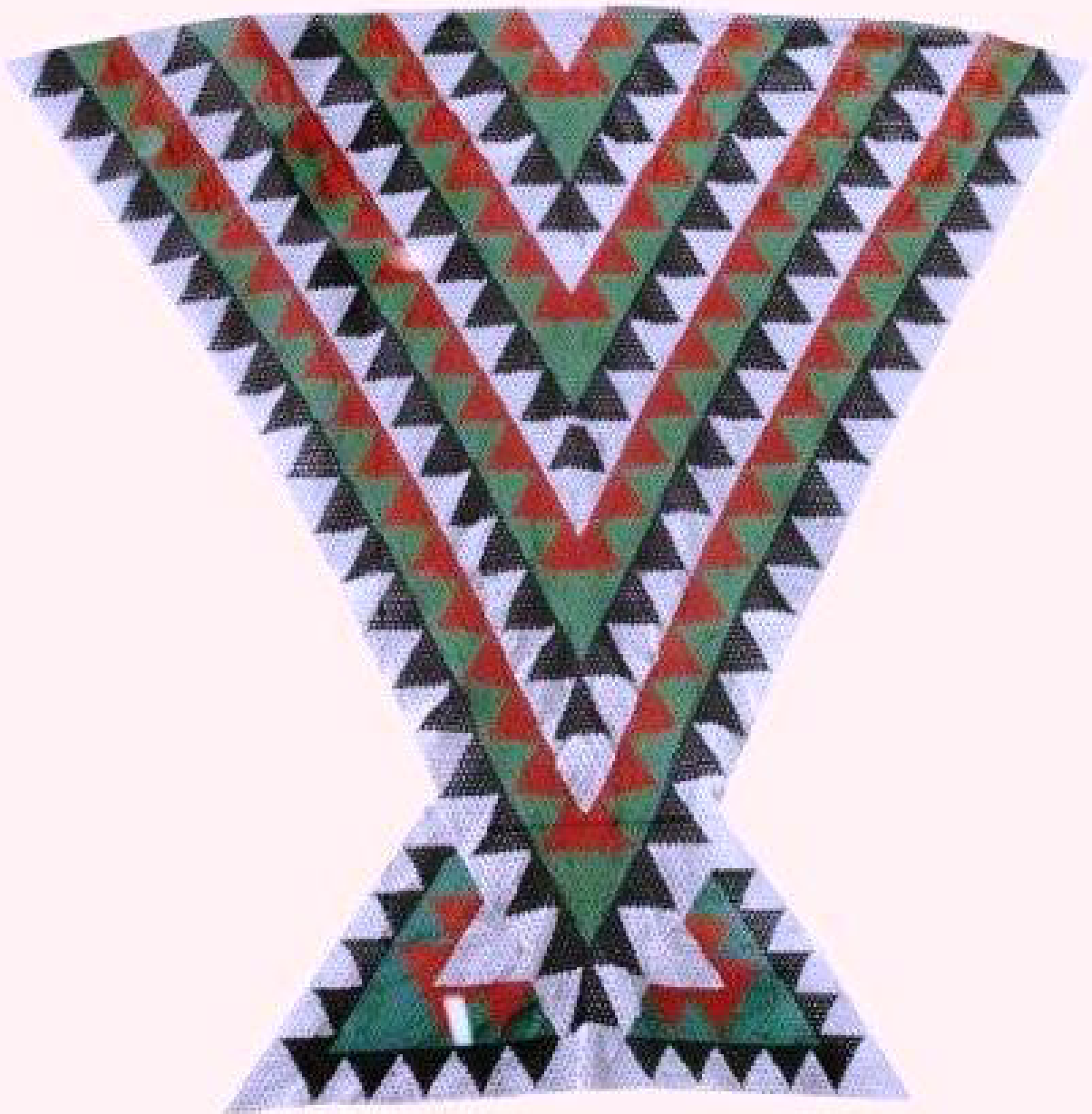# INKANYISO

The Journal of Humanities and Social Sciences

Volume 2(2) 2010

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The Journal of Humanities and Social Sciences

Inkanyiso

Inkanyiso

Contents

Editorial

Dear *Inkanyiso* Readers,

It is my great pleasure to present you with our second issue of Volume 2 of *Inkanyiso: Journal of Humanities and Social Sciences*. Since i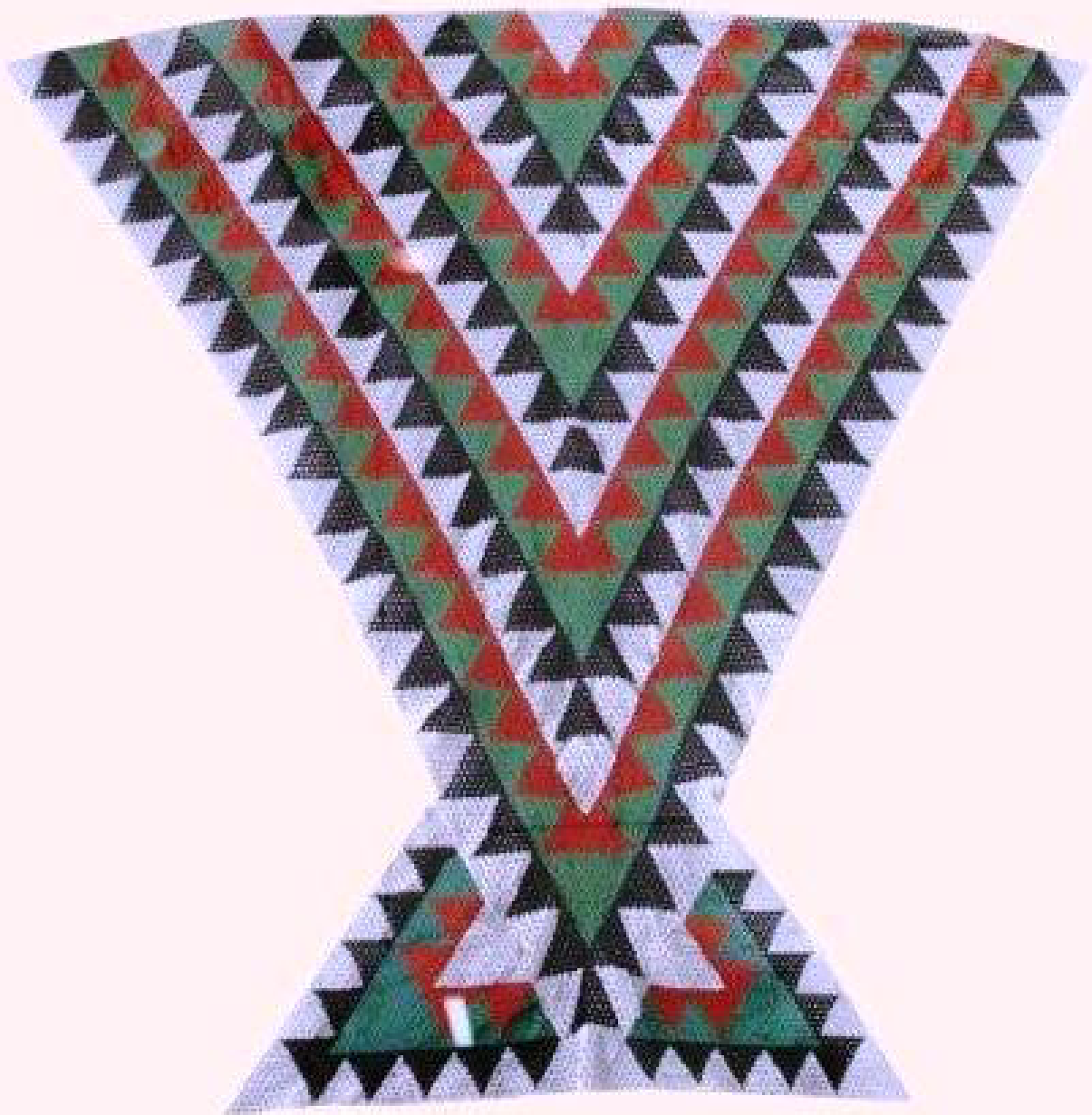ts inception in 2009 at the University of Zululand, *Inkanyiso* has matured into an open-access peer-refereed journal, presently indexed by SABINET and African Journals Online (AJOL), accessible at *http://www.inkanyiso.uzulu.ac.za.* The articles presented in this issue focus on cultural studies, research, information studies, theology/religion, and recreation and tourism.

Catherine Addison, from the University of Zululand, focuses on cultural studies and deals with the very delicate subject of *"Enlightenment and virginity"*. She attempts to demystify the vexed question of female virginity using reason and a sceptical, feminist viewpoint, and approaches the question through the lenses of biological, historical, psychosexual and cultural approaches, concluding that virginity does not really exist because it cannot be defined or measured. Two articles following Catherine's focus on matters of research. Kgomotso Moahi's paper "Research issues in the humanities and social sciences in Africa in the 21st century: challenges and opportunities" highlights the crucial role that research plays in the humanities and social sciences and identifies the challenges faced by researchers in this field as well as the opportunities on offer, using the author's experience at the University of Botswana (where Kgomotso is based) as a point of reference. The following paper, by Omwoyo Bosire Onyancha from the University of South Africa, "Mapping research areas and collaboration in the College of Human Sciences, University of South Africa", determines the subjects or topics of research focus as well as the pattern and extent of research collaboration within the College by using informetric approaches through content analysis, with very intriguing conclusions and recommendations. The fourth paper, focusing on information studies, is co-authored by Abayomi Ebenezer Adesoye from Olabisi Onabanjo University and Oyintola Isiaka Amusa from the Tal Solarin University of Education, both in Nigeria. Their article "Investigating the information needs of the sandwich and part-time students of two LIC Universities in Ogun State, Nigeria" explores the information needs and impediments to access to information among the students of two public universities, finding that their institutions' libraries were unable to meet the students' information needs due to inadequate library facilities and poor ICT and library user skills.

In the area of theology and religion, two interesting and perhaps controversial articles are on offer, both by Johan Ras from the University of Zululand. In his first article, "Polygamy (polyandry & polygyny): yes or no?", Johan discusses polygamy in light of the Bible and the Constitution of the Republic of South Africa (Act 108 of 1996), and uses his analysis to argue that although the practice of polygyny can be criticised, the validity of this belief and/or custom cannot be denied on Biblical grounds; he advises believers and churches to respect those who believe that this practice is from God, and desist from overemphasising monogamy as the only valid marital or cohabitation custom. The second article, "Jesus, moral regeneration and crime in the Gospel of John", maintains that a structural and text-immanent approach to the Gospel of John reveals that Jesus of Nazareth came to earth to do the will of God his Father and to take away the sins of the world despite being crucified because of an allegation of high treason, and argues that in terms of the explicatio-applicatio model, the intended kerygmatic message of John to his intended readers is clear.

The last two papers focus on recreation and tourism, with the first paper written by Lindisizwe Magi, entitled "Tourism based Black Economic Empowerment [BEE]: initiate for local community development". Lindisizwe, an Emeritus Professor from the University of Zululand, recognizes what the South African government has done in this sector to utilise the Black Economic Empowerment [BEE] initiative to improve the economic benefits of previously disadvantaged communities, and discusses the viewpoints, practicalities and challenges of tourism-related BEE initiatives aimed at achieving community empowerment and development in KwaZulu-Natal. Sadly, he suggests that the implementation of BEE policies is not adequately stimulating tourism development, and he proposes new strategies, recommendations and ways forward. The last paper, by Raymond Nkosi Ngcobo from the University of Zululand, "The provision of recreation services for the aged in the Durban Metropolitan Area (DMA)", finds that the aged in the DMA are not adequately catered for despite the fact that they attach certain positive values to recreational participation. Raymond suggests that a needs analysis is necessary prior to the provision of recreational services for the aged.

I hope that you enjoy your reading,

Dennis N. Ocholla

Editor-in-Chief, *Inkanyiso*

Inkanyiso

Guidelines for submission

Copyright

The copyright of any article accepted for publication in *Inkanyiso* belongs to *Inkanyiso*. The author of such an article who wishes to publish it in another journal may be granted permission to do so after the lapse of six months, on condition that she or he acknowledges its prior publication in Inkanyiso in a footnote.

Editorial objectives of *Inkanyiso*

The Journal's objectives are to publish papers of broad interest in the humanities and the social sciences.

Reviewing process

(a) Every submitted paper that the editors deem acceptable as to topic, style, length and general quality will be sent to at least two peer referees for blind review.

(b) The referees will be scholars of standing, members of the Editorial Advisory Board, the Journal Management Team and others identified by their specific expertise and publication profile.

(c) The referees will comment on the papers' eligibility for publication in *Inkanyiso*, taking originality into account as well as the quality of research, argument, use of sources and writing style. Each referee will be granted not more than one month for this process.

(d) The Reviewers' Evaluation Form will be enclosed with each manuscript for the reviewer's guidance. It will require a referee to classify her or his response to a paper in one of four categories: acceptance as is; acceptance with specified changes; rejection with the possibility of revision and resubmission for another issue; and rejection.

(e) After receiving the referees' reports, the Editor-in-Chief will verify manuscripts for publication in *Inkanyiso*. Selected parts of these reports will be sent back to the authors (without disclosing referees' identity) in order to explain the Journal's acceptance or rejection of the paper and in order to guide revision either for the upcoming issue or to help the author rewrite for future submission.

(f) Accepted authors should make the required corrections and email their final document to the Editor within the time specified.

(g) The Editor, after verification, compiles all the manuscripts into an issue with the addition of an appropriate introduction and then sends the issue to the publisher.

(h) Publication is normally expected within the specified dates that will normally be June and December each year.

(i) It is our policy to encourage and support novice and established authors. However, in order to improve on the quality of publications, manuscripts that are unanimously recommended by at least two reviewers for substantive revision or rejection may not be published.

Page fees

Page fees may be levied to cover the costs of publication once the Journal is SAPSE accredited.

Manuscript requirements

Length of Articles

These should comprise 4000-8000 words, including the list of works cited and notes. Shorter essays (500-2000 words) such as book reviews and debates on topics introduced by specific papers may be accepted.

Format

Papers should be submitted electronically, as email attachments formatted in a recent version of MsWord or Rich Text Format. While each article should be accompanied by a note in which the author provides his or her full names, personal telephone number and email address, the article itself should be stripped of all references to the author's identity. This is in order to assist the blind review process.

Style of Articles

Inkanyiso uses a specific version of Harvard style. Authors should make sure that their papers are already formatted in this style before submission to the journal.

An *abstract* of the paper comprising a single paragraph of no more than 300 words should precede its first paragraph.

Numbered subheadings may be used throughout the article, but are not compulsory unless referees request them.

*S*ingle quotation marks are used in Harvard style for direct quotations from texts and for 'mention' of words and phrases to be discussed or defined. Double quotation marks are used only for a quotation-within-a-quotation. End punctuation is placed *after* the closing quotation mark.

Footnotes should be used very sparingly or not at all. If possible all information should be included in the main text. If footnotes are used, they should not exceed about five in number and should not be used for references, only for parenthetic material not directly relevant to the argument in hand but of use or interest to a researcher in the field.

Textual references should be used in preference to notes wherever possible. All textual references should include page numbers, unless the original text does not display page numbers. A reference should accompany almost any mention of a text, not only direct quotations from it. Textual references normally include the author's surname, the date of publication and the relevant page numbers. They are punctuated thus, with a colon separating date and page number, but no space after the colon: (Thorpe 1999:135-141).

The list of Works Cited should include all texts referred to in the article and no other texts. The list should be alphabetized, unnumbered and arranged on the page as indicated in the examples below. Each item in the list should include the following, in the order designated: author's surname; author's initials or names (depending on how the author is designated in the text described); date of publication; title and subtitle, separated by a colon (upper-case used only for the first letter of the first word); place of publication and publisher.

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Here is a sample list of works cited (with annotations):

Works cited

Arom, Simha. 2000. Prolegomena to a biomusicology. In Wallin, Merker & Brown. 27-29. **[*NOTE WALLIN AND SLATER ENTRIES BELOW – only refer to an edited work in this way if more than one essay is cited. See TAFT below for the citation of one essay only from an edited collection.*]**

Buthelezi, Mangosuthu. 1990. Personal interview on August 5, 1990. Empangeni. `[Cassette recording in possession of author.] **[*INTERVIEW*]**

Davies, R T (ed). 1963. *Medieval English lyrics: A critical anthology*. London: Faber & Faber.

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Jacobs, D. 2001. A bibliometric study of the publication patterns of scientists in South Africa 1992-96, with special reference to gender difference. In: M. Davis & C.S. Wilson(Eds.). Proceedings of the 8th International Conference on Scientometrics and Informetrics, Sydney, 16-20th July 2001, Vol.2, 275-285 **[CONFERENCE PROCEEDINGS]**

Mason, B L. 1994. The psychological effects of violence on children: An exploration of a sample of black primary school children from the Natal Midlands. Unpublished masters thesis. Pietermaritzburg: University of Natal. **[*THESIS*]**

Oosterlinck, A. nd. Knowledge management in post-secondary education: Universities. Accessed online on September 8, 2008, at: *http://www.oecd.org/dataoecd/46/21/2074921.pdf.***[*NO DATE*]**

Schiesari, Juliana. 1992. *The gendering of melancholia: Feminism, psychoanalysis, and the symbolics of loss in Renaissance literature*. Ithaca: Cornell University Press.

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South African Law Commission. 1997. *Project 90, discussion paper 74: Customary marriages*. Accessed online on August 17, 2007, at: *http://www.doj.gov.za/salrc/dpapers/dp74_prj90_cstmar_1998.pdf.* **[*GOVERNMENT DOCUMENT*]**

Taft, R. 1981. The role and personality of the mediator. In Bochner, S (ed). *The mediating person: Bridges between cultures*. Cambridge: Schenkman. 53-88.

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Enlightenment and virginity

Catherine Addison[1]

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This paper attempts to demystify the vexed question of female virginity using the light of reason and a sceptical, feminist viewpoint. Starting with a historical and cultural survey of beliefs about virginity, it goes on to ask the ontological question What is virginity? *In the process of answering this question, it examines biological, historical, psychosexual and cultural evidence to reach the con clusion that virginity does not really exist, since it cannot – at least, in the contemporary world – be defined or measured. Virginity is still idealised in many communities because male hegemony persists; a belief in the importance of virginity is a measure of social control of women. Fortunately for many women, however, it has always been and still is possible to fake virginity, in the twenty-first century as in all previous ages.*

Keywords: Feminism, virginity, enlightenment, cultural practices

Introduction

Virginity is a concept fogged and obscured by superstition, folklore, false science and the fear induced by repressive 'honour' societies. Its importance in most Western communities, which reached its peak at the zenith of the colonial era, waned significantly after that, probably reaching its nadir in the 1970s and 1980s. In Muslim societies, anxiety about female virginity may be at an all-time high now, as growing religious fundamentalism increasingly encounters and opposes Western values. Here in South Africa, the concept has been under the spotlight recently because of the revival of the Zulu custom of virginity testing, which has gained momentum in response to the HIV/AIDS pandemic. Since abstinence from certain sexual practices is among the most reliable ways of preventing HIV/AIDS, the concept of virginity has recently become more popular again even in Western societies, especially among Christian fundamentalist groups. But, despite all this attention and publicity, not to mention its cult status in certain places and times, virginity is a surprisingly difficult concept to define. Crudely equating female virginity with the presence of a hymen, for example, is simply inadequate. Defining the concept for either or both sexes as physical purity or sexual innocence may be a better start, but neither 'purity' nor 'innocence' is easy to pin down, especially in the context of a post-pubescent adult of reasonable intelligence and natural curiosity. And if we reject the mental or spiritual definition and go simply for behaviour, identifying virginity as abstention from sex, we discover the can of worms, opened dramatically by President Bill Clinton of the United States, that is the question of what exactly constitutes a sexual act. This paper aims to examine some of these issues under the relentless and perhaps embarrassing light of reason, asking among its critical questions whether virginity exists at all except as an instrument of social control – and, of course, how it can be faked by the ever-resourceful subverters of the social order.

I start by sampling some historical and cultural interpretations before I plunge into the ontological question, for this time and space, of what exactly virginity is. My investigation will mainly confine itself – supporting, alas, the traditional double standard – to the issue of *female* virginity.

1 Classical and Oriental interpretations

To the Ancient Greeks and Romans, a virgin was a young girl who had not yet reached puberty. This was a vulnerable and mysterious stage in a person's life because she was regarded as not yet fully female; she would become so only when she started menstruating and when she began having sexual relations with a man (Hanson 2007:41-47). Hence the young girl was seen as androgynous or even masculine, with a hard angular body like a man. She is often depicted, for example in statues of the virginal goddess Artemis, as boyish in figure and dress, and engaged in masculine pursuits such as hunting with a bow and arrow. Three of the most important Olympian goddesses, Artemis/Diana, Athena/Minerva and Hestia/Vesta were virgins, and this fact contributed to their powers (Irwin 2007:15). Because they were liminal figures – occupying a position between childhood and adulthood, between male and female, even human virgins were regarded as in some ways uncanny or sacred (MacLachlan 2007:7-8). The legendary Amazons derived some of their military prowess from their famed virginity. The safety of Rome was ensured by a cult of Vestal Virgins, whose closed bodies represented the closed and inviolate walls of the city (Parker 2007:69). This sense of mana associated with the pre-adolescent girl persists in the Hindu cult of Kumari, still practised in both India and Nepal (Allen 1975:3-4).

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1. Catherine Addison, PhD, is an Associate Professor in the Department of English at the University of Zululand, South Africa.

2 Christian interpretations

Early Christian interpretations also emphasise the sacred and magical qualities of virginity, seeing them in the greatest of the saints, Mary the mother of Jesus, and also in the lives of other female saints, martyrs and virtuous women (Cooper 2007:106). Virgins were believed to be able to overpower would-be rapists, to cure certain ills and to capture unicorns. In the Christian view, virginity was not just a stage passed through by young girls, but a state in which a woman could remain for her whole life, and one which sanctified her and made her fitter for heaven than other, tainted mortals. The medieval Catholic Church was strongly influenced by St Paul who, though he gives guidelines for honourable marriage to both sexes in his First Epistle to the Corinthians, nevertheless betrays a preference for his own, celibate state. 'It is better to marry than to burn', he writes, prefacing this with the wistful remark: 'I would that all men were even as I myself' – in other words, unmarried and continent (1 Corinthians 7-9). Following this precept in the Middle Ages, people tended to believe that sex was in itself sinful, polluting the Temple of the body. Even between a husband and wife, sex was officially discouraged during the woman's menstrual period, during her pregnancy, during Lent, Advent and Pentecost, and on all Wednesdays, Fridays and Saturdays (Blank 2007:152-153). It is not surprising that, by the twelfth century, all clergy had to be celibate, for spiritual purity was seen as exclusive of sexuality in all its forms.

This view of virginity was greatly tempered by the Reformation (Carpenter 2005:20). To the Protestant, abhorring all things Catholic, especially the nunneries and monasteries, virginity returned to its earlier status of a stage in the life of a woman, through which she would rapidly pass in order to achieve her true calling of wife and mother. Studying Paul's guidelines for the married and ignoring his personal preferences, the Reformed Churches advocated chastity of the married variety for both sexes. Though a young woman was of course expected to be a virgin at marriage, this was not a long-lived or especially important form of chastity (Blank 2007:181).

3 'Honour' societies – modern Islamic and others

'Honour' societies are strongly patriarchal and patrilineal societies in which women's freedom is severely curtailed, mainly by their male relatives. Most of them nowadays are Islamic. In these societies, a family's 'honour', which is of enormous importance to its male members, is dependent on the legitimacy of its succession from one (male) generation to another, and so the sexuality of women is policed with draconian strictness throughout their fertile lives. According to Sharif Kanaana, in the early Middle Eastern context 'Women for the tribe were considered a factory for making men' (Ruggi 1998). The virginity of daughters was the property of the male members of her family, to be given as a gift to other men in order to cement ties with their families.

Although valuing women for their ability to reproduce legitimately is not unique to 'honour' societies – it probably underlies most customary gender arrangements in most societies – 'honour' societies police their women much more strictly and cruelly than others. In 'honour' societies, unmarried women who are suspected of not being virgins are in danger of their lives, and many are killed, tortured and/or mutilated by such punishments as having their faces burned with acids or slashed with razors. The perpetrators are usually the women's own male relatives – brothers, cousins, fathers – who feel that the woman's behaviour has damaged the 'honour' of the family. It makes no difference in some of these killings whether the woman has had sexual relations voluntarily or not: the victim of rape is as shameful as the willing lover. Many of these murders are perpetrated without the woman having had sex at all, but simply because she has become too 'Westernised'. The word 'Westernised' has become a catch-all phrase for non-Western conservatives the world over; it is used to describe any member of a non-Western society who attempts to claim any personal freedoms for herself or himself. In some cases the young woman killed for family 'honour' has simply refused to cover her head with a scarf, or travelled in a car with a man who was not related to her (Chesler 2009).

'Honour' societies have, of course, existed in many countries and periods and can operate in the name of almost any religion. Although at the moment most 'honour' killers are Muslims, at other times ancient Greek and Roman, Sikh, Hindu and Christian family members have been guilty of 'honour' killings of their own female relatives suspected of unsanctioned virginity loss. Even in South Africa, girls who have failed virginity tests have been ostracised and even severely assaulted for humiliating their families (Chesler 2009; Ruggi 1998; Blank, 2007 9, 123-124, 255).

4 The West – nineteenth century

In Western Europe and North America, anxiety about virginity probably reached a peak during Victorian times when virginity, at least for middle-class women, was non-negotiable at the time of marriage. Moreover, the young woman had to be totally ignorant of sexual matters. She would be assiduously protected in her upbringing from encountering any sexual material (Carpenter 2005:24): books, artworks, conversations and experiences would be rigorously censored. Popular legend has it that the edible parts of a chicken were linguistically adjusted to 'dark meat' and 'light meat' to avoid introducing the extremely titillating terms 'thigh' and 'breast'; and that even the legs of tables were covered up to deter

lascivious thoughts. An unmarried woman would ideally have no knowledge whatsoever of the male anatomy and scarcely any of her own. The wedding night was intended to be a total and, one imagines, not usually very pleasant, surprise for the bride.

While this huge cover-up may have been successful in keeping some women temporarily ignorant of the facts of life, it is probably partially responsible for the great increase in demand for the services of prostitutes during the Victorian period. Brothels burgeoned in European cities at this time, perhaps suggesting that when large numbers of one gender are rigorously taught to look away in disgust from all anatomical and sensual matters, their sex lives after marriage are likely to be unenthusiastic at best, with shock and disgust very likely accompaniments. Queen Victoria is supposed to have advised one of her daughters before her wedding to 'lie back, close your eyes and think of England' and, even if this tale is apocryphal, gritting their teeth and hoping it would be over quickly was probably the experience of more wives then than now – sending many husbands into the arms of prostitutes for a warmer reception.

5 The West – twentieth to twenty-first century
Since the middle of the twentieth century – and especially since the widespread Youth rebellion of the 1960s, the value of virginity has radically decreased in nearly all Western societies – so much so that many young women in the 1970s and 1980s regarded virginity as a handicap and embarrassment that needed to be overcome as quickly as possible (Carpenter 2005:2). However, in the 1990s a conservative backlash against feminism and a gradual but widespread fear of AIDS triggered a change in attitude towards virginity, particularly in conservative and religious groups. It has become fashionable, especially in some American communities, for young people to pledge themselves to remain virgins until marriage. (Follow-up research shows, however, that the success rate of the pledge system is not impressively high [Blank 2007:247].)

6 South Africa – twenty-first century
Different cultural groups in South Africa have typically regarded female virginity in different ways. Most groups were influenced by the West's devaluation of virginity in the twentieth century, and, as in the West, there is at the present time a change afoot, noticeable for example in the recently reinstated custom of virginity testing in Zulu communities. As in the West, the increased value placed on virginity has coincided with the worldwide prevalence of HIV and AIDS, because of the known connection between some kinds of sex and HIV infection. Historically, in Zulu society, prospective brides were inspected by older women to ascertain their virginity. If a woman was proclaimed a virgin at the time of marriage, her bride-price was increased by one cow; so her virginity was a matter of economic importance to her father's family.

7 So what is a virgin – really?
Thus female virginity has been an important icon or commodity in many cultures in many times and places, intricately bound up with the value and even safety of individual women in those cultures . All this is interesting and informative, but it begs the crucial question: what, exactly, *is* a virgin?

Most people regard this question as more complex in the case of male virgins than female ones. However, as the investigation will go on to demonstrate, female virginity is probably just as difficult to pin down as male virginity. The reason for society's fixation on female virginity must remain the age-old masculine anxiety about fatherhood. Male members of most societies would like to pass something on to their own (preferably male) offspring – but how can they know their own offspring if these are conceived and incubated in female bodies? Although the separate, roving-eyed female body cannot finally be trusted, even with the most rigorous of sexual restraints, if this body is virgin at the outset there is a good chance that at least the firstborn child is legitimate. The issue of male virginity is not related as crucially to legitimacy and hence is not as interesting to most societies.

Thus, an obvious answer to the question 'What is a virgin?' is 'A woman who has never had sex'. But this answer is far from sufficient. If we are to seek any real enlightenment on our shadowy topic we need to probe, dilate and anatomise it carefully. The ancient Greeks and Romans, who regarded most women as inferior beings whose main function was reproductive, would have been satisfied with this simplistic definition. To them, a girl was a virgin mainly because she was not yet sexually mature. As soon as she was she would be married off to have her womanhood completed by a man who, in penetrating her, would encourage a bloodflow that was identified with menstrual blood, the sign of female adulthood (Hanson 2007:49). Penetration would, according to the medical theory of the times, open a girl's closed passages and her too-dense, manlike flesh, causing her body to acquire the soft sponginess regarded as characteristic of women (Hanson 2007:42). Similar views of virginity are not uncommon in South Africa, where some virginity testers claim that they can identify virgins from the way they walk and the consistency of their flesh (Mthalane 2000:24).

The early Christians would have answered the question differently, as virginity and in particular the virginity of the Virgin Mary, was not a physical but a spiritual state (Carpenter 2005:19), a state of absolute sexual purity, disturbed by no

carnal desires or sensual thoughts whatsoever. Since sex was regarded as in and of itself sinful, the highest form of virtue was naturally repellent to all aspects and suggestions of sexuality. This ideal of virginity is epitomised in the beautiful medieval poem 'I Sing of a Maiden', which meditates on the absolute stillness and passionlessness of the moment of Jesus' conception. In the almost indiscernible formation of dew on flower and leaf the poet finds a parallel to Mary's divine impregnation, and discovers in it proof of her perfect virtue:

> I sing of a maiden
> That is makeles:
> King of alle kinges
> To here sone she ches.
>
> He cam also stille
> Ther his moder was,
> As dew in Aprille
> That falleth on the grass.
>
> He cam also stille
> To his moderes bowr,
> As dew in Aprille
> That falleth on the flowr.
>
> He cam also stille
> Ther his moder lay,
> As dewe in Aprille
> That falleth on the spray.
>
> Moder and maiden
> Was nevere noon but she:
> Wel may swich a lady
> Godes moder be (Davies 1963:155).

Just as St Mary preserved her virginity all her life (in spite of childbirth!), saintly women in medieval times strove to remain permanent virgins, for this not only freed them from subjection to a husband and the dangers of childbirth, but gave them access to a higher form of chastity than the married state and allowed them to aspire to the continent virtue preferred by St Paul.

After the Reformation, the idea of the virgin's mystical autonomy died down and virginity became once again a mere commodity bought and sold on the marriage market. In order to assure the quality of the goods exchanged, the virgin needed a trade mark or identifying sign more reliable than reputation or verbal guarantee. This they found in the presence of the intact hymen. Though both Greeks and early Christians were interested in the bleeding associated with a virgin's defloration, neither society recognised the existence of the hymen. In the West, the hymen was discovered only in the fifteenth century by an Italian doctor called Michael Savonarola, though a variety of earlier writings did suggest the existence of some 'obstruction' of the vagina that would cause bleeding at first penetration (Blank 2007:45, 46-49). But, once discovered and established in medical and legal writings, the hymen became the triumphant empirical answer to the question 'What is virginity?' While young women in the Victorian period were required to remain as oblivious of sexual matters as the Blessed Virgin herself, the actual proof of their virtue lay not in abstract qualities such as innocence and purity but in the physical existence of a small and somewhat vaguely described membrane between their legs.

This membrane's objective, reliable existence has proved crucial to the concept of virginity in the modern era, when ideas of 'innocence' and 'purity' have become vaguer and less positive. In the contemporary world, it is no longer possible to distinguish innocence from plain ignorance. And, even if ignorance were desirable, it cannot be achieved in an information age except by control and censorship not only of pornography but of important knowledge. Once someone knows the facts of human reproduction, surely she is already not innocent?

For we cannot, as the Greeks did, simply focus on action instead of mental state and define a virgin as someone who has not participated in sexual acts. This is because the concept of a sexual act is a minefield – the minefield trodden a few years ago by Bill Clinton when he claimed, after being caught *in flagrante*, that he 'did not have sex with that woman'. But

even for someone devoid of Clinton's sophisms about oral sex, the definition of a sex act is immensely difficult. Sigmund Freud (1920) claimed that the human infant is a 'polymorphic pervert', able to experience sexuality via every element of its body and mind. We remain as adults versatile and complex sexual beings. Just imagining a sex act is a kind of participation; once personal inquiry leads to discovery of the young individual's own body parts – with their own hypersensitivity to touch – what then? It is almost impossible to imagine sexual innocence in an adult of normal intelligence and curiosity. Is masturbation loss of virginity? Perhaps, especially for those with vivid and varied imaginations.

But we could ignore auto-eroticism and turn to erotic relationships. For a couple in love, the question is how far they can go without losing their virginity. Can they hold hands? Can they kiss? Some contemporary Muslims would say 'no' to both these questions, though the Victorians would have given them an uneasy 'yes', as long as the parties were betrothed. In the West in the 1950s the answers would have been 'yes' in both cases, and even more freedoms were generally countenanced under the new term, 'necking'. In fact, a woman might in this period remain a 'technical virgin' even if she indulged in another newly-defined activity, 'heavy petting' – which might well bring one or both lovers to orgasm (Carpenter 2005:34).

But here we have got very far away from any ideas of innocence or abstention and come right back to the mere physical existence of a hymen. 'Heavy petting' is just a nonce term for various kinds of non-penetrative sex. As with oral sex for Bill Clinton, non-penetrative sex is usually excluded from the definition of a sex act because of the reigning ideology of patriarchy and heterosexuality. 'Sex' is an act of ownership and impregnation – and an act that must mark a woman like a cattle brand as the property of one man – one man who does not want to share or deal in second-hand goods. It has nothing to do with erotic experience or preference. Despite the fact that a great many women – and some men, both gay and straight – derive greater pleasure from non-penetrative sex than penetrative sex, despite the fact that some men, both gay and straight, prefer anal to vaginal penetration, 'sex' must, by most people's definition, necessitate the penetration of a vagina by a penis – the basic reproductive act. Because of this hegemonic definition, and the fact that some women possess hymens which may be broken and bleed during their first encounter with this kind of sex, a woman is generally regarded as a virgin if she possesses a hymen. It is a short step to the conclusion that a woman is a virgin *only if* she possesses a hymen.

And yet, *pace* all the men who place their hopes of legitimate offspring on the existence of hymens, these elusive membranes are not reliable markers of the quality that they cherish. (Which is not sexual innocence by any means; many sexually active lesbians, for example, remain virgins all their lives by the hymen definition.) Recently, because of the growth of forensic medicine and the prevalence of child abuse, a great deal of research has been done on the hymen, and it has been found to be a confusing indicator. Firstly, hymens are so different in appearance, shape, colour and texture as to make it difficult to generalise about them at all. Secondly, in the girl child and young woman, a hymen can change shape and nature quite radically from year to year on its own. Some are so fragile as to disappear more or less spontaneously or because of exercise, tampons or minor manipulations; others are very thick and robust and even sometimes imperforate; a few are extremely resilient and survive years of intercourse to be removed at the time of childbirth; rare ones actually grow back after removal – in a recorded case history, more than once. A hymenal tear is never on its own evidence of sexual penetration (Blank 2007:35-41).

Thus, even this last hope, this empirical physical marker that has nothing to do with spiritual or moral qualities, the hymen, has proved to be an unreliable indicator, a defective and deceitful sign, giving both false positives and false negatives for a quality which tends to disappear – at least from the contemporary world – as soon as it is scrutinised closely and clearly.

8

8.1 Virginity testing

All this throws an interesting light on the virginity testing being conducted all over the province of KwaZulu-Natal. As numerous surveys have pointed out, the tests pose an injustice – a threat of ostracism or reprimand to all the women found not to possess a hymen and also an infringement of one of the rights entrenched in our Constitution: the right to bodily integrity (Le Roux 2006:15-18; P Dlamini 2000:27; C Dlamini 2000:37; Mabusela 2000:29; South Africa 1996:8). This is the case whether the woman in question seems to lack a hymen because she was born like that, has lost it exercising, was abused or raped or even if she actually engaged in consensual sex and got some pleasure out of it. This is the case also if the woman possesses an unusual hymen, not recognised as such by the testers. This is the case whether the test is performed in public so that the humiliation is felt even by those declared intact, or whether it is performed in private, with its results kept confidential; whether the subject is a child too young to decide for herself or a woman over sixteen who has signed a consent form (as is at present legislated by the new Children's Act [South Africa 2005:36]). The whole system will not stand up to the unblinking scrutiny of reason. A woman who has spent years in a lesbian

relationship may 'pass' the test, as may a woman who has contracted HIV from a partner who favours anal sex – a practice that some researchers claim is growing in response to the virginity testing trend, and which is more likely to infect the 'passive' partner with HIV than other sexual acts (George 2007:16).

8.2 Faking it

On a lighter note, virginity tests may fail to record 'accurate' results for other reasons. Just as women have probably always faked orgasm, so have they faked virginity – in this case the existence of the hymen. Even in the ancient world, some doctors and midwives would help brides with herbal astringents, irritants and drying and tightening agents, as well as with sponges or soft capsules filled with blood in order to trick bridegrooms into believing that a defloration had occurred (Hanson 2007:56-57; Blank 2007:86-87). South African researchers record young women using toothpaste and pieces of meat to fool local virginity testers (Le Roux 2006:15); none yet seems to have taken cognizance of the fact that one can purchase a fake hymen – complete with synthetic blood – at a sex shop (Olien 2010) or undergo the simple surgery called hymenorraphy (hymen repair) or the slightly less simple hymenoplasty (hymen reconstruction) (Blank 2007:72). Dr Fayman of Rosebank, Johannesburg, has the following advertisement posted on the Internet under the heading 'Hymen Repair':

> This cosmetic surgery procedure is designed to restore the structure of the perforated hymen. The operation enjoys popularity in certain cultural and religious contexts. Plastic Surgery length is 30 to 45 minutes. Conscious sedation with local anaesthesia is preferred. The procedure is done on a day-basis and no hospitalisation is required. Recovery is usually prompt and painless. Sexual activity is discouraged for four to six weeks (*http://www.doctorfayman.co.za/other_hymen.html*).

9 Conclusion

I must conclude that virginity is a quality that tends to disappear under the clear and unrelenting eye of reason. In the contemporary world innocence is neither possible nor desirable for the young adult; the hymen, like all other physiological markers of virginity, is unreliable even as a sign of one particular type of sex act; and human sexuality is so various and multifacetted that to pin it down to any particular kind of activity is grossly inadequate. Female virginity becomes an icon or a cult only in the presence of masculine oppression or hegemony; it is a measure of social control whose origin is masculine unease about legitimacy.

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Research issues in the humanities and social sciences in Africa in the 21st Century: challenges and opportunities

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This paper highlights the crucial role that research in the humanities and social sciences can and should play in policy making, business, innovation, etc. The paper also identifies the challenges faced by researchers in the humanities and social sciences and these include the continued marginalization of such research compared with research in the natural sciences disciplines; the relegation of humanities and social sciences theory and methodology; the lack of funding of research; the lack of time for researchers due to increased teaching loads and administration. Opportunities have been identified that can be seized to make research visible by ensuring that it answers the needs of society and policy makers, and that there is more collaboration, partnership and interdisciplinary research. The paper also draws upon the experience at the University of Botswana.

Keyword: Humanities; Social Sciences; Research; Research funding; Research Issues; Africa, Botswana

Introduction

This paper seeks to identify the challenges that face researchers in the humanities and social sciences in Africa. By so doing one is not assuming that conditions in all the countries of Africa are the same, and wherever possible, differences will be highlighted. The intention is also to highlight opportunities that we as African researchers in the humanities and social sciences can exploit to make our mark and presence felt in the knowledge economy/society. The paper will also refer to initiatives taken by the University of Botswana towards making the university research intensive.

In discussing research issues in the humanities and social sciences, the paper will be based on the author's experience at the University of Botswana. The definition of research used at the University of Botswana (UB) is as follows:

> *"Research is to be understood as original investigation undertaken in order to gain knowledge and understanding. It includes work of direct relevance to the needs of commerce, industry, and to the public and voluntary sectors; scholarship; the invention and generation of ideas, images, performance, artefacts including design, where these lead to new or substantially improved insights; and the use of existing knowledge in experimental development to produce new or substantially improved materials, devices, products and processes, including design and construction"* (www.rae.ac.uk).

The 21st Century is seen as synonymous with globalization and its impact on institutions of research. Research institutions such as universities now have to prove their worth by addressing labor market demands as well as demands for research that has societal and developmental impact. Universities find themselves in an environment where there is never enough money, especially for research and there is need for the universities to generate third stream funding through consultancies and contract research and other means. For the humanities and social sciences research, funding has become even more of an issue and this is exacerbated by calls, especially in developed countries that in order to obtain funding, researchers must show that their research has had an impact one way or the other. Furthermore, the African Union has adopted the view that emphasis in higher education must be in the so-called S&T areas, because further development is expected to be driven almost solely by science and technology, to the exclusion of other disciplines such as the social sciences and the humanities. While there is merit in emphasizing science and technology, universities are duty bound to remain universal in terms of the scope of their knowledge production. Here in South Africa, it has been demonstrated that combining former technikons with universities is the best way to illustrate the justification for a comprehensive form of knowledge generation for the 21st century knowledge economy (Tracy Bailey *et al*, 2010). The knowledge economy as we know it today is very much ICT based. And ICT brings together the natural and the social sciences.

The humanities and social sciences are academic disciplines dedicated to the study of society, the economy, business, governance, history and culture (LSE Public Policy Group, 2008). Research conducted in these disciplines enables an understanding of the human condition, of society, and of changes occurring in society and how they affect humans.

Despite this, the role of humanities and social science research tends to go largely unrecognized and undervalued. Discussions of the "knowledge society" tend to focus on science and technology research as the way to build and develop nations towards becoming knowledge societies. The role that humanities and social sciences can play in innovation; policy making; business and economy; and in addressing societal problems are not generally recognized by humanities and social sciences researchers themselves, their institutions and, society. Some humanities researchers are of the opinion that humanities research cannot be applied research the way that social science research can be and that it is predominantly basic research. This view is held despite the fact that innovation and commercialization processes include book writing as well as the development of media technologies which are based on social science and humanities disciplines.

That humanities and social sciences research is important should not in any way be in doubt, but efforts need to be made to ensure that their role and contribution is understood not only by us, but also by researchers in other disciplines, as well as policy makers, business and industry, etc. More importantly, the need for interconnectedness of various disciplines in producing knowledge of different types is something that must never be taken for granted or overlooked. For example, the innovation value chain may begin with pure sciences but at the point of commercialization, or taking the product to the market, it is the business expertise that becomes critical.

Why is humanities and social science research important?
Before we proceed to consider issues, we need to remind ourselves why and in what ways humanities and social sciences research is important.

Wright (2007) states that the humanities,and by extension humanities research, are important because they enable an understanding of what makes us human and enables us to handle change that is a constant in our lives and which is accelerated by scientific discovery and technology. Further, the Nairobi Report of 2009 states that the humanities and social sciences are critical for development:

> "*the perspective and knowledge which they offer on history, culture, social interactions, political systems, economics, and much more are vital to development and well being ... it is only by engaging with history and its expressions through literature and performance that communities and nations are able to understand and reflect on their origins, to understand their past and define their place in the world*" (Nairobi Report, 2009:6).

Humanities and social science research also has an important role to play in the innovation system, just as much as research in science and technology (Bakhshi, *et al*, 2008). Contrary to conventional belief, the natural sciences, the humanities and social sciences are complementary and provide a broad way of considering innovation, its impact and acceptability to society. The relationship between these areas is not hierarchical as might be suggested by the funding opportunities and general belief that innovation can only be driven by knowledge generated in science and technology research. Whilst science and technology research might generate innovation, it is humanities and social science research that will ask fundamental questions about the acceptability of an innovation and therefore inform the public and thus address the social and ethical dimensions of an innovation (Mette, 2008). The public is not only interested in the technical scientific facts but the wider implications of the technology as well. The humanities and social sciences provide the avenue for a critical assessment of any innovation in order to inform the public such that they can make informed judgment.

Humanities and social sciences research also has a role to play in business and in generating income as shown by the results of a DEA study carried out in Denmark. The study surveyed 100 companies about their challenges and needs to which H&SS research could help provide solutions. The results came up with 7 themes which H&SS researchers could consider.

Research in the humanities and social sciences has an impact on policy makers and the public because it can contribute to an understanding of the human and social side of any phenomenon. As such, research should, therefore, inform policy making. However, such research does not receive much attention in general; humanities research, in particular, is viewed as research into esoteric issues that have no bearing on real life. According to the British Academy Report (2008), the full value of humanities and social sciences research has yet to be realized by policy-makers. This is because they may not be aware of the available research and humanities and social science researchers may not have the networks that would make their research known. What is therefore needed is a link for dialog and exchange.

A visit to the Human Sciences Research Council (HSRC) website in South Africa shows the kinds of research projects undertaken in the human and social sciences area. The research speaks to the needs of South Africa, and indeed other African countries in that it focuses on the areas that require more understanding in for them to be addressed. Such areas include education; poverty, employment and growth; service delivery; child, youth, family and social development; democracy and governance; education, science and skills development; knowledge systems; social aspects of HIV and

AIDs, etc. Further, if one considers the millennium development goals (MDGs), one sees that to tackle the challenges that face African and other developing areas in the world, there is need for concerted effort to conduct research in a holistic manner that links the humanities, social sciences and science and technology. In this interrelationship, the humanities and social sciences have the potential to help us understand why there is so much poverty, why there is disease and illness, and why democracy seems to be such an elusive concept in Africa, and what can be done. Yet, we see that such potential is not realized because it would appear that the research that has been conducted in problematic areas has not had the impact which would be manifest in policies that address the issues. Pohoryles and Schadauer (2009) state that there is discrepancy between the potential importance of humanities and social sciences research/knowledge and the comparative low attention they receive from policy makers, other research communities, and the public as a whole. How do the humanities and social sciences intellectuals and researchers act to address this conundrum? Why is it the case anyway? There are many reasons for this which shall be discussed below. As it shall become evident, misconceptions often arise because of the failure of some scholars to notice the multifaceted linkage between the knowledge base and the knowledge outcomes.

Research challenges

Research is generally classified as either basic research or applied research. Each type of research has its time and merits, and therefore there is none that has supremacy over the other. What is important is that any researcher should endeavor to strike some balance in the type of research that is undertaken. It is a good idea to pursue research in one's own interest, but also be engaged in research that is applicable to some challenge or need in society. It is likewise not a problem to undertake desk research but also prudent to also undertake empirical research. In other words, the critical thing is to develop the mind of a well rounded researcher, as opposed to merely delving into specific research. Researchers in the humanities have been accused of undertaking more desk than empirical research. Colleagues in the Humanities state that they do not need much by way of funding because they can do their research in the library or in the archives, or that raising research funding should not be a requirement for promotion because they can conduct research without access to funds. It is the author's view that those colleagues are focusing more on "ivory tower" type of research instead of also finding ways of addressing topical issues such as climate change, HIV and AIDS, gender based violence, and so many others that require an understanding of human behavior and how it contributes to such issues and what can be done. In addition, academics need funding to run their graduate programmes and have graduate students. This includes academics in the humanities and the social sciences. Sawyrr's vision for African research is the "*sustained indigenous generation of world class research results and new knowledge that helps our understanding of African conditions and contribute to the advancement of its people*" (Swayrr 2004:216). The research must be determined by the African researchers themselves and be relevant to the local context. As different nations in the continent of Africa, we have specific challenges that require research to understand and address. Researchers in the humanities and social sciences are better placed to do this because of their focus on the human condition and their interpretative abilities. The value of this research is more visible only after the research outcomes from the humanities are applied elsewhere in the knowledge development chain, including the application of science and technology.

Research in the humanities is considered by many to be totally different from that of the natural sciences in terms of theory and methodology. Claims are made that humanities are not part of what is called "the sciences", especially history and the literary studies since they are exclusively based on textual sources. Humanities research is seen as lacking the rigor that is present in the natural sciences – it is a "soft" science, where a researcher can closet himself/herself in the archives and call that research. Thus there is talk of the "two cultures" – and the term dominates the organization of disciplines in universities and drives the distribution of most national research funding (Arthur, 2009). These views are held by policy makers, the public and the natural scientists themselves, as well as some researchers in the humanities. However, research in the humanities and social sciences does not have to adhere to the "lofty" ideals of research in the natural sciences. There is instead need for close collaboration with the natural sciences because the different types of approaches contribute to a multidimensional solving of research problems. Peyraube (2005) gives an example of research in human cloning and states that "*science today must be accompanied by profound thinking on morals and ethics, domains whose matrix is the humanities*" (Peyraube, 2005:2), and social sciences. Issues such as human cloning cannot be the preserve of natural scientists alone, but also require the input of the humanities and social sciences. The research ethics which underpins such research cannot be limited to either type of research but is all-embracive, thereby underscoring the need to focus on the knowledge continuum when engaging in research for development, scholarship and knowledge generation.

Sawyerr (2004) discusses the challenge of research capacity in Africa and states that research capacity includes individual skills; the quality of the research environment; funding, infrastructure, and the time available to the researcher.

These frame a broad discussion of research capacity in Africa and one might add factors that are specific to the humanities and social sciences that include the lone wolf mentality of these researchers, and their own perception of the value and usefulness of their research. A point is made that the individual skills can only be gained by doing – i.e. there is need for staff to engage in research, and in particular, for junior scholars to work in teams with senior scholars to facilitate the learning and horning of skills. However, to do this, there is a requirement for research funding and the absence of such can only lead to compartmentalized research activities and a situation where staff focus on commissioned and consultancy research to the detriment of the development of research capacity, especially in junior scholars. The point made above calls for the need for planning in conducting research. And this leads to the need for the development of a Research Strategy, something that shall be addressed in some depth later.

The research environment is also equally important. Universities or institutions of higher education are inextricably bound to the environment. This means that the trends in higher education do have an impact on what universities do. Indeed African research is still reeling from underfunding of African universities that resulted from the World Bank pronouncements that focus needed to be directed towards basic education as it would yield a better rate of return than higher education. According to the Nairobi Report of 2009, African research community faces challenges such as decline in funding, insufficient investment in basic infrastructure, falling incomes and increases in undergraduate enrolments. Higher education is required to increase access and participation – with the resultant increase in student numbers, and not necessarily accompanied by increased resources. Increasingly, academic staff are required to take on administrative duties as well, and this leaves very little time for research. From the point of view of my own university where teaching loads are significantly high and all staff are expected to provide service to the university, profession, as well as community – this does not leave much time for research. Meaningful research can only be conducted in the long vacation (May to August), but there are other responsibilities such as industry attachment supervision and others that also make a demand on academic staff time.

Disciplines in the humanities in particular are seen as having "*an unfortunate tendency towards isolation leading to atomized and fragmented research, given their strong emphasis on the role of the individual researchers*" (Peyraube,2005:3). Research collaboration is the buzzword in research and it may take different forms. It is possible for researchers from the same discipline to work together and this has the advantage that the researchers have more or less a common set of concepts, methods and language to interpret the world (Morton, 2010). Disciplinary collaboration also lends itself to mentoring of junior scholars thus ensuring that they practice research and develop their capacity. Collaboration can also be multi- disciplinary where researchers from more than one discipline work together to address a common question. Interdisciplinarity is touted as the way to go in order to tackle a common problem. Here researchers from more than one discipline join to create a new conceptual framework and adapt or modify their disciplinary approaches to tackle a common problem (Morton, 2010). Finally, there is trans-disciplinarity where interdisciplinary researchers collaborate with non-academic professionals, practitioners and nongovernmental organizations to come up with solutions for large problems faced by societies. Clearly, therefore, if we are to bring our particular disciplinary strengths to research problems, we do need to pay attention to working with other disciplines on research problems that are relevant.

Neo-liberal economic policies have informed market orientation for universities. Universities are expected to produce job ready graduates in the areas of need in the labor market. Universities are also expected to generate third stream income through consultancies and commissioned research; universities are also expected to show the social and economic impact of their research (Shepherd, 2009), something which humanities researchers in the UK feel very uncomfortable with, and no doubt researchers in our parts of the world would also feel uncomfortable about too. That discomfort may be caused by the difficulties entailed in demonstrating impact, but also by the perception that this in a sense takes away the academic freedom and latitude of researchers. Further, some universities, such as UB has made the generation of research funding a condition for promotion to professorial levels – thus exerting more pressure on humanities and social sciences researchers to source funding themselves rather than expect the university to provide research funding.

There are humanities and social sciences research councils in many developed countries and in South Africa, but not in very many African countries. In saying this, the author is aware that a number of research councils in South Africa may not be funding entities in the way that, for instance, the UK research councils are. However, the fact that a number of them are funding entities does mean that they can augment research that is available for academics in higher education. Nevertheless, one still notices a lack of funding for humanities and social sciences research in comparison to other disciplines in the natural sciences. Whilst there are international organizations that fund research, the charge against them has been that they determine research agendas for researchers. Further, the extensive requirements of donors in grant proposals are more of a deterrent than an encouragement for most researchers.

Research opportunities

The British Academy (2008) elaborates on what the Humanities and Social Sciences researchers must do to ensure that their research makes an impact.

First, they must find out what the policy makers need in order to influence policy and make decisions. One of the major factors to bear in mind is that no one problem can be addressed in a one-sided way; there is need for an integrated approach drawing on the expertise of scientists, business, as well as humanities and social sciences. A typical example of such a problem is HIV and AIDS where there is also need to consider behavior as well as the science of producing a vaccine or drugs that will lessen the impact of having HIV in one's body. I recall a statement made some years ago by a Botswana Government Minister that researchers did not produce research that impacted policy. There are so many issues that plague African societies and economies such as the effects of globalization, economic prosperity, social justice, distribution of wealth and opportunity, climate change, public sector reforms, health, etc that could benefit from humanities and social science researchers working together and with other disciplines.

Thus, in order to understand what policy makers need, researchers must understand and appreciate the needs and problems of society. In this way, they can be in a position to conceptualize the problems and how to go about addressing them through research. This means being attuned to what is happening and what the topical and even not so topical issues are, that require knowledge injection. Although one is not advocating that the humanities and social sciences research limits itself to research that is deemed relevant only, there is need for researchers to make the value of their work clear by contributing to policy making. This would no doubt, increase the standing of the humanities and social science disciplines in the eyes of policy makers as well as potential students who at present are seeing more future in the sciences and business areas of study.

A visit to the Human Sciences Research Council (HSRC) web site in South Africa shows the kinds of research projects undertaken in the various centers. These areas are at the heart of issues that African governments are dealing with in order to foster the development of their economies and countries. There are many issues besetting African countries that include war, conflict and strife, poverty, educational quality, HIV and AIDS, gender based violence, child soldiers, corruption, etc. All these areas could benefit from research carried out by the arts, humanities and social sciences.

Humanities and social sciences researchers also need to understand and appreciate what they have to offer. As stated earlier, researchers in these disciplines can be their very own enemies in how they perceive their research – according to Van Langehove, 2007), *"social sciences and humanities need a basic shift of their paradigm to ensure the future of the disciplines. Traditional social sciences and humanities produce knowledge in an academic career path that forces the researcher to stay in his/her own discipline"*. Indeed it is important that these researchers appreciate that they have a role to play.

There is need for close collaboration with the natural sciences (Peyraube,2005). *"science today has to be accompanied by profound thinking on morals and ethics, domains whose matrix is the humanities"*. An example is human cloning which cannot be dealt with by science alone, but has to be examined and interrogated from a humanistic and social perspective as it would no doubt affect the social and human fabric of life as we know it. *"Humanities researchers today are engaged in collaboration with researchers in life sciences and medicine, in ICT, in earth sciences, and even in physics and chemistry"* (Payraube, 2005:3). Collaboration with other disciplines can be encouraged in a number of ways. However, at the University of Botswana, two initiatives are currently being implemented or in the process of beginning implementation: the first is the establishment of research centers and institutions such as: Centre for Scientific Research on Indigenous Knowledge (CESRIKI); Centre for Tourism; Centre for HIV/AIDS Studies; Centre for Strategic Studies; Centre for San Studies; Centre for Renewable Energy; Harry Opennheimer Research Centre (HOORC) which has just become an Institute. The idea is that these centers be interdisciplinary in nature, and with such structures it is easy to see how the collaboration between the disciplines can be effected. The second initiative is one still in the making, and that is the reorganization of the academic structure to facilitate interdisciplinarity in both teaching and research. The idea is to break down the silos that we academics have a natural affinity for and dismantle departments and have instead schools with programs as opposed to departments. Granted, interdisciplinarity will not occur simply because structures have changed, but there should also be other ways and means to motivate for behavior change.

Continuing with the need for collaboration, there is need for African researchers to be better connected with each other. In discussions of collaboration, the south-south dimension is often overlooked in favor of north-south collaboration. According to the Nairobi Report (2009), since very few African institutions have the capacity to support a full program in humanities and social sciences research, there is need for institutional collaboration that will serve to leverage whatever resources individual institutions have and pool these together.

The 21st Century has seen further development of ICTs and the concept of digital scholarship. Arthur,(2009) writes about the marriage between humanities research and technology. He states that the digital environment has thrown the humanities and technology together in a way that has facilitated collaboration hitherto unheard of. Nowadays we hear of

e-humanities or digital humanities where large corpus of text and images are digitized and are available for research in completely new ways that bring different disciplines together. Technology has formed a bridge that can enhance collaboration between disciplines. This development is discussed here to show that there are many ways in which interdisciplinary collaboration can be achieved. The University of Botswana has developed a strong Digital Scholarship initiative for the purpose of enhancing computer literacy and digital application consonant with the institution's desire to be globally visible. Even our research management is now perfecting the Research Management System (RMS) which it based on the South African model, and the Digital Archive, which it is using for promoting the visibility of its research outputs. It must be stressed, at the expense of being repetitive, that these technological tools do not fall within any subject – they are subject neutral, so to speak. Humanities is as much a part of this process as is any other field.

We only have to borrow a leaf from the developed countries to see how best we could overcome, or at least mitigate the problem of inadequate funding for research in our universities. Both the developed and the developing countries are agreed that higher education lies at the core of development. The difference, however, is in the role that the university(ties) must play in the national development programme. Developed countries make full use of their universities, while developing countries, especially those in Africa, do not integrate their universities in their national development agendas and programmes. The point here is that developed countries fund their universities in order to get them to deliver on the national development mandate, and through such funding, the research agenda of the university is advanced and national resources are thus optimally invested. By contrast, the African university receives from the government only the meager funding that comes as the government subvention. Funding of higher education through a development structure that brings the university and the government together would cover all areas of disciplines, and thus mitigate the difference in the funding levels between the humanities and social sciences on the one hand, and the natural sciences on the other. This is where the real difference lies between the two approaches.

On a positive note there are a number of initiatives that provide possibilities for funding research in the humanities and social sciences. One that comes to mind is the National Working Groups call for proposals from CODESRIA. The call for proposals states that researchers can mobilize themselves to form a working group around a topic of their choice. The purpose of such an initiative is promote research and publication on matters pertinent to national groups and provide humanities and social science researchers the opportunity access funding for research. Recently the European Commission held a conference in Ethiopia on social science and humanities research aimed at exploring collaborative work between African and European scholars. The EU has supported socio-economic science and the humanities research over the last 4 framework projects. According to the EU social science and humanities research "*contributes to an in-depth, shared understanding of the complex, and interrelated socio-economic challenges facing Europe and the rest of the world*". However, one notes that there is a preponderance of international funding agencies over local African ones. This may of course mean that the research agenda is largely driven by the donors, and is something that we must be aware of and try to ensure that the research that is funded resonates with the issues that we face as African nations. In other words, there is need to evaluate the impact of the research that is funded through international donors on our communities before taking on the funding.

One of the problems highlighted in the Nairobi Report (2009) is the fact that the future of research lies in the development of junior scholars to ensure that there is continuation as senior scholars retire. Thus one of the recommendations is to invest in the early research career of junior scholars. This entails providing mentorship and encouraging junior scholars to take up post doctoral opportunities.

Towards building a research intensive university: the case of the University of Botswana

The University of Botswana has developed a research strategy that clearly encompasses all the research disciplines and urges for interdisciplinary research. The academic structure is in the process of being re-organized to make it more amenable to interdisciplinary teaching and research.

In its strategic plan entitled "A strategy for excellence", the University of Botswana has set itself the goal of being a research intensive university by 2021. As such, a University Research Strategy has been developed and is being implemented as a way of laying the ground towards that goal. The goals are identified as:

- To increase staff participation in research;
- To increase and enhance student research training;
- To increase internal and external research funding;
- To increase international collaborative research;
- To increase the volume and quality of research outputs
- To enhance the impact of research; and
- To improve the integration of research and teaching.

A number of research themes have been identified based on the following criteria: existing areas of research strengths; national research priorities; international trends in research; and emerging societal needs and new research areas. The following identified themes require inter-disciplinary collaborator research:

- Culture, the arts and society;
- Economic diversification and entrepreneurship;
- Environmental systems and natural resources management;
- Health research
- Indigenous knowledge systems
- Minerals, water and energy research;
- Social and political development.

Clearly, the institutional platform has been laid out at the University of Botswana that would enable the humanities and social science researchers to make their mark and participate in research that will bring them to the fore.

Conclusion

This paper has highlighted the crucial role that research in the humanities and social sciences can and should play in policy making, business, innovation, etc. The paper has also identified the challenges faced by researchers in the humanities and social sciences and these include the continued marginalization of such research compared with research in the natural sciences disciplines; the relegation of humanities and social sciences theory and methodology; the lack of funding of research; the lack of time for researchers due to increased teaching loads and administration. Opportunities have been identified that can be seized to make research visible by ensuring that it answers the needs of society and policy makers, and that there is more collaboration, partnership and interdisciplinary research. It is hoped that this paper has succeeded in demonstrating the dangers of considering humanities and the social sciences separately from natural sciences when we consider the knowledge generation process. It is also hoped that the paper has given sufficient attention to the natural inseparability of disciplines, and more importantly that the future, which is anchored on the knowledge economy, is for all disciplines, humanities and social sciences included.

Acknowledgement

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Mapping research areas and collaboration in the College of Human Sciences, University of South Africa

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This paper examines the research output of the College of Human Sciences (CHS) at the University of South Africa (UNISA) with a view to determining the subjects or topics of research focus as well as the pattern and extent of research collaboration within the college. Using informetric approaches and more specifically the content analysis, the study employs various analytical technologies including UCINET for Windows, Microsoft Excel, Pajek, TI and TextStat to analyse data that was extracted from the University's institutional research management system (IRMA). Results indicate that the research focus of the college is largely on HIV/AIDS; the most productive department was Christian Spirituality; the actual research output of the college is below the expected output; research is largely conducted singly as opposed to collaborative research; and that external research collaboration is common. Conclusions and recommendations for further research are provided.

1 Introduction

Various bibliometric indicators have been proposed for purposes of evaluating the research performance of individuals, organisations and even countries. The application of these indicators in research evaluation has been widely published in different publication types including journals (e.g. *Journal of Informetrics*, *Scientometrics journal*, and the *Journal of the American Society for Information Science*), newspapers, and books as well as on the Internet. Publications count, patents count and citation count and impact, among other informetric measurements, are the commonly applied indicators in measuring the performance of individuals, journals, institutions and countries in research (Jacobs, 2002; Onyancha, 2008; Onyancha & Ocholla, 2009). There is, however, contestation as to which method is the most appropriate in measuring research performance especially at the individual level (Onyancha, 2008). Is it peer-review, bibliometrics/informetrics, economic rate of return, case studies, retrospective analysis or questionnaire surveys? As Onyancha (2008) notes, none of these approaches or methods is foolproof. Each has its strengths and weaknesses.

Nevertheless, publications count and analysis is increasingly becoming recognised worldwide as the measurement indicator of research output and therefore an individual's performance in research. Publications count is used to study publication or research output in different countries, the amount produced during different periods, or the amount produced in different subdivisions of the field (Hertzel, 1987; Sengupta, 1992). Nicholas & Ritchie (1978) observe that studies using publications count normally describe the characteristics or features of literature. A study conducted on 4,000 researchers, to identify appropriate bibliometric indicators for research performance measurement in their disciplines, found that publications (i.e. publication of research results in refereed journals) ranked as the most important performance indicator (Kostoff, 2001). Other performance indicators, according to the same study, include peer reviewed books, keynote addresses, conference proceedings, citation impact, chapters in books, and competitive grants.

According to Victoria (n.d.), publications count is the simplest informetric measurement. Hence in its simplest form, publications count involves counting the number of papers, citations, references, patent citations, words within a text, books and other writings in the field, or often by a count of those writings which have been abstracted in a specialised abstracting journal. Such counts provide a general view of the production activity in a field, institution or company as well as highlighting an individual's performance. Examples of questions that publications count is designed to answer are:

1. How many publications, citations, books, patents, etc. has a particular author, group of authors, institutions and/or countries/geographic regions produced?
2. How much has been produced on a given topical issue, discipline, country, regional area, etc?
3. How many publications have each been authored by how many authors?
4. How many publications were published in a given source (journal, magazine, etc?)
5. In how many languages are documents published?
6. How often does a particular word appear in a text?

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Although commonly applied in assessing research output, publications count should be used cautiously, particularly when used as a proxy of research productivity because of the limitations associated with it. Objections have been raised in the following areas as outlined in King (1987:262) and Kostoff (2001, Section IV-B-5-ii, para. 1):

1. Publications count does not provide any indication as to the quality of the work performed.
2. Informal and formal non-journal methods of communication in science are ignored.
3. Publication practices vary across fields and between journals.
4. Social and political pressures on a group to publish vary according to country, to the publication practices of the employing institution, and the emphasis placed on the number of publications for obtaining tenure, promotion, grants, etc.
5. The choice of the appropriate database is problematic and therefore makes it very difficult to retrieve all the papers for a particular field.
6. An awareness of the use of publications count for assessment may encourage undesirable publishing practices such as the production of very brief papers.
7. Very few active researchers produce heavily cited papers.
8. Biases favouring publications of established authors.

Despite all these shortcomings, publications count still remains a valuable tool for information and other social scientists interested in measuring research productivity. A few, if not all, of the aforementioned drawbacks in the use of publications count could, however, be resolved if the method was used together with citation analysis.

Besides the assessment of the number of publications produced by a given entity (journal, author, database, country, institution, etc.), at both the individual and corporate level, analysts are increasingly becoming interested in 'what' is being researched. In other words, which are the areas or topics most researched and/or published? Most applications of bibliometric techniques have focused on finding out the most productive authors, institutions, journals and even countries. As a result, content analysis of the publications, which was previously not done, is gaining popularity among research analysts and decision makers as a way of determining the areas of research focus. According to Macias-Chapula, Sotolongo-Aguilar, Magde & Solorio-Lagunas (1999:565), subject content analysis of AIDS literature would mirror 'not only the construction of [a] field by specific institutions and countries, but also what happens to subject access as the knowledge base and environment of a discipline grow and change'. Kizito (2002) argues that content analysis can be used to 'find out what prominence is given to a specific area of reporting'. The method can also be used to determine the inter-, trans- and multi-disciplinarity research. Results from content analysis can also reflect areas of research collaboration.

2 Research at the College of Human Sciences

The College of Human Sciences (hereafter referred to as CHS or simply as the College) considers research as a vital component of its mandate, besides tuition, academic citizenship and community engagement. In line with its mission of being an African university in service of humanity, UNISA's research vision is to create a vibrant research culture that emphasises relevant and responsive research and contributes positively to the development of Africa. Towards that vision, UNISA seeks to increase innovative research and research capacity by (a) inculcating multidisciplinary, interdisciplinary and transdisciplinary (MIT) research, epistemologies, methods, and programmes; (b) cultivating Open and Distance Learning (ODL) research; and (c) sustaining a supportive, enabling and research environment (UNISA, 2010). In view of these three broad strategies specific to research, the CHS through the office of the Deputy Executive Dean, Research, has embarked on an aggressive programme of sensitising the academic staff on the need for conducting research while discharging their responsibilities and duties as academics. As a result, the College has developed a strategic plan that is intended to improve the research portfolio of the College. The plan spells out research activities, performance measures, targets to be achieved, and the persons or offices responsible for the implementation of the activities.

Administratively, the management (i.e. planning, coordinating and setting the research agenda, among others) of research within the CHS fall under the portfolio of the Deputy Executive Dean, Research. Policies and research plans are drawn by this office in collaboration with the College Research Committee (CRC) which comprises School Directors (or their nominees) and one representative from each department within the College. The College comprises 27 departments which fall into four schools, namely: School of Arts (10), School of Education (4), School of Humanities and Theology (12) and the School for Graduate Studies (1). The college offers over 350 qualifications covering a variety of study areas which form or could form the focus areas of research.

3 Methods and materials

The University of South Africa has put in place an electronic system that is used to capture details of publications by its community that includes teaching staff and administrative staff. The system, known as University Office Package for

institutional research management (IRMA), captures such information as the type of document being captured, year of publication, Department of Education (DoE) reporting year, publication title, number of internal UNISA authors, number of external authors, journal name, volume and issue number of journal, number of pages of the publication, author's departmental affiliation, etc. The types of publications and research activities captured in the system are articles, book chapters, books, conference attendance, conference proceedings, music and art, poster presentations, reviews, and scientific papers delivered at different forums. The system is also used to manage grants and generate reports. Reports can be filtered by institution, school, department, research output, research output category, author, and calculation. Once the data has been captured, it is verified and audited to ensure that the submitted publications conform to the DoE requirements. The Research Directorate office then forwards the submitted publication details to the DoE for subsidy determination and allocation.

The University of South Africa migrated to the current research management system in 2008. By the time of conducting this study, only publications of 2008 had been captured in the newly installed system. Plans are, however, underway to expand this study to include publications published before and after 2008 as their data is made available. According to Francette Myburg, the ICT technician in charge of managing the IRMA, the system is likely to be replaced soon with a more robust one which can allow searches for specific data, e.g. topics of research focus. The present system does not allow searches to be conducted; therefore it is not possible to identify, for example, the most commonly researched topics and, by extension, the trend of research on a given topic. This limitation can, however, be overcome by the use of informetric techniques and methods, e.g. content analysis approaches and techniques.

This study employed a content analysis of titles of publications produced by the CHS staff and captured in the IRMA system in 2008. Relevant data was extracted by filtering the records by 'college' and DoE year of reporting. All types of captured records that met the DoE requirements for subsidy allocation were included in the final analysis. Once the relevant information (e.g. author, document type, number of internal UNISA authors, number of external authors, department, title, names of authors, and journal name) was obtained, the data was saved in an Excel worksheet. Data analysis was done using various computer software which included Microsoft Excel, TI, TextStat, UCINET for Windows and Pajek. Microsoft Excel was employed to compute the number of publications and the DoE score per department. TI is software that generates a word-occurrence matrix and a normalised co-occurrence matrix from a set of lines (e.g., titles) and a word list and is used to identify relationships that exist among the words in a given list. In this study, we used TI to generate a list of the most commonly used title words and subjected this list to analysis in order to generate a normalised co-occurrence matrix which yielded strengths of association among the said words. UCINET's core/ periphery model was then performed on the co-occurrence matrix in order to determine the title words that form the core of research within the CHS (see Figure1). According to Borgatti & Everett (1999) and Borgatti, Everett & Freeman (2002), the core/periphery function simultaneously fits a core/periphery model to the data network, and identifies which actors (in this case, the title words) belong in the core and which belong in the periphery. The Pajek software is freely available for academic use and is used to generate, analyse and visualise large networks of institutions, people, words, countries, transport actors, etc. In this study, Pajek was used to generate the network of words as shown in Figure 2. The textSTAT software 'makes text statistics, counts characters, words, and sentences to find words repetitions and how many times they appear in a given text' (see *http://textstat.software.informer.com/*). The frequency counts of words' appearances within the titles were generated using TextStat and presented in Table 4.

4 Results

This section presents and discusses the findings of the study under the following sub-headings:
- Number of publications per department
- Most common terms in article titles
- Core/periphery model of title terms
- Social map of most commonly used title terms
- Research collaboration at the CHS.

4.1 Number of publications per department

Table 1 provides the number and type of publications that were published in the CHS in 2008 and the Department of Education's (DoE) score for each department. The contents of Table 1 are sorted according to the DoE score. The Table reveals that the majority of the publications in 2008 were journal articles, which totalled 263 followed by chapters in books (18), papers in conference proceedings (13) and finally, books (2). Going by the DoE's assessment of different types of publications whereby a journal article is allocated one (1) unit, a paper in peer-reviewed conference proceedings receives one half (1/2) of a unit, a book or chapter in a book on a subject is allocated 5 units (depending on several criteria as stipulated in the *Policy and Procedures for the Measurement of Research Output of Public Higher Education Institutions –*

Republic of South Africa. Ministry of Education, 2003[2]), then the research output of the CHS, in terms of DoE units, was as follows: journal articles (263), chapters in books (90), conference proceedings (6.5) and books (2).

Table 1 Number of publications per department

Department	Publications				Total items	DoE score*
	Articles	Books	Chaps in books	Conf proceeds		
Christian spirituality	27		2	1	30	26.50
English studies	23		1		24	24.33
Old Testament	22			1	23	22.00
New Testament	18	1			19	19.00
Health studies	20				20	16.22
Communication science	10		1	2	13	15.33
Classics	6		2		8	15.00
Teacher education	17		1	1	19	14.44
Human sciences	3		2		5	13.00
Archaeology	9		2	2	13	12.98
Educational studies	17			1	18	12.86
History	7		2		9	12.16
Music & Art	11				11	10.50
Philosophy	5		1	1	7	10.25
Graduate studies	12	1			13	10.08
Systematic theology	5		1		6	10.00
Linguistics	11			1	12	9.62
African languages	8		1	2	11	9.57
Religious studies & Arabic	4		1		5	9.00
Psychology	8			1	9	6.86
Information science	9				9	6.24
School of humanities			1		1	5.00
Political science	4				4	4.00
Sociology	3				3	2.00
Social work	2				2	1.50
Development studies	1				1	1.00
School of Arts	1				1	1.00
Total	**263**	**2**	**18**	**13**	**296**	**300.44**

* The DoE score refers to the units allocated to specific types of research outputs by the South African government's Department of Education. The last column in Table 1 indicates the total number of units generated by each department.

With regard to departmental research output, the Department of Christian Spirituality led with a total of 30 publications which amounted to 26.50 units. The Department published a total of 27 journal articles, 2 chapters in books and one

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2. "A book may be subsidised to a maximum of 5 units or portion thereof, based on the number of pages being claimed relative to the total number of pages of the book, if all the authors are affiliated to the claiming institution. A guideline of a minimum of 60 pages, and maximum of 300 pages will be allocated per unit or proportions and multiples thereof, if all the authors are affiliated to the claiming institution. However, where authors are affiliated with two or more institutions, the subsidy is shared between the claiming institutions" (Republic of South Africa. Ministry of Education, 2003:8).

paper in conference proceedings. Other departments that performed well include English Studies, Old Testament, New Testament, Health Studies, Communication Science, Classics, and Teacher Education. The total research output per department is, however, a partial measurement indicator of performance, as it does not take into account the output per capita. For example, a small department (with few academic staff members) may be seen as being unproductive when compared to big departments which may boast a large number of academic staff, a situation that may demand an assessment of departmental research output based on the average number of publications per academic staff.

Table 2 2008 expected research outputs per category of teaching staff

| | No of staff | Expected research output per person | | |
		Per 5 yrs	Per year	TOTAL
Professor	98	7	1.4	137.2
Associate Professor	77	6	1.2	92.4
Senior Lecturer	137	5	1.0	137.0
Lecturer	123	4	0.8	98.4
Junior Lecturer	19	3	0.6	11.4
Total	**454**			**476.4**

Table 3 CHS' academic staff

Position Title	Total
Academic Head of Department	3
Assistant Curator	1
Associate Professor	77
Chair: NRF	1
Executive Dean College of Human Sciences	1
Junior Lecturer	19
Junior Researcher	1
Lecturer	123
Professor	98
Research Director	3
Researcher	1
Senior Lecturer	137
Senior Researcher	4
Grand Total	**469**

What was the expected research output of the CHS in 2008? Paragraph 8.3 of UNISA's Research Policy (UNISA, 2006) on research measurement and benchmarking outlines the expected research outputs of various categories of researchers within a five year period as shown in column three of Table 2, thus: Professor (7); Associate Professor (6); Senior Lecturer (5); Lecturer (4); and Junior Lecturer (3). On average, therefore, the expected research outputs (in units) for each category per year would be as follows: Professor (1.4); Associate Professor (1.2); Senior Lecturer (1.0); Lecturer (0.8); and Junior Lecturer (0.6). Assuming that all the teaching staff as outlined above were involved in research in 2008 and met the benchmarked outputs in the year, the expected total research outputs for each group would have been as follows: Professors (137.2), Associate Professors (92.4), Senior Lecturers (137), Lecturers (98.4), and Junior Lecturers (11.4); which translates to a grand total of 476.4. It should be noted that this figure excludes research outputs of the other categories of academic staff (such as Chairs of Departments and other researchers) and administrative staff included in

Table 3. By implication, the total research outputs of the CHS would be higher if all potential researchers met the threshold requirements.

Table 4 Most commonly used terms in titles of publications produced in the CHS, 2008

TITLE TERM	HITS	TITLE TERM	HITS	TITLE TERM	HITS	TITLE TERM	HITS
SOUTH	37	EVALUATION	5	CARE	3	POLITICS	3
AFRICAN	33	EXPERIENCES	5	COMMUNITY-BASED	3	POVERTY	3
AFRICA	29	GENDER	5	ENVIRONMENTAL	3	PRACTICE	3
EDUCATION	12	HIGHER	5	ETHIOPIA	3	PRESENT	3
AIDS	11	INVESTIGATION	5	GENOCIDE	3	PRIMARY	3
HIV	11	JESUS	5	HEALTH	3	PRIVATE	3
NURSES	10	LEARNING	5	HOSPITALS	3	PROFESSIONAL	3
SCHOOL	9	SELECTED	5	HUNTER-GATHERER	3	PROVINCE	3
SOUTHERN	9	TEACHERS	5	IDENTITY	3	RACISM	3
SCHOOLS	8	WORLD	5	IMPACT	3	REFERENCE	3
STUDY	8	CHRISTIAN	4	INFLUENCE	3	ROLE	3
CASE	7	CULTURAL	4	INFORMATION	3	RURAL	3
DEVELOPMENT	7	ENGLISH	4	INSTITUTIONS	3	SATISFACTION	3
HUMAN	7	ETHICS	4	JOB	3	SECURITY	3
LANGUAGE	7	FEMINIST	4	JUSTICE	3	SOCIAL	3
MUSIC	7	IDENTITIES	4	LESOTHO	3	THEOLOGY	3
RESEARCH	7	JOHN	4	MANAGEMENT	3	TIME	3
ART	6	LEARNERS	4	NATAL	3	TRAINING	3
LITERATURE	6	LITERACY	4	NEED	3	UNIVERSITY	3
READING	6	MISSION	4	OLD	3	ZIMBABWEAN	3
SPIRITUALITY	6	STUDENTS	4	PATTERNS	3	ZULU	3
STATE	6	WAR	4	PERCEPTIONS	3	ACADEMIC	2
CHURCH	5	WOMEN	4	PERSPECTIVE	3	ADOLESCENTS	2
EARLY	5	ZIMBABWE	4	PHILOSOPHICAL	3	AFRICANS	2
EASTERN	5	BLACK	3	PHILOSOPHY	3	AGE	2

4.2 Most common terms in article titles

Various authors as cited in Onyancha & Ocholla (2009:4) have noted that titles of publications are 'very important components of any scientific or scholarly article as they form part of the access points in search and retrieval processes'. Yitzhaki in Onyancha & Ocholla (2009:5) observes that: 'many information retrieval systems depend heavily on indexing by automated, computerised selection of words from article titles'. Informative titles of publications are therefore usually meant to reflect the focus areas or topics discussed in the publication and, by extension, the topics of research. The frequency of occurrence of the top 100 title words of published documents emanating from the CHS in 2008 is provided in Table 4. Among the most common title words in the order of decreasing frequency are: South (37), African (33), Africa (29), Education (12), AIDS (11), HIV (11) and Nurses (10), just to name those words that occurred 10 or more times in

the CHS publications of 2008. According to Table 4, Education and HIV/AIDS are the key areas of research in the CHS, although as the core/periphery model in Figure 1 reveals, HIV/AIDS is the core research topic. One other finding that is worth mentioning is the frequent occurrence of the words *case* and *study* in the publication titles. This may mean that most of the researches conducted in the CHS are case studies and, therefore, reflect the most preferred method of research, i.e. case study.

4.3 Core/periphery model of the most common title terms

The core/periphery model illustrated in Figure 1 reveals the terms that were core or the nuclei of research in the College and those that were less researched and, therefore, comprised the periphery. The core terms include South, African, Africa, AIDS, HIV, Southern, and Eastern. The core research topic within the CHS in 2008 is thus HIV/AIDS contextualised within Southern and/or Eastern Africa. Among the title words that were in the periphery are Education, Nurses, School(s), Study, Case, Human, Language, Music, Research, Art and Literature. We believe that a larger sample of titles would produce a clearer picture of what constitutes the core, on the one hand, and the periphery on other hand.

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                 SOUTH AFRIC AFRIC  AIDS   HIV SOUTH EASTE | EDUCA NURSE SCHOO STUDY  CASE HUMAN LANGU MUSIC RESEA   ART LITER READI SPIRI STATE CHURC EAR
 1       SOUTH |       0.496 0.523 0.091 0.081 0.050       | 0.151 0.095 0.161       0.057 0.171       0.171 0.057 0.123 0.123 0.053             0.101 0.135 0.0
 2     AFRICAN | 0.496             0.099 0.088 0.110       | 0.123 0.104 0.035             0.062             0.062 0.062 0.067 0.067       0.067 0.055 0.147
 3      AFRICA | 0.523 0.099 0.220 0.220 0.195 0.365 0.408 | 0.137       0.156       0.069 0.207             0.069 0.075 0.149 0.065       0.122 0.163 0.0
 5        AIDS | 0.091 0.099 0.220       0.886 0.201 0.270 |       0.095                   0.114             0.114       0.123       0.123
 6         HIV | 0.081 0.088 0.195 0.886       0.178 0.239 |       0.085                   0.202             0.101       0.109       0.218
 9    SOUTHERN | 0.050 0.110 0.365 0.201 0.178       0.596 |                                                 0.126       0.136                   0.149
24     EASTERN |             0.408 0.270 0.239 0.596       |                                                 0.169       0.183
                 -----------------------------------------
 4   EDUCATION | 0.151 0.123 0.137                         |                   0.107 0.088 0.094
 7      NURSES | 0.095 0.104       0.095 0.085             | 0.107                   0.112
 8      SCHOOL | 0.161 0.035 0.156                         | 0.107             0.075 0.081       0.142             0.134                   0.151
10       STUDY |                                           | 0.088 0.112 0.075       0.535                         0.134
11        CASE | 0.057       0.069                         | 0.094             0.081 0.535                         0.143 0.154
13       HUMAN | 0.171 0.062 0.207 0.114 0.202             |                                                                         0.154
14    LANGUAGE |                                           |                   0.142             0.252 0.252
15       MUSIC | 0.171 0.062                               |                                           0.252                               0.169
16    RESEARCH | 0.057 0.062 0.069 0.114 0.101 0.126 0.169 |                   0.134 0.143                         0.154
17         ART | 0.123 0.067 0.075                         |                                                                                     0.1
18  LITERATURE | 0.123 0.067 0.149 0.123 0.109 0.136 0.183 |                         0.154             0.154
19     READING | 0.053       0.065                         |             0.151
20 SPIRITUALITY|       0.067       0.123 0.218             |                               0.154
21       STATE | 0.101 0.055 0.122                         |                                                                         0.447 0.1
22      CHURCH | 0.135 0.147 0.163             0.149       |                                           0.169             0.183       0.447
23       EARLY | 0.067       0.082                         |                                           0.169       0.183             0.149
12 DEVELOPMENT | 0.101       0.122                         |                                                                   0.236
25  EVALUATION |                                           |                   0.142
                                                             0.081
26 EXPERIENCES | 0.123 0.067 0.075 0.123 0.109             | 0.102 0.387 0.174 0.144
27      GENDER | 0.202 0.221                               |                                           0.169                               0.200
28      HIGHER | 0.135 0.147 0.163             0.149 0.200 | 0.559
29 INVESTIGATION|            0.074 0.082             0.298 0.200 |             0.149       0.169             0.149             0.2
30       JESUS |                                           |                                                 0.507
31    LEARNING |             0.082             0.149 0.200 | 0.112
32    SELECTED | 0.067       0.082                         |       0.424       0.158             0.126
33    TEACHERS | 0.114       0.138                         | 0.283       0.322             0.126
34       WORLD | 0.050 0.055       0.101 0.178             |                         0.126                               0.136 0.111
35   CHRISTIAN |       0.164       0.151 0.267             |                         0.189                               0.408
36    CULTURAL | 0.246       0.075 0.123 0.109             |                               0.154       0.167
37     ENGLISH | 0.135 0.147                               |                                     0.169       0.183 0.158
38      ETHICS |       0.082                               | 0.125             0.177
39    FEMINIST |       0.164       0.151 0.267             |                         0.189                   0.204       0.224
40  IDENTITIES | 0.377 0.247                               |                                           0.378
41        JOHN |                                           |                                                       0.177
42    LEARNERS |                                           |       0.107             0.167             0.354       0.167       0.2
43    LITERACY | 0.075       0.091                         |       0.107                               0.177       0.167       0.2
44     MISSION | 0.075       0.091                         |                                                             0.333 0.224
45    STUDENTS |                                           | 0.306 0.129 0.087
46         WAR | 0.107 0.058 0.065                         |                                     0.134
47       WOMEN | 0.185 0.067 0.149 0.369 0.327             |                                           0.154                   0.183
48    ZIMBABWE |             0.074       0.270 0.120 0.149 |                                           0.169
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Figure 1 Core/periphery model of the most common title words

4.4 Social map of most commonly used title words

Social networks are normally used to reveal relationships amongst participating individuals, words, organisations or even countries (Onyancha, 2008). The 'words' can be contained within the full text of a document; between different documents; publication titles (see Onyancha & Ocholla, 2009), abstracts or subject terms (Onyancha & Ocholla, 2009b). As mentioned in the methodology section, two or more words are assumed to have a relationship if they co-occur in a document or in the case of this study, a given title. Their relationship is depicted by the line that joins them in Figure 2. The more frequently two or three words appear in different titles, the stronger their relationship, which is demonstrated by thicker lines in Figure 2.

Figure 2, which is derived from Figure 1, reveals different relationships among the most common title words of the CHS publications of 2008. Stronger relationships were observed between Christian and Spirituality; Feminist and Christian; Jesus and Research; Identities and Research; World and Evaluation; Nurses and Students; HIV and Women; Higher and Education; Learning and Study; Students and Experiences; HIV and AIDS; and South and Africa, among others. It, therefore, follows that research in the College focused more on the aforementioned areas and was limited to the South African context (see also Table 4).

Figure 2 Social network of the most commonly used title terms

4.5 Research collaboration at the CHS

Research collaboration is commonly measured by co-authorship of publications (Katz & Martin, 1997; Onyancha and Ocholla, 2007; Onyancha, 2009). Several studies have employed this technique to measure research collaboration in different countries and/or institutions (e.g. Hartinah, Davis, Hydari & Kent, 2001:227; Lewison & Must, 2001; and Narvaez-Berthelemot, Russell, Arvanitis, Waast & Gaillard, 2001:470). Some of the approaches of measuring research collaboration include determining (a) the number of papers that are single- and/or co-authored; (b) the number of papers that are authored by *x* number of authors each; (c) the number of the co-authored papers as a ratio of the total number of papers published by a given entity (author, institution and country) over a given period of time – commonly referred to as the collaboration coefficient (Onyancha, 2009).

Table 5 provides the number of publications that were authored by x number of authors as well as the collaboration coefficient for each department within the CHS. One-author papers were the majority and totaled 187 followed by two-author papers (66), three-author papers (29), and four-author papers (12) while five- and six-author papers were one (1) each. The highest number of authors who co-authored a single paper in the CHS was 6. The paper originated in the department of History. It follows therefore that the Department of History yielded the highest number of researchers who were engaged in a single research project in 2008. However, this number is small compared to the number of co-researchers that engage in research collaboration in pure or natural sciences. For instance, in his study of the partnerships in HIV/AIDS research in sub-Saharan Africa, Onyancha (2009) found that the number of authors that were engaged in co-publication of HIV/AIDS research in Eastern and Southern Africa between 1981 and 2005 ranged between 2 and 202 authors in a single paper.

An examination of the collaboration coefficient reveals that the Department of Sociology's publications were all co-authored, thereby yielding a coefficient of 1.00 followed by the departments of Health Studies (0.95), Information Science (0.78), Teacher Education (0.74), Archaeology (0.69), Psychology (0.67), Linguistics (0.58), African Languages (0.55), Educational Studies (0.50) and Social Work (0.50), just to name those with average degree of collaboration. The other departments produced a collaboration coefficient of less than 0.5 each.

Table 5 Single- versus co-authored papers

Department	Number of publications per x number of authors						Total	No. of co-authored items	Collaboration coefficient
	1	2	3	4	5	6			
Sociology		3					3	3	1.00
Health studies	1	4	15				20	19	0.95
Information science	2	6		1			9	7	0.78
Teacher education	5	8	3	3			19	14	0.74
Archaeology	4	5	2	2			13	9	0.69
Psychology	3	3	1	1	1		9	6	0.67
Linguistics	5	6		1			12	7	0.58
African languages	5	4	1	1			11	6	0.55
Educational studies	9	4	3	2			18	9	0.50
Social work	1	1					2	1	0.50
Graduate studies	8	3	1	1			13	5	0.38
English studies	16	7	1				24	8	0.33
Philosophy	5	2					7	2	0.29
History	7		1			1	9	2	0.22
Christian spirituality	24	6					30	6	0.20
Systematic theology	5	1					6	1	0.17
Music & Art	10	1					11	1	0.09
Communication science	12		1				13	1	0.08
New Testament	18	1					19	1	0.05
Old Testament	22	1					23	1	0.04
Classics	8						8	0	0.00
Development studies	1						1	0	0.00
Human sciences	5						5	0	0.00
Political science	4						4	0	0.00
Religious studies & Arabic	5						5	0	0.00
School of Arts	1						1	0	0.00
School of humanities	1						1	0	0.00
Total	**187**	**66**	**29**	**12**	**1**	**1**	**296**	**109**	**0.37**

Single- and multiple-author publications
A total of 187 (63.18%) papers were singly authored while 109 (36.82%) were each co-authored by between 2 and 6 authors. This pattern of authorship reveals a higher degree of individual research as opposed to collaborative research in the CHS.

Table 6 Internal and external co-authorship of publications in the CHS, 2008

Department	Internal collaboration	External collaboration	Total	% Internal collaboration	% external collaboration
Health studies	6	13	19	31.58	68.42
Teacher education	8	6	14	57.14	42.86
Archaeology	0	9	9	0.00	100.00
Educational studies	4	5	9	44.44	55.56
English studies	3	5	8	37.50	62.50
Information science	3	4	7	42.86	57.14
Linguistics	4	3	7	57.14	42.86
African languages	2	4	6	33.33	66.67
Christian spirituality	6	0	6	100.00	0.00
Psychology	3	3	6	50.00	50.00
Graduate studies	1	4	5	20.00	80.00
Sociology	1	2	3	33.33	66.67
History	1	1	2	50.00	50.00
Philosophy	2	0	2	100.00	0.00
Communication science	0	1	1	0.00	100.00
Music & Art	0	1	1	0.00	100.00
New Testament	1	0	1	100.00	0.00
Old Testament	0	1	1	0.00	100.00
Social work	0	1	1	0.00	100.00
Systematic theology	1	0	1	100.00	0.00
Classics	0	0	0	0.00	0.00
Development studies	0	0	0	0.00	0.00
Human sciences	0	0	0	0.00	0.00
Political science	0	0	0	0.00	0.00
Religious studies & Arabic	0	0	0	0.00	0.00
School of Arts	0	0	0	0.00	0.00
School of humanities	0	0	0	0.00	0.00
TOTAL	**46**	**63**	**109**	**42.20**	**57.80**

Internal and external collaboration

An analysis of internal and external[3] collaboration shows that the latter was the predominant practice among the CHS researchers with a total of 5 departments recording 100% external collaboration (i.e. collaboration with authors from outside UNISA). These departments include: Archaeology, Communication Science, Music & Art, Old Testament and Social Work. It should however be noted that, apart from the Department of Archaeology which produced a total of 9 publications that were published with external authors, the rest of the departments produced only one co-authored article each, a situation that may not provide accurate comparison of external collaboration in research between the College's staff and those from outside UNISA. With regard to the internally co-authored publications, only 4 departments recorded a collaboration coefficient of 0.5 and above (i.e. ±50% of co-authored papers), implying that the majority of the departments witnessed little or no internal collaboration where internal collaboration refers to authorship of publications between two or more authors working at UNISA. It is a general observation that more than one half (i.e. ½)

3. External collaboration refers to a situation where a researcher at UNISA partners with a researcher from another institution to conduct joint research.

of the co-authored papers originated from external collaboration. It was not however possible to determine the type of external collaboration. For instance, it was not possible to answer such questions as: is the collaboration between students (whose institutional affiliation is not UNISA) and UNISA staff? Is the collaboration between academics belonging to other universities and their peers at UNISA? Are UNISA's external collaborators from the industry or the education sector? Are the collaborators from foreign or regional (i.e. African) countries? This aspect is worth investigating as UNISA strives to become an African University in service of humanity.

5 Conclusion and recommendations

Although the findings on the College of Human Sciences' research output for 2008 is not sufficient to generalise the performance of the college as far as research is concerned as well as draw and offer informed conclusions and valid recommendations, respectively, it has been observed that during 2008,

- The college produced fewer research outputs than expected. Whereas the expected research output from the teaching staff only was 476.4, the CHS's actual research output was only 300.44. It should, however, be noted that the actual figure comprised publications that met the DoE's requirements for subsidy. Publications that do not meet the DoE requirements were not considered for analysis in this study. This implies that the actual output could have been higher.
- Research at the college is largely focused on HIV/AIDS and contextualised within South, Southern and/or Eastern Africa.
- A mere 4 out of 27 (i.e. 14.8%) departments and institutes (i.e. Christian Spirituality, English Studies, Old Testament, and New Testament) within the college produced approximately one-third (1/3) of the total number of the college's publications.
- Single authored publications are in the majority when compared to co-authored publications.
- Departments or institutes that performed well in terms of the total research output (e.g. Christian Spirituality, Music & Art, Communication Science, New Testament and Old Testament) exhibited minimal research collaboration as witnessed in their collaboration coefficient.
- External collaboration is the predominant practice at the college when compared to internal collaboration.

This article further demonstrates the relevance of informetrics, as a research method, in evaluating institutional (in this case, university) research. The article focused on mapping subject or topics of research focus as well as research collaboration in the CHS. Other areas that can be assessed in research evaluation include the most productive authors; the most commonly used journals in which the research of a given institution is published; the citation count and citation impact of research produced in a given institution; patents registered by authors; the relationship between conference attendance and article publication by individual authors; research output by Masters and Doctoral students; the relationship between the registration of research projects within the college or faculty and research articles in accredited journals; and a review of SAPSE accredited publications against those published in non-SAPSE accredited journals (see Ocholla and Mostert. 2010).

Further areas of research are recommended in the following respects:

- Citation analysis of the CHS's research
- Expand the scope of records to include those published before and after 2008
- An analysis of the non-SAPSE accredited publications
- Comparison of CHS's research output with other colleges' output

Acknowledgements

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Investigating the information needs of sandwich and part-time students of two Public universities in Ogun State, Nigeria

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This study investigated the information needs and impediments to access to information among the sandwich and part-time students of two public universities in Ogun State, Nigeria. The two universities are Olabisi Onabanjo University (OOU) and Tai Solarin University of Education (TASUED). Questionnaires were used to gather data from 4999 respondents out of 5075 students sampled. The study identified that both male and female pursue part-time/sandwich courses for one reason or another. Their courses of study cut across Arts, Education, Social Sciences, Sciences, and Applied Sciences; and their information needs relate mainly to their studies and other socio-economic issues. The information format preference of the students is both print and non-print. However, their institutional libraries fall short of meeting their information needs due to some problems, prominent among which are inadequate library facilities, and inadequate ICT and library use skill. The study recommended that the universities should recognize the right of their students to access accurate information in the desired formats; provision of practical oriented ICT and library use skill; subscription to electronic resources for the use of staff and students and review of the students' study packs.

Keywords: Information needs, information seeking, sandwich/part-time, Olabisi Onabanjo University, Tai Solarin University of Education, Ogun State, Nigeria

Introduction

The advent of the information age, the desire for higher education and the proliferation of tertiary institutions have brought about the need for distance, part-time, and sandwich education opportunities. Virtually all the tertiary institutions in Nigeria, colleges of education, polytechnics and universities are providing distance or part-time education for the population of the country's citizens. Many of these candidates are among the numerous higher education seekers that could not be admitted into full-time programmes because of the paucity of space. Statistics have shown that one million Nigerian school leavers apply for university admission yearly, but only twenty percent of these applicants are offered admission. Also, individuals who are constrained by jobs and family commitments are also taken care of by the programme.

Singh (1997:42-54) identified distance education as an educational approach which helps to bring education to the doorsteps of a large and varied clientele who cannot benefit from the conventional system of education. This suggests that distance education enlarges educational opportunities by capturing into its fold persons who could not access education due to certain constraints in their life settings and/or in the conventional system of education. Encarta (2007) defines the term distance education as: formal instruction conducted at a distance by a teacher who plans, guides and evaluates the learning process.

Keegan (1997:12-25) concludes that "the major goal of distance education is to provide courses anytime, anywhere, and anywhere there are students or only one student". This approach to education can indeed serve the educational needs of individuals who are still outside the corridors of the conventional system of education for whatever reason. Arising from these definitions, Samalla (2008:269-278) observes that distance education, in its basic form, is characterized by a teacher and learners whose contact with each other is enhanced and performed by a form of mediating technology. He further identifies three variables in a distance education transaction. These are:

- The teacher variable: as a planner, guide, and evaluator of the learning process;
- The learner variable: as a recipient of the planned and guided knowledge and;
- The communication variable: as the channel or medium through items to be learnt are delivered to the learner, and

feedback returned to teacher.

Shale and Gomes (1998:21-25) identify certain features of distance education which makes it suitable to the needs and interests of individuals who are not favoured by the conventional system of education. The features are absence of formal admission requirements; liberal policies with respect to time to complete courses; provision of continuous life-long learning opportunities through part-time study; continuous year-round enrolment and self-pacing; and liberalization or abolition of residency requirements.

As earlier stated in this introduction, institutions that provide distance and part-time learning abound in Nigeria. There are however two national institutions established to provide distance learning. These are National Open University of Nigeria (NOUN) for University education; and National Teacher Institute (NTI) for higher teacher education in affiliation with recognised universities. Other tertiary institutions provide part-time and sandwich courses where students attend classes in the evening, at weekends and during long vacations. The two universities focused on in the study fall into this latter category. They are Olabisi Onabanjo University, Ago-Iwoye, and Tai Solarin University of Education, Ijebu-Ode. Both institutions are established and funded by the Ogun State government, Nigeria.

The two universities are striving to make the acquisition of degrees more feasible for individuals in the state and outside it who have families and jobs. Also for some individuals who have a desire to further their education to university level but could not secure admission into conventional universities. These universities may have good intentions and policies on their part-time/distance programmes, but their libraries have never at one time or the other conducted a survey of their students regarding their information needs, or the adequacy of the available library services.

Furthermore, the Association of College and Research Library (ACRL) (2000) Guidelines for Distance learning library services strongly recommends that students be surveyed to determine library service needs and user satisfaction. Consequently, this study aims at surveying the part-time and sandwich students of the aforementioned universities. Besides this, it is imperative that the libraries know their users and make efforts to serve them better, more so with the introduction of ICT rapidly changing the information management scene.

Other specific objectives of this study are:
1. To identify the information needs of the students of the universities;
2. To identify the impediments to their information source utilization; and
3. To establish the extent to which the students use electronic information sources.

Based on the stated objectives of this study, the following research questions will be answered through the data gathered.
1. What are the demographic variables of the respondents?
2. What are the respondents' reasons for opting for part-time/sandwich courses?
3. What are the library and information needs of the respondents?
4. In what format do the respondents prefer their information sources?
5. What library and information facilities are available to the respondents?
6. What are the impediments facing respondents in their use of library facilities of their respective universities?
7. Are the respondents skillful in information and ICT literacy?

Literature review
Ault (2002:39-48) observes that at the advent of the new millennium and in the midst of the information age, distance education underwent rapid and widespread change. This is further enhanced by faster and easily accessible information. Information is now easily accessible at fast speed, and that has meant more people could have the benefit of information and education.

Cooke (2004:47-57) concludes that the provision of library services to non-regular and remote users can be involved. Consequently, the library should understand distance and adult learners. He further advises that librarians must create policies and procedures specific to distance learning; they must coordinate programme correspondents such as document delivery and reference services; they are supposed to market their services; they need to continually evaluate the best information resources; they must create and maintain websites, and they should collaborate with faculties, administrators and other librarians.

Distance education or part-time students as a group of information users have specific information needs and information seeking behaviours. Several studies have been conducted into these. Jaggen, Taliman and Waddell (1999:131-175) observed that despite the wide variety of materials available to distance learning students, more students used the instructor-provided materials than any other source available. Another study by Stabch (1994) noted that while the public

library was used most often by distance education students for books and journals, the students surveyed did use their home academic library as their primary source for article databases.

Shouse (1995:355-362) identifies convenience as the most important factor in distance students' information source selection. She reported higher overall use of the public library distance learning students with convenience cited as the most important factor in information source selection.

In a survey of distance learning faculties and graduate students, by Cassner and Adams (1998: 355-362), they found that the libraries of other institutions were used more frequently than the library at their respective institution as convenient to them. Closely related study were conducted by the trio of Unwin, Stephens and Bolton. In the study, part-time students and faculty were found to use the public libraries more frequently than the libraries of their home institutions. Among the reasons provided are time, distance, convenience and lack of institutional collaboration.

Newton (2007: 140-464) examined the potential and actual roles that academic librarians play in supporting the development of information literate off-campus learners in Scotland and the United Kingdom. The study concludes that the most critical issue to be addressed is the integration of academic library professionals within course teams. The librarians are willing to become involved in teaching and to take responsibility for the delivery of information literacy courses for off-campus learners, but in order to do so effectively they must operate and interact with students within the same learning space as the academic staff.

On the African Scene, Kavulya (2004) looked into the challenges of providing library services for distance education students. Three universities in Kenya were selected for the study. He commended the efforts of the universities in making provision for distance education learners and advocated collaboration between information personnel and those who design and implement distance education programmes. He however emphasized that distance education students needed adequate library services if they were to gain quality education

Mabawonku (2004:151-166) conducted a survey of library use in distance learning in three Nigerian universities. The study concluded that the universities studied did not adequately provide for the library needs of the students. Also in Nigeria, Aramide and Ayankola (2008:1) conducted a study into ICT application and utilization for distance and open learning. The study identified ICT facilities available for distance learning at the National Open University of Nigeria, the use they are put to and factors that hinder effective use of ICT in the university. The study in conclusion recommends the provision of adequate ICT infrastructure and training and re-training of the course facilitators in the university.

Furthermore, Boadi and Letsolo (2004:189-199) investigated the information needs and information seeking behaviour of distance learners at the Institute of Extra-Mural studies in Lesotho. They reported that the students' sources of information were colleagues, personal collections and family members. They use the on-campus library resources less because access to them is not easy.

Lastly, on the African scene, Oladokun and Aina (2009:43-50) looked into the library and information needs and barriers to the use of information sources by continuing education students at the University of Botswana. Their study aimed at identifying the library and information needs of the part-time evening students; establishing the computing and information skills of the part-time evening students. The study found that the major areas of information needs of the respondents are related to course of study, job opportunities, career development and further education. The study also found that the university library does not adequately cater for the library and information needs of the students. The study however recommends that the University of Botswana library should ask for space in the local public libraries, and that school libraries keep some materials for the distance learning students' use.

Information Technology (IT) plays crucial roles in providing library and information service to part-time/distance learning students. Gopakumar and Baradol (2009: 61) submitted that:

> The web opens new windows of opportunity to provide information support to distance learners. Electronic documents can be made available anywhere and anytime those two computers can connect. What makes this possible is the ubiquitous World Wide Web. With the technology of the Web, library documents can be viewed and printed by any person who has a web connected computer, whether that person lives nearby or in another distant location.

Furthermore, e-mail makes it easy to contact anybody at anytime in the world in few seconds.

In an earlier study conducted by Neimi, Ehrard, and Neeley (1998:20), they concluded that:

> What distance learners expect of libraries is the ability to search periodical indexes, abstracts, Compact Disc Read-Only-Memory (CD-ROMs) and bibliographic services such as the Educational Resources Information Centre (ERIC); do electronic book check out and renewal over the telephone (toll free); deliver photocopies, the results of literature searches; internally track and deliver all inter library loan services; and establish an electronic feedback system.

Some library and information services that can be offered to the part-time distance learners identified by Gopakumar and Baradol (2009) are:
- Library websites as a service point
- Online Public Access Catalogue (OPAC)
- Document delivery through regional study centres
- Electronic reference
- Access to e-journals
- E-Reserve
- Information literacy
- Online reference sources.

Empirical studies on IT and distance learning have revealed that distance students were following the same trends that had been observed in the traditional population. These are changes in part-time students' usage pattern which now favour the use of electronic resources, the Internet in particular (Thompson, 2007:7). Kelley and Orr (2004:175-191) also noted that:

> The technologies may change but, at the same time, students overwhelmingly prefer to have instruction delivered in a format that is accessible off-campus and offers them flexibility in when they receive instruction.

Also, Mclean and Dew (2004:265-303) found that electronic resources were favoured over instruction. Their reasons for this may not be unconnected with the advantages of e-resources postulated by Lee (2002). These advantages are:
- Speed of access to the latest information
- Ability to incorporate multimedia elements
- Quick searching
- Linking from and to other sources (hypertext capability)
- Security (no fear of loss)
- Multi-user capability
- Downloading and printing the article is very easy.

Liu and Yang (2004:24-35) conducted a survey of graduate students in distance learning regarding their use of information resources. The study specifically focuses on the factors that lead to information resource selection. The study found that the respondents overwhelmingly used the Internet as their primary source of information and cited speed as their number one concern in selecting a primary information source.

Research methodology

This study employs the survey method to investigate the information needs of sandwich and part-time students of Olabisi Onabanjo University (OOU) and Tai Solarin University of Education (TASUED). The two universities are owned by the Ogun State Government, Nigeria. They are located about 30km away from each other. OOU is a conventional university offering courses in arts, education, science, social sciences, engineering and technology, agricultural sciences, law and medicine. TASUED on the other hand is a specialized university. It offers arts, sciences, social sciences, technology, agriculture, and vocational education.

By the 2008/2009 academic session, the total population of the category of students in focus (part-time/sandwich) in OOU is 9,617 (estimate); and 7,300 in TASUED, totaling 16,917 students. A proportional sampling method was used to select 30% of the students in each of the universities. As such, 5, 075 students, (OOU 2885, and TASUED 2,190) were selected as population sample.

Questionnaire was the main instrument used to gather data from the population sample. 5,075 copies of the questionnaire were produced and randomly administered to the respondents in the universities. The exercise lasted 20 working days. Descriptive statistics were used to analyze the data collected through the questionnaire. The rate of response to the questionnaire was encouraging; 4,999 copies of the questionnaire were duly completed and returned. This figure represents 98.5% of the total copies administered. Breakdown of this figure shows that 2,737 (55%), and 2,262 (45%) responses were received from OOU and TASUED respectively.

Results and discussions

Analysis of the demographic data of the respondents revealed that 2,627 respondents (52.50%) are male and 2,372 (47.50%) are female. Their age distribution ranges from 20-59 years. Specifically, the majority, 2,043 respondents (40.87%), are between 25-39 years; 1,670 respondents (33.41%) fall within 20-24 years age group; 976 respondents (19.52%) are between 40-44 years; and the remaining 310 (6.20%) are over 44 years. These findings indicate that sandwich/part-time courses are being undertaken by both male and female students, a majority of whom are mature

candidates between age 25-39. However the programme also attracts younger candidates. (See Tables 1 & 2 and figure 1 & 2).

Table 1 Distribution of respondents by sex (N = 4999)

Sex	Frequency	Percentage
Male	2627	52.50
Female	2372	47.50
Total	4999	100

Table 2 Distribution of the respondents by age group(N = 4999)

Age Group	Frequency	Percentage
20 - 24	1670	33.41
25 - 39	2043	40.87
40 - 44	976	19.52
45 - 59	310	6.20
Total	4999	100
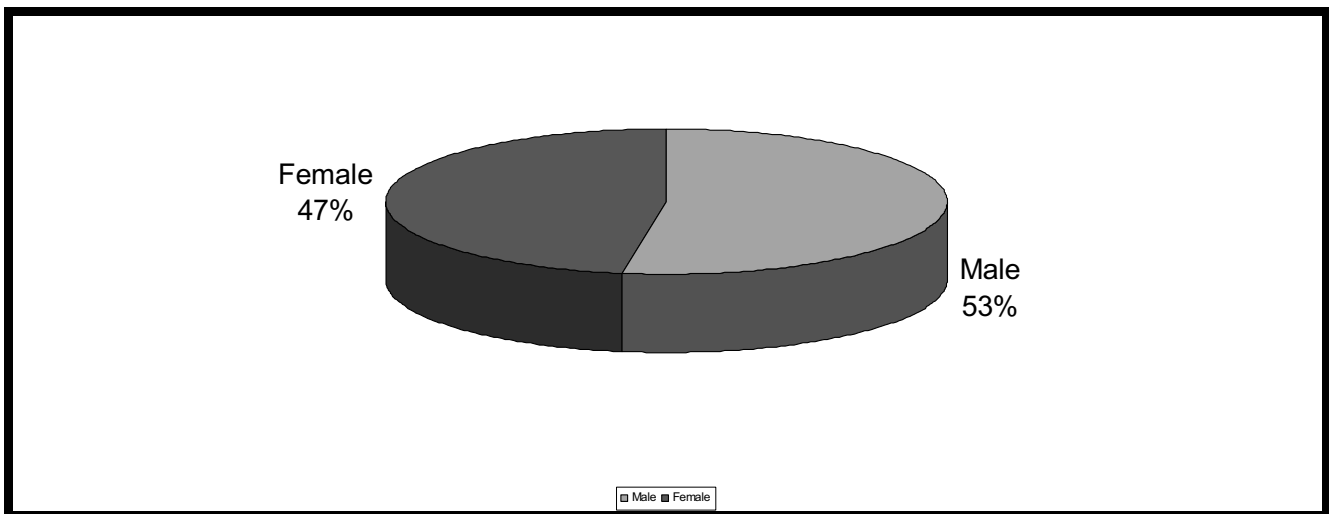
Figure 1 Pie chart showing the distribution of the respondents by sex

The respondents' modes of study are mainly sandwich (during vacation) and weekend programmes. Sandwich candidates are chiefly primary and secondary school teachers who use their holidays for further studies. Weekend programme candidates are workers and those respondents who fall between age 20-24 years. This latter group chose weekend programmes due for one reason or the other. Also, the respondents' level of studies ranges from 100 to 600. Part-time/ sandwich candidates spend a year more than their counterparts on the full-time programme. That is, a 4-year programme at full-time level will take 5 years part-time. From the data gathered, the majority of the respondents (1,300 representing 26%) are in the 400 level; 20.44% are in the 300 level. Levels of study of other respondents are 100 levels: 720 students, 200 level: 811 students (16.220%), 500 level: 833 students (6.26%).
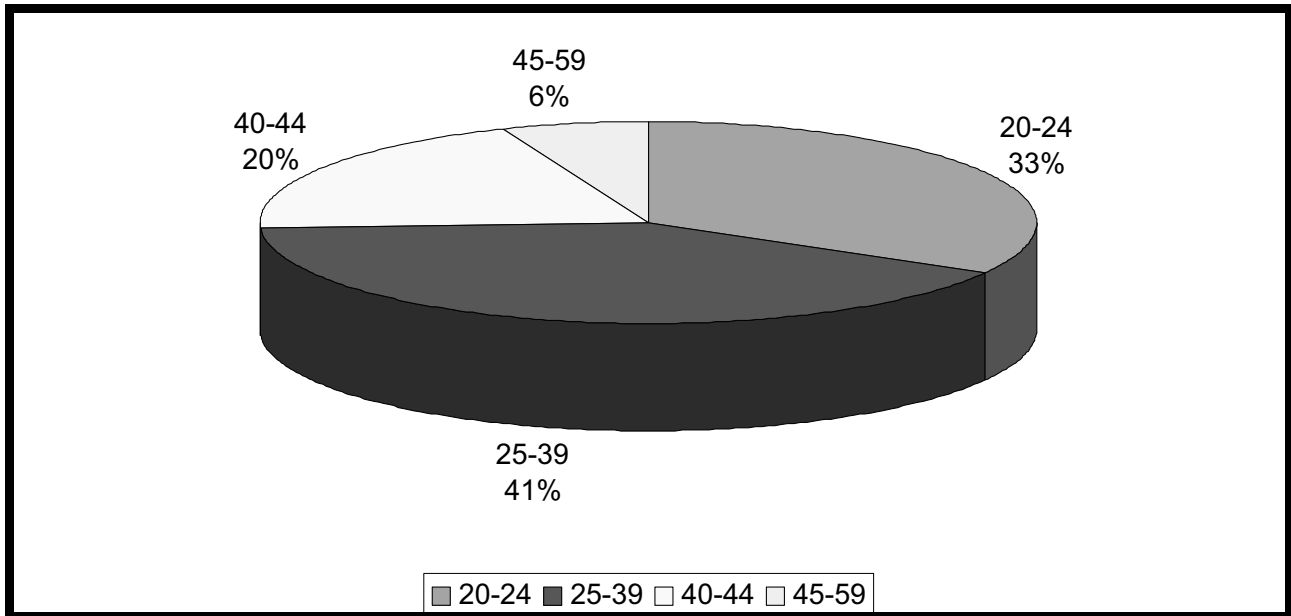
Figure 2 Pie chart showing the distribution of respondents by age group

Table 3 Distribution of respondents by mode of studies (N = 4999)

Mode	Frequency	Percentage
Vacations (sandwich	1720	34.41
Weekends (part-time)	3279	65.59
Evening (part-time)	-	-
Total	4999	100

Table 4 Distribution of respondents by level of studies (N = 4999)

Level	Frequency	Percentage
100	720	14.40
200	811	16.22
300	1022	20.44
400	1300	26.00
500	833	16.62
600	313	6.26
Total	4999	100

Furthermore, their courses of study cut across disciplines in the Arts, Agriculture, Education, Science, Social Science, and Technical Education. Engineering and Technology, Law, Medical sciences and Pharmaceutical sciences are left out. These

courses are not available on a part-time basis in the universities. See Table 5 for the distribution of the respondents by discipline. Their reasons for opting to pursue their choice course on part-time/sandwich basis were as follows:

- Job demand/constraints (3,009 respondents, 60.19%)
- Inability to secure full-time studies (1036 respondents, 20.83%)
- Marriage demand/constraints (845 respondents, 16.80%)
- Flexibility of part-time/sandwich programmes (109 respondents, 2.18%).

Table 5 Distribution of respondents by disciplines (N = 4999)

Discipline	Frequency	Percentage
Arts	509	10.18
Education/Applied Education	728	14.56
Engineering & technology	-	-
Agricultural Sciences	318	6.36
Law	-	-
Medical sciences	-	-
Sciences	672	13.44
Social sciences	1037	20.74
Management sciences	1376	27.52
Vocational and technical education	359	7.20
Total	4999	100

Table 6 Respondents' reasons for opting for part-time/sandwich programme (N = 4999)

Reason	Frequency	Percentage
Marriage demands/constraints	845	16.80
Job demands/constraints	3,009	60.19
Inability to secure full-time studies	1,036	20.83
Flexibility of part-time/sandwich programmes	109	2.18
Desire for higher education	-	-
Total	4999	100

Table 7 Library and information resources known to the respondents (N = 4999)

Resources	Frequency	Percentage
Reference sources	4999	100
Textbooks/monographs	4999	100
Serials publications	4999	100
Audio-visual resources	589	11.78
Electronic resources	2,312	46.26
Internet facilities	4999	100
Reprographic facilities	4999	100

An attempt was made in this study to determine the information sources known to the respondents. Analysis of their responses revealed multiple responses; the respondents ticked more than one option. However, their responses also revealed that they are quite conversant with library resources. (See Table 7). Their information format preferences show that they prefer information sources in both print and electronic formats. 1,978 respondents (39.57%) attested to this. 2,041 respondents (40.83%) prefer printed resources only, and 980 respondents requested electronic/audio-visual resources only (see Table 8).

Table 8 Respondents information sources format preference (N = 4999)

Format	Frequency	Percentage
Printed resources only	2,041	40.83
Electronic/AV resources only	980	19.60
Both printed/electronic/AV Resources	1978	39.57
Total	4999	100

Table 9 Information needs of the respondents (N = 4999)

Information Needs	Frequency	Percentage
Information on their course of studies	4999	100
Information on health, politics, economy, trade and commerce	4,951	99.04
Information on career development and job opportunities	4999	100
Information on academic development and scholarship	3,692	73.85
Information on self development and problem solving	3,886	77.74
Information relating to professions and professional activities	4,712	94.26
Information on current and issues	3,009	60.19

Table 10 Impediments to utilization of library resources and facilities (N = 4999)

Impediments	Frequency	Percentage
Inadequate library facilities	1259	25.20
Paucity of desired resources	1,054	21.08
Lack of time due to the intensive nature of the programmes	1,099	21.98
Inadequate library use skill	344	6.88
Absence of electronic resources in the libraries collection	589	11.78
Heavy reliance on lecture/study packs provided by the universities	654	13.08
Total	4999	100

Table 11 Information searching and ICT skills possession by the respondents (N = 4999)

Skill	Frequency	Percentage
Excellent	-	-
Good	980	19.60
Fair	2,096	41.93
Poor	1923	38.47
Desire for higher education	-	-
Total	**4999**	**100**

The information needs of the respondents are diverse, and vary from information on their course of study, career development, to information on current affairs and politics (see Table 9). However, the respondents' views on the extent to which their university libraries provide for their information needs reveal a needy state. From the researcher's views and judgement, library services for the sandwich/part-time students of the institutions are less than adequate, and their services below expectations. The situation in OOU is a bit better than that of TASUED. OOU has two scantly stocked libraries to provide for part-time/sandwich students at two study centres (Ijebu-Ode and Ijebu-Igbo) TASUED has none for them, whereas it has 4 study centres for its students. However, the institution expects the students to visit its main campus library for their information needs. Also, while OOU has six other libraries students can use, TAUSED has only one, its main library.

There are other impediments to the respondents meeting their information needs, and to the utilization of library and information resources. These impediments in order of priority, among others, are:

- Inadequate library facilities (1259 respondents, 25.20%),
- Lack of time due to the intensive nature of the programme (1099 respondents, 21.98%),
- Paucity of desired resources (1054 respondents, 21.08%), and;
- Reliance on study packs/materials. (654.13.08%) (see Table 10).

The study in conclusion sought to determine the ICT skills and information searching abilities of the respondents. The majority, 2096 respondents (41.93%), rated themselves fair. 1923 respondents (38.47%) considered themselves poor, and only 980 respondents thought they are good (see Table 11).

Conclusion and recommendations

Based on this study's findings, sandwich/part-time students represent both sexes, they are of 20-59 years age range, and they have reasons for undertaking part-time/sandwich academic programmes. Among these reasons are job demand/constraints, and flexibility of the programme. Part-time/sandwich students' courses of study include arts, social sciences, sciences, and applied sciences; and their information needs relate mainly to their respective disciplines, and other political and economic issues.

They are quite aware of the library and its resources to meet their information needs. However, the libraries and their services, in their judgement, fall short of their expectations. Other impediments to the respondents' information needs are inadequate library facilities and reliance on study packs provided by the institutions. Absence of ICT and information searching skills among the students also account for their problems in accessing information. This has resulted in their inability to use electronic resources available through the Internet, and to search their libraries for information sources.

Arising from this conclusion, the following recommendations are proffered:

- The University should recognize the rights of the students to access accurate information in desirable formats. As such, the universities should make library services available to the students in their various study centres. Also, the universities can enter into some arrangements with public and secondary school libraries within their domain for space to stock tertiary texts for the benefits of part-time/sandwich students.
- The students' ICT and library use skills can be enhanced through the provision of adequate practical training. The training will make them information literate, and inculcate the habits of effective use of library resources.
- Acquisitions of or subscription to electronic resources and provision of training to students on how to use them can be adopted by the universities. Electronic resources due to their peculiar advantage over print resources, will go a long way in providing for the information needs of the students. Also the problem of paucity of desired information sources will be drastically taken care of. The students, with the appropriate access codes, can make use of the e-resources in their respective homes, offices, etc.
- In order to encourage library use and exposure of sandwich/part-time students to varieties of information, the study packs provided by the school should be reviewed. The packs should contain bibliographies of relevant sources, assignments that can make the students visit libraries, and the packs should not answer review questions.
- Provision of bookshop services at reduced prices. The universities can consider these for their study centres. Greater availability of textbooks and information sources to the students shall to some extent assist in meeting their information needs and at the same time generate some income for the universities.

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Polygamy (polyandry & polygyny): Yes or No?

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This paper discusses polygamy in the light of the Bible and the Constitution of the Republic of South Africa (Act 108 of 1996). A careful reading of the context (lexical-syntactical analysis) and the broader context (historical-cultural background) of especially the Old Testament reveals that polygyny was not prohibited during ancient times, but was an acceptable practice within Israelite/Jewish communities. Although the practice of polygyny can be criticised, the validity of this belief and/or custom cannot and must not be denied on Biblical grounds. Act 108 of 1996 (section 9.3), dealing with the Bill of Rights of every South African, explicitly states that the state may not unfairly discriminate against anyone inter alia because of their religion, belief, custom, or culture. I recommend that believers/churches must respect those who believe that this practice is from God, and must stop overemphasising monogamy as the only valid marital/cohabitation custom. The Biblical authors, and by implication those drawing up the Constitution, have given everyone the freedom to choose for themselves how many wives they may have. Although polyandry is not mentioned in the Bible, the practice of this belief/custom also cannot be denied. Women have the freedom to practise what they believe is the best for them in their particular situation. Like polygyny, the practising of polyandry cannot be denied on legal grounds (cf. Act 108 of 1996, section 9.3) when it forms part of a person's religion, belief, or custom.

Keywords: Poligamy, polyandry, polygyny, old testament, South Africa

Introduction

Michael Rhum wrote in *The Dictionary of Anthropology* in 1997 that polygamy is the institution of plural marriage that permits individuals to have more than one spouse. It encompasses both polyandry (to have many men/husbands) and polygyny (to have many women/wives) (Rhum 1997:366). While polygyny was an oriental custom during the time of the Bible, Wright and Thompson (1980, Vol. 2:954-955) are of the opinion that, on economic grounds, it was probably found more among the well-to-do than among ordinary people. In Deuteronomy 17:17, for example, the Hebrew kings are warned against having too many wives, because, according to the immediate context it is pictured that many horses, women, silver and gold may lead a king away from Jahwe.

Polygamy in the Old Testament

There are many examples in the Old Testament of men who took more than one wife. No matter how one would like to explain this institution, custom or socially-accepted tradition, by referring to a second wife, concubine or female slave, the fact remains that polygamy was an acceptable and ordinary custom – something that cannot and must not denied on linguistic, exegetical, theological, archaeological, historical, and cultural-anthropological grounds.

According to the Genesis narrative, Lamech (Gen. 4:19), who was the great great grandson of Cain, was the first to take two wives, namely Ada and Silla. Cotextually, just as Eve became pregnant and gave birth to Cain, and said, "With the help of the Lord I have brought forth a man", so Ada and Silla, could, by implication, say the same, when they bore Lamech three sons and one daughter (Gen. 4:1-2, 19-22). One must not think that Lamech was bad because he was a family member of Cain who had murdered Abel, his brother. The Genesis narrator did not condemn Lamech's behaviour in taking two wives.

In fact, in this story it is pictured that Lamech's three sons respectively became the leaders of those living in tents, raising livestock, those playing musical instruments, and those who forged all kinds of tools out of bronze and iron. Under the *gratia Dei* these children were blessed; blessed, because their father and two mothers were blessed by God, the Creator of life (Gen. 4:20-22). This clearly indicates that the narrator did not imply that God was against this practice.

The Hebrew patriarch and father of faith, Abram, who later became Abraham, also had more than one wife. When his first wife Sarai was barren, he followed her advice and took Hagar, the Egyptian maidservant (Gen. 16:2-3). The text says "… she (Sarai) gave her (Hagar) to him (Abram) to be his wife." The Hebrew phrase " le isj-sjah" and the immediate lexical-syntactical context indicates that Abraham took her "to be his wife." The text does not say that he just took her to have a son, but he took her "to be his wife." As a result of this, he got a son, Ishmael, the forefather of the Arabs.

Ishmael was born 11 years after Abraham received the promise from God that he would have a child (Gen. 12:1-4; 15:5; 16:16). Abraham was 86 years old when Hagar bore Ishmael to him. When Sarai bore Isaac, he was 100 years old

(cf. Gen. 21:5). This means that Hagar stayed with Abraham, and he took care of her, for at least 14 years before she was sent away into the desert, by Abraham's first wife, Sarai (Gen. 21:9-21). But even then, the Genesis narrator tells us in a compassionate way how the *providential Dei* has worked and how God has made provision for her and her son.

Although the author/s does/do not tell us if Hagar again returned to Abraham, Genesis 25:1 says that he again took a wife, after Sarah's death. Keturah bore him six sons. Who can say that Abraham's eight children were not the result of a sexually enjoyable and socially-accepted and sharing-caring relationship, within the framework of a polygamous marriage? Abraham's grandson, Jacob, also joined the custom of Laban, an Aramean, and married two wives.

Jacob first married Leah, whom he did not prefer, and then his first choice, Rachel (Gen. 29:16-30). In fact, Jacob worked an additional seven years for Rachel after he already had received Leah. He also received Bilhah and Zilpah, Rachel's and Leah's servants, as wives, when Rachel and Leah wanted him to have more children. The text explicitly says "… that Jacob received Bilhah and Zilpah as wives" (Gen. 30:4 & 9). The Hebrew phrase "wat-tit-ten-lo le'-ish-sha" without doubt indicates that Jacob received or took Bilhah and Zilpah "to be his wives".

Although Rachel was barren and gave Bilhah to her husband in order to have a child through her, this Biblical example underlines the existence of the well-known ancient custom of taking more than one wife. Since children were important to carry on the family name, a childless wife might allow her husband to have children through her slave. This was legal in civilized Mesopotamia. For example, King Hammurabi, the sixth of 11 kings in the old Babylonian or Amorite dynasty, who lived approximately 1728 to 1686 BC, has recorded it in what is now the well-known Code of Hammurabi (comp. rule 144-147, Meek 1995:163 & 172).

Esau had four wives (Gen. 36:2-3 & 28:89-9; 36:6) and Moses, the great Israelite leader, had more than one wife (Ex. 2:21; Num. 12:1). Exodus 2:21 talks of his wife, Zipporah, and in Numbers 12:1, the author/s mention/s that "Miriam and Aaron began to talk against Moses because of his Cushite wife, for he had married a Cushite." This Cushite lady was probably from North-Africa (present-day Ethiopia or Southern Egypt) or from the southern parts of Saudi-Arabia. As we read nowhere in the Pentateuch, or get the impression that Zipporah has died before he took the Cushite woman, it seems safe to conclude that she was his second wife; another example of a polygamous relationship.

As mentioned earlier, Deuteronomy 17:17 states that the Israelite king to be appointed in Canaan must not be a man with many Egyptian horses, wives, silver and gold. The reason is that his heart must not be led astray. Deuteronomy 20:14 says the Israelites, during times of war, could "obtain" (the Hebrew word "ta-booz" literally means "seize" or "rob") women and children for them. The Septuagint translated the Hebrew plural words for "the women" ("han-nash-shim") in verse 14 with the plural words, which clearly indicate that the Israelites were allowed more than one wife at a time.

While Deuteronomy 24: 5 implies that married Israelite men normally went to make war, Numbers 1:45 indicates that they were men above 20 years of age. This means that they were basically married men who went to war and were allowed to obtain additional wives and children if they wanted. Deuteronomy 21:10-14 also states that when the Israelites went out to fight against their enemies and they noticed beautiful women among the captives, and were attracted to them, then they could take them home as wives. The immediate context further specifically describes what an Israelite man must do in order to keep this captive woman as his wife. The text even says that he can let her go wherever she wished. This example further emphasizes the freedom of choice that existed, according to the Biblical narrators, during ancient Israelite times, when it came to marriage and practices of cohabitation.

Deuteronomy 21:15 explicitly says that "if" (the Hebrew conditional particle "ki") is used), someone has two wives, one that he loves and one that he does not love, then he must not give the rights of the firstborn to the son of the wife he loves, in preference to his actual firstborn, the son of the wife he does not love. He must acknowledges the son of his unloved wife as the first born, by giving him a double share of all he has, because this son is the first sign of his father's strength, and the right of the firstborn belongs to him. This text is a very clear and explicit reference to polygamy in the Old Testament.

Exodus 21:1-11 further indicate that when a master has given a woman to his slave, the woman belonged to the master, except, by implication, when the slave has decided to stay on in the service of his master, after six years of service. Verse 7 further says that a man could sell his daughter as a servant – a clear indication that women were regarded at some time in ancient patriarchal Israel as property. This fact further illustrates the easiness for a man to obtain more wives and to stand in a polygamous relationship. I am also of the opinion that because it was easy to obtain a wife and to multiply wives if one only could afford them, is one reason it was so easy to divorce. It was easy to divorce because it was easy to marry (Deut. 24:1).

The well-known passage in Deuteronomy 25:5-10, dealing with Levirate-marriages ("Levir" is the Latin term for "brother-in-law"), where an Israelite man must take the wife of his deceased brother in order to beget a son to carry on

the name of the deceased in Israel, is yet another example that underlines the existence of socially-accepted customs that are part and parcel of polygamous practices.

Judges 8:30 says that Gideon has 70 sons because, the narrator narrated, that he had many wives. The Hebrew phrase "ki nash-shim rab-boot ha-ju loo" literally means "because there were many women for him." Koehler and Baumgartner (1958:639) in their classic Hebrew lexicon, *Lexicon in Veteris Testamenti* Libros, correctly translate "nashim" with "Frauen" (women), while the Septuagint reads οτι γυναικες πολλαι ησαν αντω which is the Greek equivalent for the Hebrew words of Ben Asher's and the Massoretic text "ki nash-shim rab-boot ha-ju loo" as reflected in *Biblia Hebraica Stuttgartensia*. These words truly reflect the socially acceptable and well-known ancient custom of polygamy in ancient Israel during the times of the Judges.

Another judge or Israelite leader, Jair (Judg. 10:4) had 30 sons who rode 30 donkeys and ruled over 30 towns. It is interesting to note that the 30 sons are mentioned, and especially the 30 donkeys, and not the wives of Jair, who certainly were responsible to bring them into the world and to teach them how to drive and to rule their 30 towns. The book Judges further indicates that another judge, Ebsan (Judges 12:8-9) also had 30 sons and 30 daughters, while another judge, Abdon, had 40 sons (Judges 12:13-14). This number of sons and daughter clearly indicates the presence of many wives, that again indicates the well-known socially-accepted practice of polygamy.

These remarks in the Bible clearly underline the existence of the customary and legal right to have more than one wife if one wishes to do so. After the decisions of the Israelites not to give their daughters to the Benjaminites (Judg. 21:1-25), because they have raped the concubine of a Levite (Judg. 19-20), this tribe went to Shiloh and each man caught himself a wife, because the narrator tells us that "they did not get wives for them during the war" Judg. 21:20-23).

According to 1 Samuel 1:1-2, Elkana had two wives, Hannah and Peninnah. Literally, "we-loo shet-tee nash-shim" (Hebrew: "There were two wives for him"). Hannah was the mother of Samuel whom God had sent to anoint the first king of Israel, named Saul. Samuel, in other words, in his early years, before going to the temple to serve under Eli the priest, grew up in a polygamous environment. The first king of Israel, king Saul, is pictured as having more than one wife. 2 Samuel 3:7 also talks of Rizpah (literally "Rits-pah"), his concubine, which further indicates the reality of polygamous relations during ancient times.

According to 2 Samuel 3:2-5, well-known king, king David took and had six wives, and when he had fled away from his son Absalom, he had left 10 concubines behind (cf. 2 Sam. 15:16). After the death of Uriah the Hetite, the text in 2 Samuel 12:7-8 tells that God said through the prophet Nathan to David that he (that is "God") gave the house of his master (that is, Saul) to him, and the wives of his master into his lap, as well as the house of Israel and Juda, and if it was not enough, he would have added more such things. It is clear that this particular text is not against polygyny.

Solomon, the great king of Israel, has 1000 wives (1 Kings 11:1-3). 1 Kings 11:1 says that he loved many foreign women. He had 700 wives and 300 concubines. The practice or custom of taking more than one wife was not wrong in itself, but what was wrong, was that he loved them more than the God of Israel, and he also allowed them to bring their gods into Israelite territory.

I am also of the opinion that the reference in 2 Chronicles 28;8 which states that the Israelites had captured 200 000 of their brothers, women, sons and daught, and brought them to Samaria, in the time of king Agas, have polygamous undertones (cf. Green 1976:1203). Although Esra 9:2 and 10:2 only talk of the foreign women that the Israelites wrongfully married, because, by implication, their different religious beliefs that were wrong, it is not impossible that some Israelites also could have taken more than one wife – again indicating the acceptable social custom of polygyny in ancient Israel.

Polygamy in the intertestamental period

While polygamy was an undeniable fact and a socially acceptable custom or institution during Old Testament times, the picture during the intertestamental period does not look different. According to Flavius Josephus (Antiquities of Jewish Wars 17.19), Herod the Great (37-4 BC) had nine wives at one time.

Papyrus discoveries in Egypt (cf. Hunt & Edgar 1970:ix) without doubt imply the existence of polygyny. The earliest dated Greek papyrus so far recovered is a marriage contract for the year 311 BC, between Heraclides and Demetria. This contract is part of the Elephantini papyri (I, II, 1-18), as published by O. Rubensohn. Here the contract explicitly states that "It shall not be lawful for Heraclides to bring home another wife (γυναικα αλλην) in insult of Demetria nor to have children by another woman nor to do any evil against Demetria on any pretext" (Hunt & Edgar 1970:3). This contract explicitly specifies that there must be no other wife – the reason is that it was a normal custom in Egypt (and in the Jewish communities in Egypt and elsewhere) for men, to bring in more than one wife, if they wanted to.

In another marriage contract, between Philiscus and Apollonia, dated 92 BC, as part of the Tebtunis papyri (nr. 104) by B.P. Grenfell, A.S. Hunt, J.G. Smyly, and E.J. Goodspeed, it is also recorded that "It shall not be lawful for Philiscus to bring

in another wife (γυναικα αλλην) besides Apollonia, nor to keep a concubine (παλλκην) or boy (παιδικον), nor to have children by another woman (εξ αλλης γυναικος) while Appollonia lives" (Hunt & Edgar 1970:7).

In the marriage contract between Thermion and Appollonius, 13 BC, Appollonius is legally instructed not to ill-treat Thermion, nor cast her out, nor insult her, nor bring in another wife (μηδ αλλην γυναικαν επισαγεν) (cf. Papyrus 1052: Berlin: Griechische Urkunden – Hunt & Edgar 1970:11). It is clear that these marriage contracts explicitly stipulated that the bringing in of another wife into the marriage relationship is prohibited.

The above mentioned contracts are all typical examples of contracts in which polygyny *inter alia* is excluded in a deliberate way. A study of some of the Greek papyrological findings indicates that polygyny, just like monogamy, as stipulated in these contracts, during this time-period, was something done out of one's own free will. The contracts further reveal that the rights for divorce and the conditions for divorce were also explicitly given before any marriage took place. Everything is based on the free will of both parties, for example, in Papyrus Tebtunis, number 104, it says that "If Appollonia chooses of her own will to separate from Philiscus" (cf. εαν δε Απολλωνια εκουσα βουληται απαλλασσεσθαι απο Φιλισκου – Hunt & Edgar 1970:9).

In a marriage contract dated 66 AD, that is already far into the New Testament period, in the 13th year of Nero Claudius Caesar Augustus Germanicus Imperator, between Chaeremon (a man of 34 years) and Thaisarion, a lady, it further becomes clear that everyone stands in a relationship through their own free will. Thaisarion had previously lived with Chaeremon as his wife, and they now wanted to marry. Then it was stipulated that "If on a difference arising between them, they separate from each other, whether Chaeremon sends Thaisarion away or she voluntarily (εκουσιως) leaves him ... (Hunt & Edgar 1970:15).

Not only do we find that the marriage contracts in the period just before the New Testament stipulate the way the future marriage must taken place, but we also see during the New Testament era that even matters pertaining to a possible divorce are spelled out. The emphasis in all these contracts, in my opinion, is on voluntary legal obedience (cf. e.g. Papyrus Oxyrynchus nr. 1273, a marriage contract of AD 260; a deed of divorce, 13 BC, Berlin Griechische Urkunden, nr. 1003 – Hunt & Edgar 1970:16-25).

Polygamy in the time of the New Testament

We do not have explicit references in the New Testament to polygamy, except for a possible reference in 1 Timothy 3:2 and Titus 1:6. 1 Timothy 3:1 says that "If someone desires to be an overseer, he desires a good job." The text then immediately states in verse 2: "An overseer, then, must be above reproach, the man of one woman, sober, orderly, someone who loves strangers, someone who is able to teach."

The Greek phrase μιας γυναικος ανδρα, "a man of one woman" refers in my opinion to the prohibition to having more than one wife. In other words, Paul advised Timothy and Titus to advise those who desired to become overseers not to be come involved in polygyny. It is important to note that this recommendation was not given to any believer, but only to those that desired/aspired to become an overseer.

During the time of the Apostle, what was right and wrong, what to do and not to do, basically depended on what Paul had received from God via subjective and anthropomorphic, unverifiable revelations, other believers, through personal knowledge and experiences, and also through a subjective and intuitive interpretation of the leading of the Holy Spirit, speaking through his conscience. Paul's conscience, in my opinion, was shaped by his earlier Jewish and Hellenistic education, the newly interpreted teachings and revelations of other Christians, and his perceiving and existential personal relationship with the Spirit of God.

This means, that Paul's advice to Timothy and Titus must practically not be seen in an absolute, rigid, legalistic, and prescriptive way, but the "what" of the text must be understood in the light of the "why." In other words, it is not only important to find out what Paul said, but more important to establish why he said it. His advice to the churches and to individuals was shaped by the specific circumstances in which he or the others found themselves, and as a result he advised and prescribed basically what I call situational ethics.

To be an overseer is not to have a certain "status" or "position of authority", in the first place. It means that you will do something. That is why he said in 1 Timothy 3:1 that if any man desires to be an overseer, he desires a fine job. The key words are καλου εργου επιθυμει – "He constantly actively desires an outwardly good job/work" – if I can stress the *aktionsartliche* meaning of the present tense, indicative, active, of the verb επιθυμεω. To be an overseer means that one has to work! There is no time for having more than one woman!

Contextually, to be "irreproachable", is to have one wife, to be sober, to be orderly, to love strangers (hospitable), and to be able to teach. The text also says that this man must be no drinker, no fighter, but gentle, uncontentious, free from the love of silver/money. Someone who manages his own household well, keeping his children under control with all dignity (cf. 1 Tim. 3:3-4).

If we erroneously read these verses in a Biblicist and fundamentalistic way, we will be forced to conclude that only elderly men, who already have children and their own households can qualify to become overseers. The same can be said of Titus 1:6 where Paul wrote that an overseer must be the husband of one wife, having children who believe, who are not accused of dissipation or rebellion. This again means the overseer is an elderly person, who has children, children who are grown-ups, children who believe, children who are not, for example, unbelieving rebellious teenagers.

Fundamentalistic thinking and reasoning will lead us into a cul-de-sac because we then forget that Paul's letters are occasional letters; letters that he specifically wrote to congregations from a specific place, at a specific time, to people, situated at a specific place, in order to address their specific needs and/or problems. In this letter he addressed Timothy, who lived in Ephesus (1 Tim. 1:3), *inter alia* to give advice or recommendations concerning the requirements of the overseers to those in the Ephesian congregation (cf. 1 Tim. 1:3 & 3:15).

According to the immediate context of 1 Timothy 3:5-6 it seems there were some new converts in Ephesus who wanted to become overseers but they could not manage their own households in accordance with the expectations of an exemplary lifestyle (cf. Paul's reference in verse 4 to του ιδιου οικου). Some of them were also converts (cf. the Greek words μη νεοφυτον). Drinking, fighting, the love of silver or money (cf. the words μη παροινον, μη πληκτην, αφιλαργυρον in 1 Tim. 3:3), the existence of many silversmiths like Demetrius who had made money by manufacturing silver shrines for the goddess Artemis or Diana (cf. Acts 19:24-28), the presence of the temple of Artemis or Diana, with probably hundreds of religiously dedicated female prostitutes who were going around to make followers of Artemis, as well as the many unhealthy false teachers, busy with their never-ending myths and genealogies (1 Tim. 1:4 uses the words μυθοις και γενεαλογιαις), were all matters that shaped Paul's thinking and led to his advice.

Why did Paul use the Greek phrase μιας γυναικος ανδρα, "a man of one woman", in 1 Timothy 3:2? Because of the practical situation at grass roots level in Ephesus. Because of the existing problems where those who wanted to become overseers could not manage their own households, could not successfully give direction to their own children, some involved in drinking, others fighting, others trying to make money, some brothers probably being confused by all the false teachings they had heard, and the existence of the temple of Diana/Artemis in Ephesus.

These situational matters, combined with his missionary zeal, his eschatological expectation, and his affective pastoral concern about the growth and edification of the congregation led Paul to write that an overseer must be μιας γυναικος ανδρα, a "man of one woman" (a literal translation of the Greek phrase). Paul did not want people to get involved in what we can call wordly affairs (cf. 1 Cor. 7:26-35). To look for more wives when you already have one, and when you already cannot control or manage your own household, practically means you are simply looking for further trouble. Therefore, an overseer "must be the man of one woman".

The same can be said about Titus 1:6. Paul left Titus on the island of Crete to straighten out what was left unfinished and to appoint elders in every town. The practical problems at grass roots level probably include, as far as I can reconstruct the broad historical-cultural context as we find it in the immediate textual context, dispersed Christians, spread all over the island, living in different towns (Tit. 1:5), false religious teachers (Tit. 1:9), who were probably Jews (Tit. 1:10, 14), idle gluttons, probably hellenistic Cretans, who love to drink, to fight, to pursue dishonest gain, and to talk about godly things, without setting a good example – people who are polluted in their minds and in their conscience (Tit. 1:15).

Because of these very important matters that weakened the Cretan church, as well as Paul's missionary zeal that took him away from Crete, probably to Macedonia (cf. Tit. 1:5), his eschatological expectation that Jesus could come at any moment (Tit 2:13), and the affective urgency and personal desire to straighten out all the problems at Crete, knowing that he needed Titus to come to him to the harbour city of Nicopolis in Macedonia (Tit. 2:13), are all matters that, in my opinion, had influenced and filtered Paul's thoughts in order to lead him to say what he said.

In globo, this means that Paul's remarks in 1 Timothy 3:2 and in Titus 1:6 that an overseer must be μιας γυναικος ανδρα, a man of one woman, were to discourage a man who wanted to become an overseer and who already had one woman from getting another one. In the light of the different and practical problems that the believers, especially Timothy and Titus, experienced in Ephesus and on the island of Crete at grass roots levels, and in the light of Paul's view of Jesus' imminent coming, and his missionary zeal, that left no room for any matter that had not directly to do with the work of the Lord, it is quite understandable that Paul could give this advice. Owing to the fact that he (an overseer) was an overseer, this meant that he had to work. Paul did not recommend that the acquiring of more women, when a man already had one, at that stage, would be beneficial to the believer who wanted to become an overseer.

This means that Paul's remarks must not be seen as practically prescriptive and a definite and absolute "no" to any polygamous practices. He recommended it only to those believers in Ephesus and Crete who desired to become overseers, and these recommendations were done in the light of the practical problems that existed in those congregations, and in the light of his eschatological expectation, his missionary zeal, and his pastoral affection. This means

that these verses today do not exclude any believer, even those who want to become overseers, of taking more than one wife.

Biblical arguments against polygyny

In the author's opinion there are no convincing, explicit, or direct arguments or thinking against polygyny in the Old or New Testaments. Those exclusively in favour of monogamy normally refers to Matthew 19:3-6 in order to emphasize that the Bible says that God has from the beginning created male and female and that the principle of monogamy is part of God's will, and can be traced back to the time of creation.

From a narrative-critical point of view Matthew places Jesus and his followers in the region of Judea, beyond the river Jordan (cf. Mt. 19:1), when the Pharisees had tested or confronted him by asking, "Is it lawful for a man to divorce his wife for any cause at all?" In Matthew the question concerning divorce is not like the one in Mark, trying to lure Jesus into a political confrontation, but to test him on a debatable point of Old Testament interpretation. This question was put in the framework of a Rabbinic debate, and suits Matthew's portrayal of Jesus as a Rabbi and a teacher. On this question, Matthew's "reconstructed Jesus" did not agree with the Rabbinic school of Rabbi Hillel, who believed that a man may divorce his wife for any reason, but, instead he opted in favour of Rabbi Shammai's argument, that it is only lawful in cases of adultery.

Matthew refers his readers to Genesis 2:24 where it is stated that "He (God) created them from the beginning, made them male and female", and also, "For this cause a man shall leave his father and mother, and shall cling to his wife, and the two shall become one flesh" (cf. Green 1976:6). Consequently, Matthew says, they are no longer two, but one flesh: what God has joined together, let no man separate. It is clear that Matthew's Jesus did not address polygamy, but the specific question, dealing with divorce as an element of infidelity.

Matthew's Jesus is here pictured as somebody who stands up for the rights of women who were treated in an unjust manner and who were subjected to the emotions of their husbands who so easily could write them a letter of divorce, in the light of the Jewish interpretation of Deuteronomy 24:1-4. Matthew's Jesus is here depicted as a man who protected the rights of the women in a patriarchal society.

Polyandry in the Bible

There are no direct or even indirect references in the Bible to polyandry, but the validity principle for this is I believe clear. If one accepts the existence of polygyny, and I have clearly indicated its existence through the textual references in the Bible, something that cannot be denied on linguistic, exegetical, and theological grounds, then, by implication, one also cannot deny the practice of polyandry as well. What is permissible for men is also permissible for women.

Polygamy and the Constitution of South Africa

Act 108 of 1996 (section 9.3), dealing with the Bill of Rights of South Africa citizens, explicitly states that:

> The state may not unfairly discriminate directly or indirectly against anyone on one or more grounds, including race, gender, sex, pregnancy, marital status, ethnic or social origin, colour, sexual orientation, age, disability, religion, conscience, belief, culture, language, birth.

This practically means that if a person wants to take more than one woman or man because of his/her religion, or his/her beliefs, or simply because he/she just wants to observe and/or follow their particular culture (with all its customs, laws, and traditions), then he/she is absolutely free to do so. The state (and by implication, every individual, church or religious group), may not directly or indirectly discriminate against anyone who does so.

In other words, in the case of President Jacob Zuma or King Goodwill Zwelithini, who each have more than one wife, they are not behaving in an immoral manner or sinning when they exercise their right to take more than one wife, based upon their tradition, belief or custom – it is simply in line of what one finds in the time of the Bible, in ancient Israel and in and around the Mediterranean area and during ancient times. The new Constitution also acknowledges this right, and this needs to be respected by those who do not want to practise this ancient right or tradition, simply because no person's belief, custom or tradition is inferior to any other custom, tradition or belief.

This basically means that every man or woman in South Africa has the freedom to choose as many women or men they want, and to marry, to cohabitate, or to stay with them as long as they want, if he/he has that particular belief/ opinion/conviction. The only thing that is prohibited by the Constitution, as part of section 16 (2a, 2b & 2c), dealing with "freedom of expression", is that nobody has the right to propagate war, to incite violence, or to advocate hatred, based on race, ethnicity, gender or religion. In other words, nobody must try to incite any person in order to cause harm (cf. Act 108 of 1996, section 16, par. 2, subsection a, b & c).

Concluding remarks

Throughout my paper I have indicated the existence of polygamous practices during ancient times. Although I grew up in a church and legal environment where monogamy was the law and where any white man could be thrown in prison if he had married more than one woman, I am of the opinion that, just as monogamy is regarded as an accepted practice, polygamy must also be regarded as an acceptable practice without regarding those who want to practise this right as people with low moral standards, sexually immoral or careless.

The reason for this is simple – one simply cannot twist the Old and New Testaments, history and ancient traditions, which have guided many other people in the past to have and to experience meaningful and satisfying relationships with those they have chosen. In the light of the Word of God, I cannot deny this socially acceptable practice that has given meaning, hope and direction to many great men and leaders of God who we regard today as men of faith.

Although I do not say that we must become zealous advocates of polygamy in South Africa, I strongly recommend that believers and churches respect those who believe that polygamy is from God and must stop overemphasizing monogamy as the only valid marital or cohabitation practice or custom. The Biblical authors, and by implication those drawing up the new Constitution, have given everyone the freedom to choose for themselves how many women or men they want.

Although many HIV-AIDS activists probably today will favour monogamy and will shout "abstinence and/or condoms" at the same time, the truth is that polygyny was practiced during Biblical times and there are no direct or sound indirect prescriptions that prohibit it. Despite erroneous perceptions, polygamy (polygyny and polyandry) does not automatically lead to the spreading of HIV-AIDS.

Although polyandry is not mentioned in the Bible, the practice of this belief/custom cannot be denied. Just as men today have the right in the light of their own free will to choose as many women as they want, so women have the freedom to practise what they believe is best for them in their particular situations. Like polygyny, the practice of polyandry cannot be denied on legal grounds, in the light of the Constitution, Act 108 of 1996 (section 9.3), when it forms part of a person's religion, belief or custom.

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Jesus, moral regeneration and crime in the Gospel of John

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A structural and text-immanent approach to the Gospel of John reveals that Jesus of Nazareth came to earth to do the will of God his Father and to take away the sins of the world. The author/s makes/make it clear that Jesus taught Nicodemus that one needs to be born again in order to enter the kingdom of God. To be born again means that one must be born out of water and Spirit, that is, through becoming a follower or disciple of Jesus Christ, one's life has to change. This change, also called regeneration, is, anthropologically-speaking, according to the rational-choice theory, a deliberate choice made by man to become a follower or disciple of Jesus and to do his Father's will. The disciples are not called upon to be like robbers and thieves, focused on the accumulation of earthly wealth, but to love one another. Although Jesus was crucified because of an allegation of high treason, a crime against the state, He instructed his followers to forgive others and to remain in His love. In terms of the explicatio-applicatio model, the intended kerygmatic message of John to his intended readers is clear: he wants all people, including criminals, to believe in Jesus and to follow Him, because, according to the Johannine author/s, when one follows Jesus, one does not commit crime, because one has been morally regenerated.

Keywords: Jesus, moral regeneration, gospel of St John, crime, South Africa

Introduction and problem

South Africa has shocking crime statistics – more than two million serious criminal cases have been opened at police stations around the country in the past financial book year (Ras, 2010a). This reality is a huge problem because people live in fear and overseas investors do not easily come to invest in our country to create much-needed jobs and wealth (Ras, 2009). This situation necessitates that every concerned individual needs to change the present state of affairs so that serious crime can be reduced drastically. I believe this can only happen if people decide not to do crime and to choose and follow good moral values like in the Bible.

Research approach

In this article the researcher follows a structural and text-immanent approach (Ras, 1996, pp. 17-19; Van Aarde, 1994, pp. 26-27; Van der Merwe, 1999, pp. 267, 282) to the ευαγγελιον κατα Ιωαννην (Gospel of John) in order to see what the Fourth Gospel has to say about Jesus, moral regeneration and crime. This research is not a philosophical attempt to speculate or an exposition of the structural and text-immanent approach – it only uses this approach to read the Gospel of John in order to see what the Greek text of the Gospel of John, through its lexical-syntactical structures, has to say about this topic (cf. Louw & Nida, 1988; Ras, 1996).

This approach to the Fourth Gospel reveals that Jesus of Nazareth came to earth to do the will of God his Father (cf. John 6:38) and to take away the sins of the world (cf. John 1:29). The doing of His Father's will is directly connected in this Gospel to the call to mankind to believe in God's Son (that is, Jesus), so that they can have ξωην αιωνιον ("eternal life" – John 3:15-16; 6:38-40; Westcott, 1924, pp. 54-55, 103). Eternal life is directly connected in the Gospel to regeneration (John 3:3-5).

According to John, John the Baptist, who was send παρα θεου ("from God" – John 1:6), has pointed out Jesus, who is the αμνος του θεου ("the Lamb of God" – John 1:29, 35-36) who will take away the αμαρτιαν ("sins of the world" – John 1:29; *Nestle-Aland* 1979). An in-depth look at the Gospel of John further reveals that followers of Jesus do not commit crime because they are born again. This practically means today that if a person is born again, he/she will not do crime. From a pisteological (believer's) point of view this again will lead to a reduction in the crime rate.

Nicodemus, the readers, and regeneration

From an anthropological-analytical perspective, John chapter three (starting at John 2:23 to 3:22) is the *locus classicus* of regeneration in the Fourth Gospel (Ras, 1987). In a concise but very powerful textual narrative the author depicts a conversation that took place between Jesus, the Son of God, and Nicodemus, who is described as εκ των

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Φαρισαιων…αρΧων των Ιουδαιων…ο διδασκαλος του Ισραελ ("out of the Pharisees … a ruler of the Jews … the teacher of Israel" – John 3:1, 10; *Nestle-Aland*, 1979).

What stands out in this passage is that Nicodemus is depicted as *the* teacher (ο διδασκα-λος) of Israel (του Ισραελ) – not just a teacher, but *the* teacher – in contemporary language, *the* teacher *par excellence*, like an academic professor in Jewish historical studies and literature. It is also depicted in John chapter three that this Nicodemus was representing the Pharisees and that he was sent to Jesus on their behalf (John 3:1-2, 7, 11-12; 7:46-52; Duvenhage, s.a., pp. 154-161).

Lenski (1961, pp. 228-229) pointed out that Nicodemus was a member of the Sanhedrin. This body consisted of seventy top Jewish members that were regarded as the highest religio-political authority of the Jews (Duvenhage, s.a., pp. 145-1 Within this body, Nicodemus was regarded as one of the best, the best of the best, in other words, simply outstanding (Ras, 1987; 2010a).

The Johannine author/s states/state that it was *this* Nicodemus who had originally been confronted and challenged by Jesus through His (Jesus's) thought-provoking remark that no man can enter into την βασιλειαν του θεου ("the kingdom of God – John 3:5) except/unless he/she is γεννηθη ανωθεν ("born again" – John 3:3), more specifically "born" εκ υδατος και πνευματος ("out of water and Spirit" – John 3:5; Ras, 1987; Westcott, 1924, pp. 49-50).

According to the immediate and remote context (lexical-syntactical textual context – John 1:6-52; 2:23-4:2), γεννηθη ανωθεν or regeneration refers, anthropologically-speaking, according to the rational-choice theory, to the deliberate choice, made by man, to become a follower or disciple of Jesus and to do his Father's will (John 1:35-37, 44; 6:38-40; 7:37; 8:12, 28; 10:7-9, 16, 27; 12:26, 46; 15:8, 16-17; 20:21-23, 30-31; 21:22; Ras, 1987).

John's intended/implied reader audience, the actual first (historical) readers of this Gospel, consisting probably of Jewish and Hellenistic elements (Lombard, 1998, p. 498), as well as the modern readers, us, are confronted and challenged by this narrative (Ras, 2010a). The rhetoric of the text confronts contemporary readers to visualize this conversation, to listen to the textual voices, to think, and to also make a decision – in short, through the Gospel, we are confronted through the text with the Master's voice, to make a choice, the right choice, and that is, to become a believer, a follower, a μαθητης Ιησου, a disciple of Jesus (cf. John 1:12, 37, 43; 8:31; 10:27).

From an etymological point of view, to be a μαθητης means someone has become a student or learner of Jesus. Students or learners in ancient times followed their Masters and observed their words and deeds. Through active following and also through typical participant-observation ("experiential learning", often with the implication of reflection) they later broadened their knowledge and insight and accumulated the necessary wisdom and practical skills to cope with life and all its challenges in a multifaceted way (Ras, 2010a). The Hebrew word רמל ("lamad", "learn") forms the *Grundbedeutung* of the Greek word μαθητης as used by the Fourth Gospel's author/s (Abbott-Smith, 1977, pp. 275, 277; Arndt & Gingrich, 1975, pp. 486-487; Koehler & Baumgartner, 1958, pp. 482-483; Louw, Nida, Smith & Munson, 1988, Vol. 1, pp. 327-328, 471).

Discipleship and regeneration

Discipleship during the time of John the Baptist, Jesus, and the early church, meant that people deliberately, in line with the rational-choice theory, made the decision to follow Jesus and then actually followed him physically and spiritually. From a pragmatic point of view, according to John, initiation started visibly with baptism (John 1:7, 25-28, 35-37, 43-44; 3:5, 11, 22-23, 32; 4:1-2; Ras, 1987; Dods, 1979, p. 713).

Although discipleship had started with the decision to follow Jesus and to believe in Him, true faith is manifested through the entering of the baptismal waters, depicting the follow-ing of the Baptist, and/or Jesus. The expression εκ υδατος και πνευματος ("out of water and spirit" – John 3:5) refers to this reality (Arndt & Gingrich, 1975, p. 840; Lenski, 1961,pp. 236-238; Ras, 1987, pp. 168-221). In the Fourth Gospel, the water symbolizes, indirectly, the break between a sinful past and a new future where a person's sins are washed away. In short, through following Jesus through baptism one visibly left his or her sins behind (Ras, 1987).

From a theological point of view the Johannine soteriology ("salvation") is all about πιστις "faith" in Jesus (cf. John 3:11-18), but this faith consists of a birth out of water and Spirit. The expression εξ υδατος και πνευματος refers cotextually to the baptism of John the Baptist and Jesus (Lenski, 1961, pp. 237-238) where followers had been immersed in water, had confessed their sins (cf. John 1:29; 3:25; after their decision to become a follower and to believe in God who would give them the Holy Spirit (cf. John 1:31-33; 3:22-23; 4:1-2; Ras, 1987).

According to John, becoming a disciple equals becoming a believer, in other words, one only can be a believer if one is a disciple and *vice versa*. The water (υδωρ) is joined with the Spirit (πνευμα) because the former is the divinely chosen earthly medium and the latter the regenerating agent which uses the water as medium (cf. Lenski, 1961, p. 237). John pointed out that the Holy Spirit, through the making of a disciple, changed the lives of people so that they became "born

again believers', that is, they were spiritually and morally transformed to become followers or disciples of Jesus (John 3:3, 5, 15-16, 36).

The Jesus-Nicodemus narrative states that becoming a disciple is a visible action-event that is called μαρτυρια – "a testimony" (John 3:11). Through the plural "we-say-ings", Jesus said to Nicodemus: "I tell you the truth, *we* speak of what *we* know, and *we* testify to what *we* have seen, but still *you* people do not accept our testimony" (και την μαρτυριαν ου λαμβανετε). The Johannine author/s has/have made it clear that Jesus had spoken on behalf of Himself, his followers and John the Baptist, addressing Nicodemus who was depicted as representing the Pharisees who earlier had rejected the teachings of John the Baptist and his advice to follow Jesus, the Christ (the Messiah) (John 1: 19, 23-26, 29-34; Ras, 1987).

In other words, according to the Fourth Gospel, moral regeneration is directly linked through the Jesus-Nicodemus narrative with discipleship. *In praxis*, one is regarded as morally regenerated once one has become a disciple or follower of John the Baptist and/or Jesus, the Messiah (the Christ) through water and Spirit (Ras, 1987; John 2:23-4:2, especially John 3:3, 5, 11-12, 15-18, 22-23, 25-26, 32-33, 36).

Discipleship and crime

The Fourth Gospel is quite clear that followers of the Baptist and Jesus are people who are walking in the light and not in darkness (John 1:5-13; 3:3-5, 16-19) – it is people who are born out of God (born out of water and Spirit) because they have accepted the teachings of the Baptist and/or Jesus (cf. John 1:12-13; 3:3-5,11, 16-21). To walk in the light *inter alia* means not to do evil – it is to do what is right, to do the truth, that is, to act according to the will of God, as he has revealed Himself in and through His only begotten Son, Jesus Christ. In short, the followers of Jesus remain in His teachings, and this means they do not get involved in crime (John 1:18; 5:19; 8:31, 44-45; 10:1-10). The new command that Jesus gave to His followers, "to love one another" would be the visible sign to outsiders that they were His disciples (cf. John 13:34-35).

Although the Johannine author/authors does not/do not directly write about crime, there are indirect references to different crimes. Jesus is portrayed saying that those who do not know him have the Devil as father and they want to do his (the Devil's desires – John 8:44). The Devil is also described as a ανθρωποκτονος, a "murderer" or "manslayer" (Abbott-Smith, 1977, p. 38) "… from the beginning." He (the Devil) is also "lying" and is regarded as a liar (John 8:44). In terms of contemporary crime terminology, crimes like murder, assault with the intention to do grievous bodily harm (GBH), uttering, fraud, and perjury, for example, come to mind when one reads John chapter eight from a criminological and criminal law perspective.

In John 10: 1-10 Jesus is depicted, for example, as η θυρα των προβατων ("the door/gate of the sheep"). John says that Jesus said: "I tell you the truth, the man who does not enter the sheep pen by the gate, but climbs in by some other way, is a thief and a robber ... I tell you the truth, I am the gate for the sheep. All who ever came before me were κλεπται και λησραι, thieves and robbers ... The thief comes only to steal and kill and destroy …" (John 10:10). Through these metaphors and illustrations it becomes clear to the readers of the Fourth Gospel that the followers of Jesus are like Him.

They are not, by implication, like the thieves and the robbers who are there only to steal, to kill, and to destroy (John 10:8-10). The references to theft and robbery in the above-mentioned passage, for example, indicate that the followers of Jesus, those that are disciples, morally regenerated members of His flock (John 21:15-17), are people who are by implication not involved in acts (cf. Snyman, 2008, p.30), that today, in terms of the fields of criminal law, criminology, police science and penology, are regarded as crimes.

When Jesus was arrested, He was taken to the political governor's palace, the palace of military governor, Pontius Pilate (John 18:28). Although Pilate found Jesus innocent on the religious charge laid by the Jews, that He (Jesus) had made Himself the Son of God (cf. John 10:30, 33; 11:46-50; 19:6-16), he was afraid of the Jews who shouted that if he would let Jesus go, he was no friend of Caesar (cf. John 18:33-39; 19:1-3, 12, 14-15, 19-21). In terms of criminal law, specifically Roman law, Jesus was crucified because he was erroneously accused of the crime of high treason, originally known as *perduellio*, and later as *crimen laesae maiestatis* (cf. Snyman, 2008, p. 311; Duvenhage, s.a., p. 160).

It was made clear to the intended readers of the Fourth Gospel that Pontius Pilate handed Jesus over to die because the Jews accused Jesus of making himself υιον θεου ("the Son of God" – John 19:7), that is, a "heavenly King" (cf. John 18:36-37), and anyone who did anything like this was regarded as actually challenging the authority of the State, in this case the power of Emperor or Caesar Tiberius (Blaiklock, 1980, Vol. 5, p. 138; Duvenhage, s.a., pp. 39-42); something that constitutes high treason (Duvenhage, s.a., p. 160).

What had persuaded Pilate to hand Jesus over for crucifixion was the recorded Greek words that the Jews had shouted: εαν τουτου απολυσης ουκ ει φιλος του Καισαρος "If you let this man go, you are no friend of Caesar", πας ο βασιλεα εαυτον ποιων αντιλεγει τω Καισαρι, "Anyone who claims to be a king opposes Caesar" (*Nestle-Aland*, 1979).

The fear that he would allow a form of high treason to go unpunished, and that he (Pilate) would laterreap the consequences of this decision, had convinced him to hand Jesus over to the people's will.

The first readers of the Johannine Gospel were all well acquainted with all the typical crimes that had occurred during the time of the Roman Empire, and they knew very well, when they had heard the words of the Fourth Gospel, that they were called to believe in Jesus, to become His followers, and not to do anything that was not a manifestation of His love and in line with His teachings. Concerning crime, the disciples knew that when they were called to follow the Baptist and/or Jesus, they were to behave like people who are born again, who bear fruit, would forgive others, and would love one another (John 3:3,5; 15:12, 16-17; 20:23), and not to get involved with any form of crime.

The purpose of the Fourth Gospel, the call to discipleship, and crime

Why the Gospel of John has been written, is from a text critical point of view a *crux interpretum* because of two possible textual variants related to the word "believe." According to John 20:30-31: "Jesus did many other miraculous signs in the presence of his disciples, which are not recorded in this book. But these are written that one *may believe* that Jesus is the Christ, the Son of God, and that by believing one may have life in his name" (John 20:31). The words "so that you may believe" can also be substituted with the words "so that you *can continue to believe.*"

If ινα πιστευσητε (the aorist verb) is chosen it means that the Gospel is written to *unbelievers* who are called upon to believe in Jesus, but if ινα πιστευητε (the praesens verb) is chosen, then it means that the Gospel is written to *believers* who are called upon to continue to believe in Jesus. The majority of textual readings favour the variant πιστευσητε, "(so that you) may believe", but it is not the oldest reading. This textual variant can be dated from the middle of the third century A.D. to the 15th century A.D. (cf. ℵ², A, C, D, L, W, Ψ, 0100, $f^{1.13}$, and the Majority Text), while some of the oldest readings (P[66vid], ℵ², B, Θ, 0250, 892[s]) have the variant πιστευητε ("so that you *can continue to believe*") (cf. *Nestle-Aland*, 1979, p. 317).

Whatever decision is taken with regard to this textual *crux*, the fact remains that the first readers of the Gospel, whether they were unbelievers, or disciples that had formed part of the early church, that is, they were part of Jesus' flock (John 10:7, 11, 14-16, 26-28; 21: 15-17), were quite aware of what was expected of them. According to John, what was expected from the intended and first readers, and also those after them, was to follow Jesus and His teachings, and this definitely excluded any act or deed (like crime) that was not in line with God's will.

Explicatio-applicatio

The *explicatio-applicatio* model is normally used in hermeneutics and in homiletics (the art of preaching) when it comes to Bible exposition. One first has to say what the text meant in the past (*explicatio*) and then one has to apply its principles (*applicatio*) to the present for contemporary listeners/hearers (Robinson, 1983, pp. 20-30; Stott, 1983, p. 10). When this model is applied to the Gospel of John, then the intended kerygmatic message of the whole book is clear: John wanted all people, including criminals, to believe in Jesus and to follow Him (cf. John 3:15-16), because when they do so they will not do deeds that are outside His will – acts that will include what we today will regard as crime.

By hearing the words of the Fourth Gospel, the first readers would have regarded any criminal act or deed as part of the φαυλα, "evil" (cf. John 3:20). John 3:20 states: "Everyone who does evil (φαυλα) hates the light, and will not come into the light for fear that his deeds will be exposed." The Johannine references to "evil/evil deeds (John 3:19), thieves (John 10:8), robbers (John 10:8), murder (John 8:44), lies (John 8:44), darkness (John 1:5; 3:19 - σκοτος), falseness/deceit δολος – John 1:47 – Afrikaans "bedrog" – "fraud"), drunkenness (John 2:10), illegal/unethical trade practices and/or money-making schemes (cf. John 2:14-15), are typical examples of what the readers knew would not carry God's, and Jesus', approval. In short, disciples do not commit crime and do not get involved in criminal activities and/or practices (Ras, 2010a).

South African crime statistics

During the 2009 / 2010 book year (1 April 2009 to 31 March 2010) the following reported crimes occurred in South Africa:

Robbery with aggravated circumstances	113 755	Attempted murder	17 410
Assault with the intention to do grievous bodily harm	205 293	Car hijackings	13 902
Truck hijackings	1 412	Motor vehicle and motor cycle theft	71 776
Cash-in-Transit	358	Bank robbery	93
Robbery at business premises	14 534	Robbery at residential premises	18 786

Street robberies	72 194	Shoplifting	88 634
Murder	16 834	Illegal possession of firearms	14 542
Common assault	197 284	Driving under the influence or drugs	62 939
Sex offences	68 332	Arson	6 701
Burglary at residential premises	256 577	Theft out of motor vehicle	120 862

In short, 2 121 887 (approximately 2,1 million) serious criminal cases have been reported to the police during this period (South African Police Service, 2009 / 2010; Ras, 2009, p. 179; *http:///www.saps.gov/za/statistics/reports/crimestats/2010/ categories/illegal_pos_firearm_ammunition.pdf*). What makes these figures shocking is the fact that we have a total population of about 49 052 489 people, comprising 79% Black Africans, 9.6% Whites, 8.9% Coloureds, and 2.5% Indian /Asian. There are 16 275 424 males and 15 984 181 females between the age group 15 to 64 years – the age group responsible for the majority of crimes (*https:/www.cia.gov/library/publications/the-world-factbook/geos/sf.html*).

There is no doubt in the minds of concerned citizens that the moral fibre of many South Africans is eroded. The high crime rate indicates that there is no respect for others, their possessions, their lives and that the acts of criminals have a huge impact upon our society. Snyman (2008, pp. 21-29), who wrote from a criminal law perspective, is of the opinion that the criminal justice system is at present dysfunctional and has pointed out in 2008 that: "Never before in the peacetime history of this country has the value of human life been lower than since the introduction of the 'right to life'… and the abolition of the death penalty."

From a moral point of view South Africa, when it comes to many of its people, is bankrupt, morally sick and simply decadent. It seems that sound individual and family values, that all contribute to a healthy society, are going down the drain, and that the country as a whole suffers because of people's inability to act with integrity, sincerity, and to reveal *ubuntu* and humanitarian feelings like sharing and caring. Although less crime was reported during the 2010 Soccer World Cup, it seems at present that what is needed is *inter alia* a total new transformation in the hearts and minds of every human being that is concerned about the future of Madiba's rainbow nation (Ras, 2010a).

Jesus, moral regeneration and crime

From a Christian point of view, is clear that the author/s of the Fourth Gospel has / have indicated through the Jesus-Nicodemus narrative that Jesus said that people must be born again in order to enter the kingdom of God (John 3:3, 5). In terms of the *explicatio-applicatio* model, as used in hermeneutics and homiletics (Robinson, 1983, pp. 20-30), the kerygmatic message of this Biblical passage is still applicable to Christians who believe that these words still have value and meaning for their and other people's daily lives (Ras, 1987; Stott, 1983, p. 162).

To stop the erosion of a morally bankrupt society, followers of Jesus have a soteriological message that has stood the test of time. From a pneumatological point of view, it is the Spirit of God that can work in and through man to transform their minds, hearts and hands (John 3:5, 8; cf. Heyns, 1978, pp. 305-307). Deliberate attempts by disciples of Jesus, via kerygmatic means, within family and societal circles, to bring the soteriological message of the Fourth Gospel across, may result, according to John, in a spiritual and moral transformation when it comes to man, and, one can add, anthropological and societal issues (Ras, 2010a).

Although any religion that promotes sound human and healthy moral values may assist to transform our existing society into a more peaceful one (cf. Harris, 2008:80), within Christian circles, the central message of God's love, as he has shown it through the incar-nate Christ (ο λογος σαρξ εγενετο – John 1:14), centuries ago, is still today regarded as the most powerful one (Ras, 2010a). The message of love, like John 3:16, "For God so loved the world…", and the new command of Jesus, "Love one another, as I have loved you, so you must love one another" (John 13:34), is in my opinion the master key to unlock evils, like crime and any form of injustice, in our society and to open doors to a better future.

Different kinds of crime and informal social control

The following crimes are, for example, typical examples of what lower, regional and higher courts, and magistrates and judges encounter in South Africa: crimes against the state (like high treason, sedition, public violence), and crimes against the administration of justice (like contempt of court, defeating or obstructing the course of justice, perjury, subornation of perjury, making conflicting statements under different oaths, making false statements in an affidavit, escaping from custody, obstructing police in the performance of their duties) (Snyman, 2008, pp. x-xi).

Other crimes include: crimes against the community (sexual crimes like general sexual crimes, rape, compelled rape, sexual assault, compelled sexual assault, compelling another to watch sexual acts, exposing genital organs, anus or breasts ("flashing"), displaying child pornography, engaging sexual services for reward (prostitution), incest, bestiality, a sexual act

with a corpse, sexual offences against children, sexual offences against mentally disabled persons); crimes against the family (like bigamy and common-law abduction); crimes against public welfare (like corruption, extortion, drug offences, unlawful possession of firearms or ammunition, concealment of births, participating in criminal law activities, public indecency, violating a grave, violating a corpse) (Snyman, 2008, p. xi).

Further crimes include: crimes against a person (crimes against life, like murder, culpable homicide, administering poison or another noxious substance, exposing an infant); crimes against bodily integrity, (like assault, intimidation or pointing of a firearm); crimes against dignity and reputation (like *crimen iniuria*, , e.g. the Reitz four, criminal defamation); crimes against freedom of movement (like kidnapping); crimes against property (crimes relating to appropriation of property (like theft, removal of property for use, robbery, receiving stolen property, inability to give account of possession of goods suspected of being stolen, receiving stolen property without reasonable cause); fraud and related crimes (fraud, forgery and uttering, theft by false pretences); crimes relating to damage to property (like malicious injury to property, arson, housebreaking with intent to commit a crime, possession of housebreaking implements, trespass) (Snyman, 2008, p. xii).

The present reality of the above-mentioned crimes in the South African law and judicial system indicates that our past history has taught us that most people, who have not sound moral values, very easily can make the wrong choices and commit crime. Not only must proactive / preventative and reactive policing measures, as part of formal social control, be in place to cut down on crime, but most important, informal social control that is based upon the socialization process, must be in place. Informal social control is where every member of society behaves himself / herself and control their own desires and actions in order not to commit any form of crime (Van Heerden, 1995; Ras, 2010a).

The role of parents, teachers, principals, church leaders, traditional leaders (like *izindunas* and *amakhosi*), role models, and inspirational sport and community leaders are vital in this regard. Through an internalization of good moral and human values, persons at an early (young) stage need to be shaped, formed and moulded to conform to the general expected norms, values and laws of society. Sound religious values, like showing respect to others and their belongings, to love God and other human beings, to be considerate, to show compassion, to help those in need, to carry the burdens of those that are weak, to develop others in a positive and meaningful way, to strive to life a Godly life and to set good moral standards that will inspire others, and so forth, are typical examples of matters that will assist to achieve this desired state of affairs (cf. Ras, 2010b, pp. 21-32).

Practical application

Combrink (1998, p. 306) correctly pointed out that South Africa needs a credible church; a body that is trustworthy and sincere because people have lost hope because of all the deceit and continuing corruption. The believers, followers of Christ, the church, should serve as a model and this can only be done if it is living in close communion with its living Lord and in obedience to His calling. When it comes to crime, it is quite clear that people want to see and experience a much more safer South Africa, like during the 2010 Soccer World Cup.

From a Christian perspective, getting the message of moral regeneration, the John 3:5 message, across, as we find it in the Jesus-Nicodemus narrative in the Fourth Gospel, practically means that followers of Jesus (the Church), must not only spread this *soteriological* message with zeal and commitment, but also with persuasion. The Church or disciples are called to be the salt of the earth and the light of the world (Matthew 5:13-14), that is, to be different and to make a difference - to set an example, not to get involved in crime, and to serve as role models when it comes to good and sound moral values.

It is in especially the inner circles of the family, friends, the church, the school, and in the broader circles of business, the community and in government, that the well-known words of John the Seer, needs to reverberate, because it in within these circles that positive moral transformation of heads, hearts and hands needs and has to take place. He said: ο εχων ους αφουσατε τι το πνευμα λεγει ταις εκκλησιαις (Revelation 3:22 – *Nestle-Aland*, 1979, p. 639), "He who has an ear, let him hear what the Spirit says to the churches." Why? Because the disciples of Jesus (the Church) are called to lead by example when it comes to sound moral values and good behavior or conduct.

Conclusion

According to John, the author/s of the Fourth Gospel, followers of Jesus do not commit crime. When a person is born again (John 3:5), he or she is spiritually transformed and has moved from the darkness into the light (John 3:19-21), to no longer do his/her own will, but the will of God, as He has revealed himself in Jesus. Commitment to Jesus, means commitment to change. The high crime rate in South Africa necessitates that we who have ears, need to listen, and must bring about change, because, if those who listen and understand do not do it, who will?

The old Latin saying *impunita non debent esse admissa*, "crimes should not go unpunished" (Van der Westhuizen, 1996, p. 401), must be taken seriously today, but more important, we need to change those who want to commit crime through the preaching of the word of God, because through the proverbial *praedicatio verbi dei*, that is, through "the preaching of the Word of God", the πνευμα and the υδωρ, the Spirit and the water (John 3:5), can become *soteriological* agents of change in the lives of human beings, because, in terms of the Jesus-Nicodemus discourse, atonement is sufficient for all, because: "God so loved the world that he gave his only begotten Son, so that whoever believes in Him, should not perish, but have eternal life" (John 3:16).

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Tourism based Black Economic Empowerment [BEE]:
Initiatives for local community development

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The South African government through a variety of tourism policies and strategies has tried to utilise the Black economic empowerment [BEE] initiative to improve economic benefits for the previously disadvantaged communities. This is to bear in mind that the BEE initiative has been criticised in that "transformation has come to represent a way of compensating previously disadvantaged people, rather than creating opportunities for all citizens to contribute their talents and energies to the process of developing our country" (Ramphele, 2008: 265).

This paper aims at discussing the viewpoints, practicalities and challenges of the tourism related BEE initiatives towards achieving community empowerment and development in KwaZulu-Natal. It also focuses on identifying tourism business opportunities available to the previously neglected communities and social groups. Some of the more specific objectives are: (a) To reveal the extent to which Black people are aware of tourism based BEE opportunities. (b) To establish the levels of tourism stakeholder participation in the BEE initiatives within the study area. (c) To investigate whether the BEE policy is perceived as contributing adequately to tourism entrepreneurship in the study area. It is anticipated that the findings of this study will reflect outcomes that represent the true nature of Black economic empowerment opportunities in the area. It was established that the implementation of BEE policies was not adequately stimulating tourism development, and needed the introduction of a new tourism strategy for entrepreneurial development.

Keywords: Black economic empowerment, entrepreneurship, tourism, tourism development, community development, previously disadvantaged communities, stakeholder, strategy, perception.

1 Introduction

Among many human economic activities, tourism has come to be regarded as one of the leading revenue generators as well as a good remedy for communities that have been affected by unemployment and poverty. In support of this notion Rogerson & Visser (2004) have argued that in the last few decades tourism has begun to be recognised as an economic sector with the potential to make a contribution towards the development of communities in tourist destinations. Tourism is envisioned as not only providing sustainable economic betterment of living conditions, but offering social, environmental and ethical factors as support. These factors may translate into poverty alleviation, job creation and reduction of unemployment, which may be seen as constituting community development (Wall, 2000). The BEE initiative was regarded as one of the mechanisms for improving the tourism development process for the local community. The concept of BEE has been defined as a systematic campaign by business and government to improve the financial, social and skills status of previously disadvantaged groups of people in South Africa, by empowering them in areas where they were disadvantaged, neglected, or discriminated [against] (Lubbe, 2003: 271).

In other words, such BEE initiatives would not be complete without the transformation of tourism policies in the country (Lubbe, 2003; Rogerson & Visser, 2004). This is to bear in mind that the BEE initiative has been criticised in the following terms. Through BEE:

> transformation has come to represent a way of compensating previously disadvantaged people, rather than creating opportunities for all citizens to contribute their talents and energies to the process of developing our country (Ramphele, 2008: 265).

This paper discusses the viewpoints, practicalities and challenges of tourism development which is related to BEE initiatives, in order to help achieve community empowerment and development in KwaZulu-Natal. To achieve this developmental goal and empowerment of communities, the South African government has introduced policies and strategies which sought to create opportunities of economic development, poverty alleviation and community participation. According to Rogerson & Visser (2004) and Spenceley, Goodwin & Maynard (2004), some of the most important policy documents include: the White Paper on the Development and Promotion of Tourism in South Africa (DEAT, 1996); Tourism in GEAR (Growth, Employment and Redistribution Strategy (DEAT, 1998); the Transformation Strategy for South African Tourism (DEAT, 2000); the Responsible Tourism Guidelines (DEAT, 2002); the Broad-based Black Economic Empowerment [BBBEE] (DTI, 2004) and Tourism Growth Strategy [SA] 2008-2010 (SAT, 2004). These policy initiatives were the basis for tourism change in South Africa, and Wahab & Pigram (2000: 28) have argued that

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"change is a powerful and positive force which, when harnessed constructively, challenges individual, groups and organisations to perform to their optimum capability".

2 Objectives

As mentioned earlier, this paper discusses irrationalities or practicalities, described as "myth or reality", associated with tourism related BEE initiatives, that seek to achieve community development and empowerment in KwaZulu-Natal. In the words of Ramphele (2008: 267):

> BEE is meant to give those previously excluded to participate in wealth creation. It is not meant as a reward for being black, a woman or disabled, entitled to benefit without adding any value. BEE is about broadening the base of participation in growing the economy to enlarge the economic cake that can be shared more equitably. We dare not confuse ends and means.

The paper also focuses on identifying tourism business opportunities available for the previously neglected communities and social groups. Some of the more specific objectives are: (a) To reveal the extent to which Black people are awareness of tourism based BEE opportunities. (b) To establish the levels of tourism stakeholder participation in the BEE initiatives within the study area. (c) To investigate whether the BEE policy is perceived as contributing adequately to the tourism entrepreneurship in the study area. (d) To propose a strategic management model that seeks address shortcomings of the BEE initiative in the tourism industry. In this context BEE can be seen as an integrated and coherent socio-economic process that directly contributes to the economic transformation of South Africa and brings about significant increases in the number of Black people who manage, own and control the country's economy (BMF, 2004).

It is anticipated that stakeholders in the study area would be willing to work together in promoting growth and development. Communities seem ready to be educated both linguistically, socially and technically (Magi, 2007; Magakgala, 2003; Ashley & Roe, 2002). With regard to the listed goals and challenges Young (1973) cited in Wahab (2000: 130) has advised that:

> Where there is high unemployment, a relatively unskilled labour and few alternative sources of employment ...
> then stimulation of the tourist industry may well be a correct course of action.

It has been acknowledged that about 28 percent of economically active South Africans are without employment, [*http://www.labour.gov.za.* (2008)], and tourism could become a major source of employment and foreign exchange, and could ease the balance of payments constraints (ANC, 1994: 107).

3 Theoretical framework

There are present-day commentators (BEECom, 2001; Rogerson, 2004; Roberts *et al.*, 2005) who have argued that the current Black Economic Empowerment (BEE) philosophy was developed from the Reconstruction and Development Programme (RDP) (ANC, 19994). The more recent BEE policy is known to have piggybacked on several pieces of post-apartheid legislation aimed at correcting past injustices and inequalities, namely, the: Skills Development Act of 1998; Employment Equity Act of 1998; National Empowerment Fund Act of 1998; Skills Development Levies Act of 1999; Preferential Procurement Policy Framework Act of 2000; and later transformed into the Broad Based Black Economic Empowerment Act of 2003/2004 (Bardien, *et al.* 2006). In addition to these acts, the government has implemented various policies, strategies and programmes, with a view of establishing equitable employment opportunities, and through such means overcoming economic inequalities and underdevelopment.

One of the key approaches to enhance the BEE initiative was the introduction of the BEE tourism scorecard, which gives a measure of the index or percentage share of Black people's ownership, preferential procurement, and capacity building in a tourism entity per specified period (Spykes, 2002). The tourism scorecard is a guide towards that level which BEE in implementation must achieve over a specified number of years. The tourism scorecard is meant to be a monitoring mechanism towards ameliorating the apparent or impending shortcomings of the of the BEE policy. As cited earlier by Rogerson & Visser (2004); SAGG (2004); and Spenceley, *et al.* (2004), the tourism industry has not lagged behind in its pursuit of policy and strategy reconfiguration.

Despite the economic successes and a broad range of state policy, strategy and programme interventions aimed at overcoming economic disparities, entrenched inequalities continue to characterise the (South African) economy and act as a deterrent to growth, economic development, employment creation and poverty eradication (DTI, 2003, cited in Rogerson & Visser, 2004: 324).

3.1 Tourism planning and development

It has been argued that in order to stimulate economic development and job creation, there should be a well-orchestrated programme of tourism planning and development. For the purpose of this study *tourism* refers to the temporary and short-term movement of people to destinations outside their locality for purposes of entertainment and

enjoyment, with an express view of benefiting the host community. In this regard, tourism is an activity that seeks to benefit all stakeholders in an equitable manner, achieving this objective through the Black entrepreneurial development and Black economic empowerment [BEE] initiatives. According to Mowforth & Munt (1998) tourism development should reflect the unique circumstances of the region under investigation. The style and scale of development are the basis for planning. The tourism policy should precede planning, as it provides the framework within which planning and development will take place. This manner of thinking also suggests that market forces should not dictate tourism development. Furthermore, Mowforth & Munt (1998) argue that tourism should be humanised, and not be driven by the greed and ambition of the developers. This implies that it is important that the local communities participate from the very early stages of planning, so as to ensure that their culture and traditions are not ignored. This is one of the methods of forestalling both the greed and the failure within the system to promote Black economic empowerment and the encouragement of Black entrepreneurial development in the tourism industry in South Africa (DTI, 2004a).

It has been argued that the policy on tourism is the prerogative of the government, and as such should be able to benefit all the people of the land. Policy is a dependant variable, depending for its nature on the socio-economic, environmental and political systems. A country that aspires to be a tourist destination should strive to achieve the right policy for the right goals, and policy should not be value-free. There are national values embedded in policy, so if care is not taken, the nation will be stripped off its value system through tourism. It is through such values that the inequalities originating in *apartheid* in South Africa can be addressed, and Black Economic Empowerment [BEE] policies, which are meant to encourage Black entrepreneurial development, can be established, supported and sustained (DTI, 2004a).

3.2 South African tourism strategy

The economic potential of tourism as the key driver of development in South Africa is well documented (Ashley & Roe, 2002; Viljoen & Tlabela, 2006; Viljoen, 2007). As such tourism strategic activities should be related to the overall life-worlds, life cycles and lifestyles of the visitors, if their visit and stay is to be meaningful. Tourism is about good memories, which are the output of its product. The absence of such a product means that good memories and good experience will not be there, which will impact badly on the tourism business (Lubbe, 2003). The foregoing statement suggest[s] that there must be good packaging of the tourism experience which will appeal to and attract local, national and international tourists, who will then make frequent visits to tourist destinations.

3.3 Involvement of Black people in the tourism industry

The Broad-Based Black Economic Empowerment [BBBEE] involves Black people through diverse and integrated socio-economic strategies such as ownership, management, employment equity, skills development, preferential procurement, enterprise development, and corporate social investment. The tourism White Paper (DEAT, 1996) has acknowledged that there are hindrances towards the full involvement of Black people in the tourism industry. The BEE challenges show that there is a need to develop further plans in order to ensure that BEE is more inclusive.

The DTI (2004b) findings have revealed that BEE has not adhered to the aims of its foundation. There is not enough involvement of Black people in the tourism businesses. If the BEE implementation strategies had been properly pursued business opportunities would be accessible to more Black people. It has been argued that access to opportunities should be more inclusive. The inclusive BEE allows the entrance of Black people while maintaining the existing tourism businesses. The inclusive BEE according to the DTI (2004a) wishes to meet the following set of objectives:

- Promoting economic transformation to enable a meaningful participation of Black people in the economy.
- Increasing the extent to which Black women own and manage existing and new enterprises, and increasing their access to economic activities, infrastructure and skills training;
- Promoting investment programmes that lead to Broad-Based and meaningful participation in the economy by Black people in order to achieve sustainable development and general prosperity;
- Empowering rural and local communities by enabling access to economic activities, land, infrastructure, ownership and skills, and;
- Promoting access to finance for Black economic empowerment

The more inclusive BEE is referred to as the Broad-Based BEE. As stated in the Broad-Based BEE Act of 2003, it means the empowerment of all Black people, in particular women, workers, youth, and people with disabilities. Inclusive BEE programmes would be very helpful in the study area because the level of unemployment of the youth and women, is particularly high [*www.en.wikipedia.org/wiki/ broad_based_black_ economic_empowerment* (2007)].

In this study, additional constraints against the increase of Black participation and ownership in the tourism industry are identified as follows:

- The existence of corrupt practices in the tourism industry.
- Access to opportunities for politically connected Black people. There is less focus on the wide society.

- The Black people's attitude towards the tourism sector. Tourism is considered as the White people's thing.
- The material resources required to acquire ownership are expensive.
- Access to finance remains a challenge.
- The literacy level among the Black people is low.
- There is a lack of entrepreneurial skills, in particular among the Black population.

Regarding the Black Economic Empowerment [BEE] policies and Black entrepreneurial development initiatives, in the context of the study area there are unequal tourism infrastructural provisions. In some White suburban areas there are adequate infrastructural developments. But in Black suburban areas there is a lack of infrastructure such as access to roads, electricity, running water and modern communication technology. The lack of infrastructure in these areas inhibits tourism entrepreneurship potential, which is only practicable in the main city.

3.4 Black access to tourism opportunities
An important question which needs to be asked concerning the poor participation of Black people in the tourism industry is whether Black people have the means to access, participate in and succeed in this industry. Do Black people have the opportunities, skills, facilities and land to practice tourism activities, in the first place? It is the view of this research paper that government should play a legislative and facilitative role in promoting the BBBEE policies and Black tourism entrepreneurial development. The absence or lack of Black participation, attainable opportunities, skills, facilities and land resources, presents a challenge to the researcher. The latter is the fundamental objective of this research study: to reveal the awareness of and participation level of Black people in the tourism entrepreneurial opportunities; and to investigate the implementation of policies and strategies for the delivery of tourism entrepreneurship in the study area.

3.5 Employment equity and skills development
Current trends in employment equity highlight the alignment of skills development in achieving the objectives set out in the national skills strategy of the South African government. From these trends, it is clear that the management profile of Black people and women in the top echelons of decision-making are still very small. To determine the situation of employment equity [EE] in the study area is not an easy task. Williams & Shaw (1998: 44) revealed that employment in tourism is difficult to measure on the basis of official statistics. Direct employment agents such as hotels, restaurants and transport do not have accurate statistical records, and therefore it becomes very difficult to determine the employment statistics in the indirect tourism businesses. However, Vivian & Hall (1994) have established that the majority of jobs in tourism, especially those of low skill and wage are occupied by women. There is a need to enable women to occupy jobs in higher positions. The BMF points out that the current monitoring mechanism by government has failed to meet BEE objectives. This kind of conclusion has serious implications for the development of Black entrepreneurship objectives of the state and metropolitan local authorities.

3.6 Challenges in tourism business development
The White Paper on tourism development (DEAT, 1996) mentions the following constraints towards tourism development:

- Limited integration of local communities and previously neglected groups into the tourism industry.
- Inadequate tourism education, training, and awareness.
- Lack of inclusive, effective national, provincial, and local structures for the development, management, and promotion of the tourism sector.
- Lack of information and awareness, lack of expertise and training, lack of interest on the part of existing establishments to build partnerships with local communities and suppliers.
- There is the concern from the Black people that tourism is the White man's thing and not for them; tourism is perceived as catering to the predominantly White upper middle classes, and is not within reach of the previously neglected.
- The majority of South Africans have never been meaningfully exposed to the tourism industry. Many communities have little access to natural and cultural resources.

From the above factors, it can be seen that tourism education and training can be considered as the core of the solution towards involvement of Black people in the tourism industry. The business sector is expected to play an empowering role for young up-and-coming Black entrepreneurs and the implementation of the government BEE policy. According to Aylward & Lutz (2003:15) the private sector's share of the tourism industry is about 88% as compared to 11% of the share of the public sector. The majority of tourism associations support and play an active role in Black economic empowerment. However, some of the national tourism associations find it difficult to implement BEE, suggesting that the nature of their business is a limiting factor.

According to Spykes (2002), tourism business associations in South Africa have shown a commitment to transformation. There is a particular interest in introducing affirmative procurement. Nevertheless, there are indications that private sector companies have some difficulty complying with BEE. Some of the complications faced by the tourism businesses include the following:

- The lack in empowerment procurement measurement.
- Smaller companies do not have procurement departments.
- Affirmative procurement entails establishing new information systems, modifying existing ones, or reorganising the company's procurement function.

These challenges demand further financial resources from tourism businesses that may not be available. The government should look at supporting those businesses committed to transformation and implementation of the BEE. In this regard, the state has introduced a new empowerment strategy known as the accelerated and shared growth initiative for South Africa (ASGISA). The aim of ASGISA is to bridge the gap between the two economies existing in South Africa. These two economies comprise the well-off and privileged in the first economy and the poor, unemployed and marginalised in the second economy. Another characteristic of the second economy is its need to access funding (DEAT, 1998).

The Government's poverty alleviation programmes, including rural development programmes, integrated security programmes and extended programmes on job creation, have appealed for partnerships with business and community based organisations. This cooperation could lead to a more effectively managed Black tourism entrepreneurship initiative, which would benefit the previously disadvantaged community. Community participation in decision-making is paramount in ensuring the acceptability of tourism goals, and this is a universally accepted strategy (Wahab, 2000). According to Cowan, *et al.,* (2003) there are various strategies being pursued in South Africa, which seek to ensure socio-economic redress and compensation in the tourism landscape. Some of these include: initiation of community-based enterprises; active participation in tourism development; empowerment of community structures and community involvement in planning, implementation and management (DEAT, 2006).

3.7 Current Viewpoints by BEE Visionaries

There is a general perception among the young, up-and-coming, Black potential entrepreneurs that the BEE initiative is not doing very well. A significant number of business people and writers (Bain, 2006; Lediga, 2006; Mabotja, 2006; Monama, 2006; Ryan, 2006, Sikhakhane, 2006, Jack,2008; Milazi 2008) argue at various levels that if BEE is to thrive and be sustained, then the government and the private sector have to play a more meaningful role in this initiative.

According to Lediga (2006), notwithstanding that there has been some progress in the participation of Black people in the South African economy, the process has been fraught with some major shortcomings. The shortcomings include the following:

- There has been a deluge of empowerment deals worth billions of rand, which are not necessarily covering broad-based BEE needs.
- There are many senior Black people that are in non-executive directorships, yet there are very few executive directors. The non-executive directors are really not involved in the day-to-day running of the business.
- The main issue is that Black talent is focused on deal-making in already existing companies, rather than Blacks engaging in starting and building their own enterprises.
- That if Black people are to be permanently integrated into the economy, they should be building business for themselves and their future.
- The immense potential of procurement to grow Black business has been seriously undermined by 'fronting': this is the practice of Blacks acquiring business for White companies, pretending to be part of the ownership of that White company.
- Access to skills is a major predicament for the Black economic empowerment and the Black entrepreneurial development initiatives. There is a need to continually improve the managerial skills of entrepreneurs, especially in collaboration with universities.

In summing up what Lediga (2006:10) has to say about the general problem of BEE policy implementation and its attempt at initiating Black entrepreneurial development in South Africa, the BEE charter has shortcomings. He argues (2006:10):

The problem with this is that Blacks are given fish and are not taught how to fish. Empowerment should not happen at the expense of entrepreneurship. We need to ensure that Black operational entrepreneurs play a more meaningful, visible and exalted role.

Other viewpoints from BEE participants with intent to improve Black economic empowerment and Black entrepreneurial development include those from (Bain 2006; Mabotja 2006; Monama 2006; Ryan 2006; Sikhakhane 2006; and Milazi 2008), who argue that:

- The empowerment policy is an experiential or learning process – it is evolving based on these tensions. There is no real model anywhere else in the world we can take from. South Africa has continually improved on the existing model in order to achieve ultimate success in several decades (Ryan, 2006).
- The reason the current state of mind is disappointing is that there was hope that forerunners would become role models for the Black youth, showing them that given the opportunity, Black people are as capable as any other group to make it in the business world (Sikhakhane, 2006).
- Based on these shortcomings Black entrepreneurs are inhibited by the following: Lack of capital or funding to purchase a stake in existing business; Scarcity of start-up capital for own business; Lack of managerial experience to creating own wealth; Over-dependence of government hand-outs to initiate Black entrepreneurial development (Sikhakhane, 2006).
- If empowerment has to be successful and sustained in South Africa, companies need to find imaginative ways to find empowered suppliers to meet procurement aims. These aims have to be in-sink with DTI's scorecard which provides 20 points for procurement from BEE enterprises (Ryan, 2006).
- Superior contributors to BEE are companies that display internally a positive commitment to all seven empowerment indicators of the broad-based BEE score card. These include: equity ownership, management and control, employment equity, skills development, preferential procurement, enterprise development and residual factors (Corporate Social Responsibility) (Monama, 2006).
- Empowerment is about choosing White partners very carefully – empowerment should not be regarded as easy money,it is not selling of a black skin, but selling of black brain. Empowerment is a means to an end and not an end in itself (Zungu cited by Bain, 2006)

All these current viewpoints cited by BEE visionaries and commentators suggest that the implementation of a viable and ustainable Black Economic Empowerment [BEE] policy and Black entrepreneurial development initiatives needs to be considered in relation to the pointers given above. The words of Mandela during the presidential address at his inauguration are pertinent in this regard (Sikhakhane, 2006: 16):

The task at hand will not be easy. But you have mandated us to change South Africa from a country in which the majority lived with little hope, to one in which they can live and work with dignity, with a sense of self-esteem and confidence in the future.

There is the question whether BEE can really be broad-based in a capitalistic society (Qunta, 2004). There is concern over the procurement consultants and advisors who are predominantly White who, according to Lalu (2004) stand in the way of the introduction of Blacks in economic empowerment activities. Ending corruption is considered as one of government's challenges, as are developing Black capacity regarding BEE deals, and the access to finance.

4 Delimitation and methodology

As a way of demonstrating how tourism development is attempting to achieve its mandate through the BEE initiatives, with a view of achieving community empowerment, this paper discusses the outcomes of empirical findings from two study areas. These study areas – the Durban Metropolitan Area and the Richards Bay-Empangeni Area [Refer to Figure 1], are both leading tourist centres on the Eastern Coast of KwaZulu-Natal. They provide tourists with many attractions ranging from urban, industrial, natural, cultural and heritage tourism. The Durban Metropolitan Area specialises in urban based tourism and Richards Bay-Empangeni in nature-based tourism. Both areas have high levels of unemployment and poverty, and require an improved process of tourism development and delivery through Black economic empowerment.

This research paper reports on the studies undertaken in the Durban Metropolitan Area [DMA] and the Richards Bay-Empangeni Area [REA] (Vilakazi, 2008; Biyela, 2002). The stratified random sample-size of the case study areas were 178 for the DMA and 120 for the REA. The samples were categorised into stakeholders such as: Black entrepreneurs; tourism and government officials, and local community and public. The respondents had provided information on matters relating to their: socio-economic status, participation in tourism, awareness of tourism business opportunities, Black tourism entrepreneurial policies, tourism opportunity and tourism strategic management practices (Vilakazi, 2008; Biyela, 2002).

5 Discussions of findings

The basic intention of this paper is to establish if the original aim of the BEE policy or initiative that of transforming the entrepreneurial or economic possibilities to benefit the previously disadvantaged communities, is being achieved. As well

as revealing the stakeholders' perceptions about some of the negative pronouncements of the BEE visionaries and commentators. Some of these are that the BEE initiative is:

- Meant to give the previously excluded an opportunity to create wealth for their betterment.
- Supposed to broaden the base of Black participation in the tourism economy of South Africa.
- Not doing well and that as an economic process it is fraught with some major shortcomings.
- Not a fool-proof tourism model but there is none anywhere else in the world we can take (Ryan, 2006).

5.1 Awareness of tourism based BEE opportunities
One of the objectives of the research studies was to reveal the stakeholders' awareness of the BEE opportunities in their areas. The term 'stakeholder' was broadly defined to refer to all participants in varieties of tourism activities or simply as tourism industry participants [*www.tourismvi.ca/org/stakeholder*, (2008)]. Perceptions of the stakeholders therefore become important in this instance, since they assist in identifying the expectations of local communities about Black tourism entrepreneurial development possibilities (see Figure 1).

Of the stakeholders in the Durban Metropolitan Area [DMA] and the Richards Bay-Empangeni Area [REA] responding to the principle of awareness, the majority [68% in DMA and 30% in REA] indicated that they were fully aware of the tourism entrepreneurial opportunities for Blacks in their areas. The justification for this response is that DMA respondents were fairly well educated and obviously do read newspapers about what is going on in the tourism industry. On the other hand, 64% of the REA respondents were unaware of the BEE tourism opportunities, mainly because the sample was less educated and there are fewer newspapers in this area. On the other hand, 24% and 8% of the DMA respondents were not aware of or not sure of opportunities.
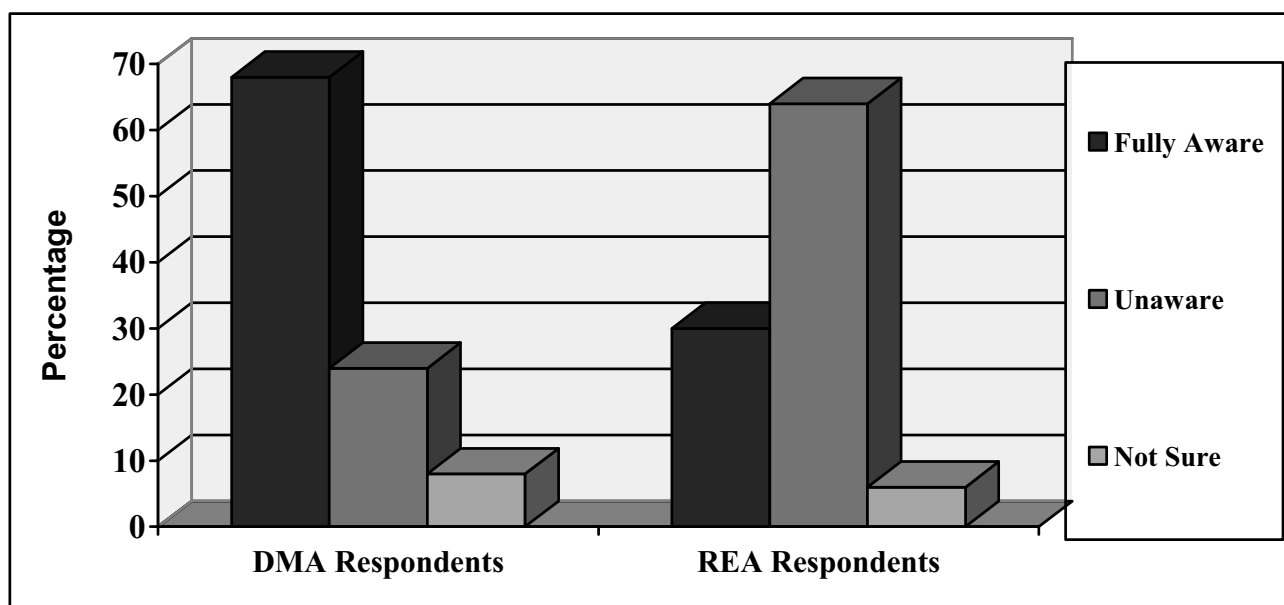
[n = 178 DMA and n = 164 REA]. [Source: (Vilakazi, 2008; Biyela, 2002)].

Figure 1 Awareness of tourism BEE opportunities for blacks

It is also possible that a significant number of the respondents [REA = 64%] who were unaware of the existence of BEE tourism opportunities in the study area could be from local communities staying in townships, who may be less exposed to BEE related opportunities. These respondents are inhibited by: (a) lack of skills and education about BEE related tourism; (b) scarcity of start-up capital for their business venture; and (c) overdependence on government hand-outs to initiate Black tourism development (Sikhakhane, 2006).

It may also be argued that if the BEE policy, supporting the tourism development opportunities for Blacks, were to be successful and eventually beneficial to the local people of KwaZulu-Natal, it would have to be better understood and

recognised by the local communities, and not only by the government and the business sector, as is seemingly the case now.

5.2 Understanding the aims of BEE entrepreneurial opportunities by age

Age is an important factor in determining the understanding and participation of Black tourism stakeholders in the BEE related tourism development initiatives in the study areas. It has been argued that the younger people are more involved in participating in politically aligned BEE tourism activities, and some of these persons have been hired to procure lucrative BEE deals (Dawes, 2004). Furthermore, Spykes (2002) confirms that the problem of fronting has been highlighted in several sectors but still remains difficult to solve, so long as the demand for empowerment of Black business partners exceed their supply.

In an attempt to address how age plays a part in influencing the BEE tourism development processes, the respondents were asked to answer questions relating to their understanding of the BEE policy in terms of age. The participants were categorised as follows: young adults 15-35, mature adults 36-50, and old adults 51-80. The majority of young respondents [63% in DMA and 62% in REA] indicated that they had good understanding of the aim and intention of the BEE policies for tourism development. In other words the young adult group was more positive about understanding the aim of the BEE policies.

Furthermore, it became apparent that a significant number of the old age group [44% in DMA and 51% in REA] indicated that they were not sure about the aims of the BEE policy. The main justification of these findings could be that the young adults were more in step with the new policies of the democratic government in South Africa than the old age group. The older group is perhaps less politically connected and is on the grounds of its age-group disinclined to run after business deals and tenders, as is usually the case in acquiring BEE related tourism entrepreneurial opportunities.
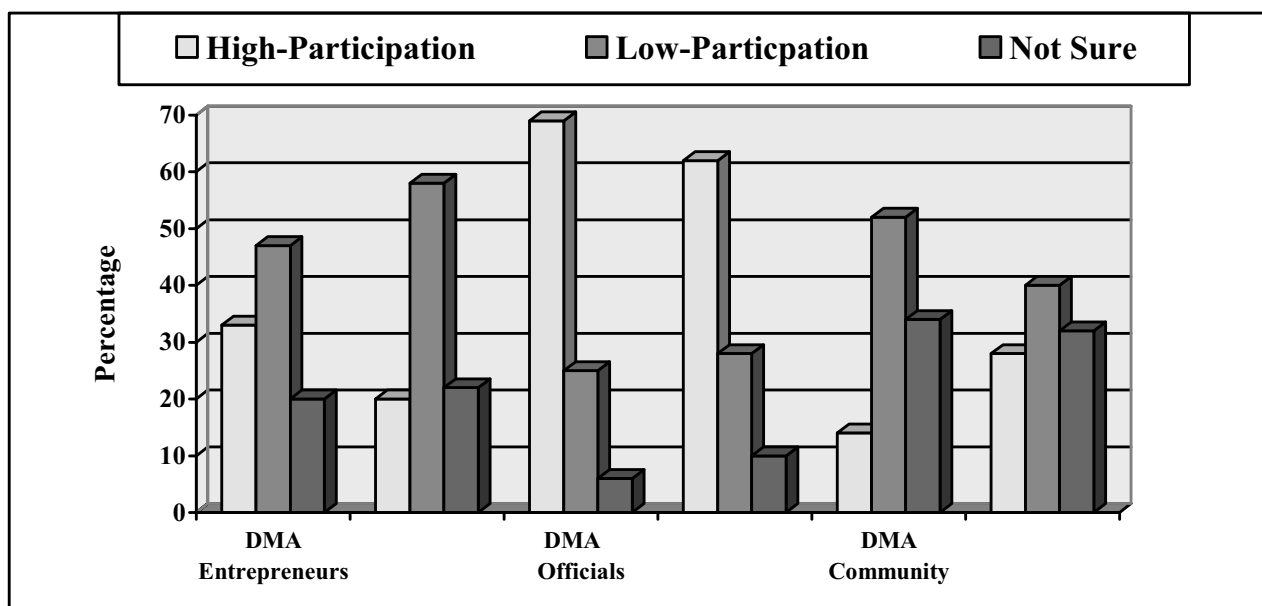
5.3 Stakeholder participation in the BEE initiatives

Earlier in this study reference was made to the fact that there were many factors that can limit the meaningful involvement of Black communities in tourism and the tourism industry, particularly as it relates to BEE policies for tourism development (DEAT, 1996). The purpose of this research study, among other things, was to seek to establish how stakeholders perceive Black participation in BEE tourism initiatives in the study areas. According to Pigram (1983) participation can be defined as those activities by which members of society engage in the selection of decision-makers and authorities that would involve themselves in the formation of tourism public policy. This public policy would encourage the community to get involved in tourism and related businesses. In other words, in this context, participation may be used to determine how stakeholders perceive the level of participation in BEE related tourism development initiatives in the study areas.

The responses of stakeholders depicted in Figure 2, show that, on the whole, there is a low participation rate among the entrepreneurs [47% in DMA and 58% in REA] and community [52% in DMA and 40% in REA]. On the other HAND, there is high participation in BEE initiatives among the officials in both the DMA and REA study areas. What is also interesting is that a significant number of community members [34% in DMA and 32% in REA] indicated that they are 'not sure' about rates of participation in BEE related initiatives.

It is important to note that the entrepreneurs did not necessarily base their level of participation on the basis of successes achieved in BEE related projects, but simply that they are on hand to participate. Research observers have indicated that many entrepreneurs and community members are called but very few are chosen, in other words, it remains difficult to get assistance and tenders (Spykes, 2002; Dawes, 2004; Lediga, 2006; Monama, 2006; Sikhakhane, 2006).

Not surprisingly, the majority of officials felt that their participation in BEE related tourism development activities was intense and positive, since it was their mandate to promote BEE policies in the study areas. A small percentage [25%] of the officials indicated that they were not participating in BEE policy activities. Finally and importantly, the local community showed a reverse distribution of what the entrepreneurs indicated. The main reason for the negative responses were that many of the local communities were not well educated about and adequately exposed to participation in BEE tourism ventures, as well as about the development and management of the tourism BEE related activities in the study areas.

[n = 178 DMA and n = 164 REA]. Subjects gave more than one response for each question.

[Source: (Vilakazi, 2008; Biyela, 2002)].

Figure 2 Stakeholder participation in BEE related initiatives

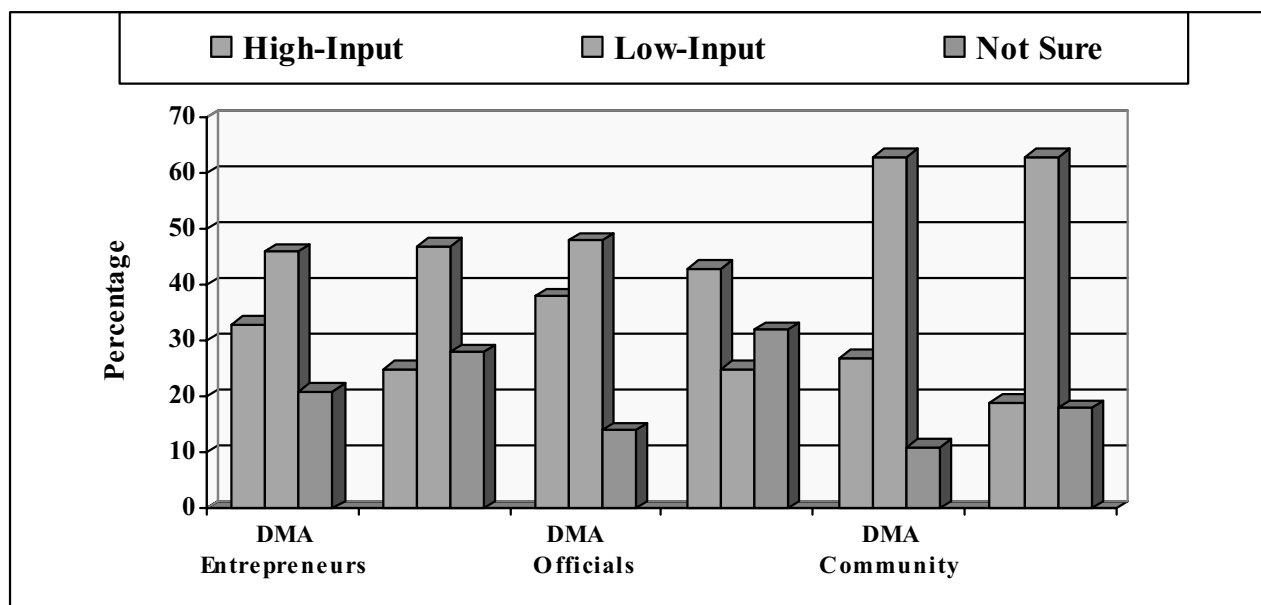## 5.4 Policy contributions to tourism entrepreneurship

There have been tremendous arguments, contestations, acceptances and rejections of the BEE policy initiatives in the literature (Dawes, 2004; Lalu, 2004; Matola, 2004; Bain, 2006; Lediga, 2006; Mabotja, 2006; Monama, 2006; Ryan, 2006, Sikhakane, 2006; Jack, 2008). Some views hold that the BEE policy initiatives are not successfully contributing to the tourism entrepreneurial development of Black communities. In fact, according to Dawes (2004) there is still a contention that currently beneficiaries of the BEE policy are a selected few. BEE is viewed as benefiting only an "elite Black" SECTOR. Dawes (2004) further opposes what he calls the conflict of interests, where only the prominent Black politicians benefit from Black empowerment initiatives. The apparent limited number of Black people's involvement in BEE initiatives can also be blamed on their lack of business management capacity and experience.

Pursuant to the argument on the "conflict of interests" commonly practiced in the study area, this paper sought to establish the extent to which the BEE policy contributes to legitimate tourism development in the area. In this context, Figure 3 shows some of the stakeholders' perceptions regarding BEE policy contributions towards tourism development in the study areas. The question was, are the policy contributions or inputs of a high order or low order of tourism development or entrepreneurship? The analyses on the three stakeholder groups: entrepreneurs, tourism officials and community members, reveal results that are focused in one direction. The majority of entrepreneur-respondents [46% in DMA and 47% in REA] indicated that they perceived the BEE policy inputs or contributions towards tourism entrepreneurship to be low, and a significant number [21% in DMA and 28% in REA] supported the negative perception by saying they were 'not sure' of the situation.

Similarly, the majority of tourism officials and local community members [48% and 63% in DMA, as well as 25% and 63% in REA] respectively, perceived the contribution of BEE policies towards tourism development to BE of a low input. The reported reasons for the negative response were that stakeholders had experienced difficulties in trying to access the BEE tourism development opportunities in VARIOUS areas. Furthermore, it could be that the negative reports in the media and literature had impacted negatively on many community members. These negative reports relate to: selective and preferential treatment towards accessing BEE deals; dependence on political affiliation, the fronting syndrome, emerging entrepreneurs are not supported, lack of capital or funding to purchase BEE stakes in existing business, poor skills development planning, over-dependence on government hand-outs, and unemployment (Spykes, 2002; Bain, 2006; Peacock 2006a, 2006b; Ryan, 2006, Sikhakhane, 2006; Milazi, 2008). Finally, the respondents seem to support the view that it is unfortunate that the whole Black economic empowerment trajectory is dependent on giving opportunities to the

learned, connected and mighty. It is not meant for the ordinary, the poor, up-and-coming Black people with entrepreneurial expectations. Therefore, much work still has to be done in transforming the business landscape (Dawes, 2004; Lediga, 2006; Monama, 2006).

[n = 178 DMA and n = 164 REA]. Subjects gave more than one response for each question.

[Source: (Vilakazi, 2008; Biyela, 2002)].

Figure 3 Perceived Contribution of BEE Policy to Tourism Entrepreneurship

Similarly, the majority of tourism officials and local community members [48% and 63% in DMA, as well as 25% and 63% in REA] respectively, perceived the contribution of BEE policies towards tourism development to BE of a low input. The reported reasons for the negative response were that stakeholders had experienced difficulties in trying to access the BEE tourism development opportunities in VARIOUS areas. Furthermore, it could be that the negative reports in the media and literature had impacted negatively on many community members. These negative reports relate to: selective and preferential treatment towards accessing BEE deals; dependence on political affiliation, the fronting syndrome, emerging entrepreneurs are not supported, lack of capital or funding to purchase BEE stakes in existing business, poor skills development planning, over-dependence on government hand-outs, and unemployment (Spykes, 2002; Bain, 2006; Peacock 2006a, 2006b; Ryan, 2006, Sikhakhane, 2006; Milazi, 2008). Finally, the respondents seem to support the view that it is unfortunate that the whole Black economic empowerment trajectory is dependent on giving opportunities to the learned, connected and mighty. It is not meant for the ordinary, the poor, up-and-coming Black people with entrepreneurial expectations. Therefore, much work still has to be done in transforming the business landscape (Dawes, 2004; Lediga, 2006; Monama, 2006).
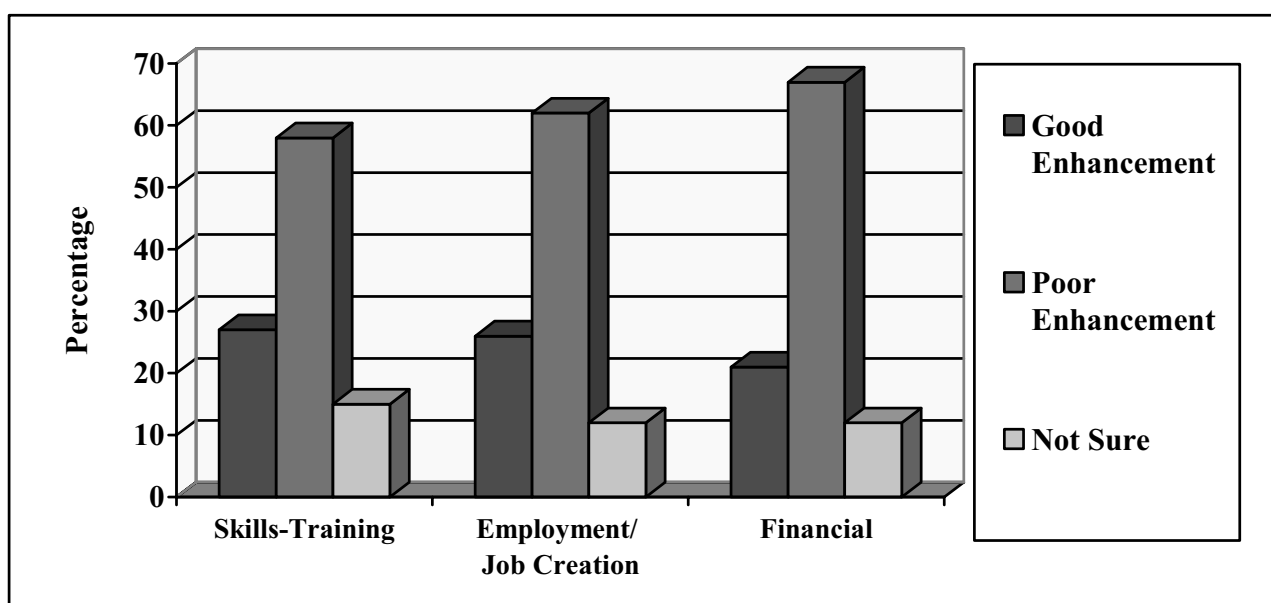
5.5 Strategies for enhancing tourism development opportunities

On the one hand, the contribution of the BEE initiatives towards tourism development has been measured by improving the participation of Black people in business (De Villiers, 2005). On the other hand, the strategies for enhancing tourism development opportunities can be assessed, on the basis and success rate of tourism strategies, such as a skills training strategy; job creation strategy; employment strategy; financing strategy; equity ownership strategy; communication strategy; marketing strategy; service excellence strategy; Black employee procurement strategy and community empowerment strategy. The analysis of the enhancement of these tourism opportunities is restricted to the Durban Metropolitan Area [DMA] only, and not the REA. The testing of these competitive strategies is based on two opinions doing the rounds in the BEE environment: (a) That, notwithstanding a decade's existence of the BEE policies, there have been negative reports and poor levels of achievement stemming from the BEE process (Nzimande & Sikhosana, 1996; Matola, 2005; Lediga, 2005). (b) That the legislation of BEE policies has ushered in some measure of economic benefits to

the Black entrepreneurs in South Africa (DTI, 2004a). Furthermore, that the majority of stakeholders have viewed BEE as a viable policy to address inequalities from the past.

For the purposes of this paper only three of the ten strategies were analysed. These are skills-training strategy, employment/job creation strategy and financing strategy, which are aimed at revealing the effectiveness of existing competitive strategies for enhancing tourism development opportunities. According to the Tourism White Paper (DEAT, 1996) adequate training in tourism will not only increase processes of job creation and employment, but also stimulate the transformation process, particularly in the BEE regime. One of the main principles governing the approach to job creation and employment is to encourage the tourism private sector to increase its commitment to formal training as well as on-the-job training, also called in-service training. The promotion of such a principle makes it possible for the BEE related tourism development opportunities within the Durban Metropolitan Area [DMA] to be more committed to existing competitive strategies that seek to enhance the tourism industry.

What is shown in Figure 4 is the outcome of perceived strategies for enhancing tourism development in the DMA. On the whole, the majority of the respondents perceived skills-training [58%], employment/job creation [62%] and financing [67%] strategies as not enhancing the tourism development opportunities. On the whole, only less than 15% of the respondents expressed a positive attitude towards tourism enhancement. The BMF (2003) has reported that three key areas ought to be attended to, if the skills training strategy were to enhance tourism development: the monitoring compliance with employment equity; skills development with the purpose to develop capabilities and to empower people to be able to make decisions; and making funding available for enhancing tourism development.

[n = 178 DMA and n = 164 REA]. Subjects gave more than one response for each question.

[Source: (Vilakazi, 2008; Biyela, 2002)]

Figure 4 Perceived Strategies for Enhancing Tourism Development Opportunities

The high increases in unemployment in the DMA account for expressed negative responses, which are supported in the views of Spykes (2002) when he argues that some of the challenges threatening the tourism industry are: the lack in empowerment procurement measurement; smaller companies are without procurement departments; and that affirmative procurement entails establishing new information systems, modifying existing ones, or reorganising the company's procurement function. To improve the rate of Blacks entering the tourism industry, the following have to be observed (DEAT, 1996):
- The government must improve Black access to finances.
- A dedicated tourism development fund must be established.
- State funding must be accessible to the business community.
- Loans to small enterprises and entrepreneurs must be guaranteed.
- Corrupt practices in business must be eliminated (Spykes, 2002).

The outcomes of the analyses covering the state of awareness, participation, and contribution to tourism and its management, point to the fact that the present BEE tourism development strategies are not adequately enhancing the state of the industry. We may therefore conclude that the tourism transformation envisaged by the government and business sector, seems to falter in becoming a respectable way of compensating the previously disadvantaged communities. Rather, as mentioned earlier, it has come to be synonymous with "theft by the Black affluent"

5 Conclusion

This paper has attempted to argue for a more equitable and viable BEE tourism development initiative or strategy, which would benefit the previously disadvantaged communities in the study areas. The outcomes expressed in the paper, relating achieving Black economic empowerment, skills development, employment equity and acquisition of financial assistance, as perceived by stakeholders in their areas, are reflecting an inconclusive story that needs more investigation. The paper holds the view that the delivery of the BEE-related tourism initiative, which is meant to benefit the previously disadvantaged communities, still needs to be improved.

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The provision of recreation services for the aged in the Durban Metropolitan Area (DMA)

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This paper investigated the provision of recreation services for the aged in the Durban Metropolitan Area (DMA). The main argument in the research is that the aged like any other age groups need to be provided with recreation services. The objectives underpinning this investigation include the following:

- *To reveal the adequacy of existing recreation services which are provided for the aged in the Durban Metropolitan Area.*
- *To determine the views that the aged population holds towards recreation participation by the aged.*
- *To establish the extent to which the aged in the Durban Metropolitan Area value their recreation participation.*
- *To establish the level of concessions granted to the aged by the recreation service providers in the Durban Metropolitan Area on utilising recreation facilities.*

A survey research method, comprising a self-completed questionnaire and a structured interview schedule, was used to gather data from the respondents who comprised 260 aged (main sample), 120 general members of the public and 10 recreation service providers in the DMA. This was further supplemented by the observation method. Having analysed the data, the chi-square test was used to test the validity and reliability of the hypotheses.

The most salient findings indicate that the aged in the DMA are not adequately provided with recreation services, despite the fact that they attach certain positive values to recreation participation. The research further highlighted that the DMA needs to provide recreation programmes that the aged can afford.

Non-prescriptive recommendations revolve inter alia around: conducting a needs analysis survey prior to the provision of recreation services for the aged. The location of recreation facilities to be used by the aged must be in an area that is easily accessible. Furthermore, the aged must be granted special concessions in the utilisation of recreation facilities.

Keywords: Aged person, recreation services, Durban, Durban Metropolitan Area, South Africa

1 Introduction

This paper focuses on the provision of recreation services for the aged in the Durban Metropolitan Area (DMA). Its foundation among others is the premise that "The joy that comes from engaged in recreation activities should be experienced by everyone" (Weiskopf (1982: 21). Thus, for people to be involved in recreation activities, irrespective of the age structure under which they fall, recreation facilities, services and opportunities need to be made available. Recreation participation is reward laden for almost all age groups. Carlson *et al.* (1979) list the recreation participation rewards as the following: physical well being; emotional health; the quest for identity, commitment, or 'a piece of action'; sense of community; learning; self image, self-esteem, and self-fulfilment; personality development; social interaction and social integration; adventure, and the opportunity to find an acceptable balance

This author observes that the majority of the aged population, especially those who come from the previously disadvantaged communities, partially neglect using their leisure time by participating in recreation activities. We do assume that this partial neglect of recreation participation by the aged population has something to do with lack of retirement preparation programmes, the inadequate provision of relevant recreation services, as well as the absence of relevant recreation programmes. It may well be that recreation needs/ demands of the aged population are not well catered for by the providers of recreation opportunities.

This paper has been undertaken to answer the following questions about the aged in the Durban Metropolitan Area:

a   Are the aged in the Durban Metropolitan Area adequately provided with recreation services?

b   To what extent are the recreation demands or needs of the aged in the Durban Metropolitan Area met? and

c   What is the local government policy towards providing recreation services in the Durban Metropolitan Area?

It is hypothesised that:

The aged population in the Durban Metropolitan Area is not adequately provided with recreation and tourism facilities.

a   There is a lack of need analysis when it comes to the provision of recreation and tourism facilities for the aged population in the Durban Metropolitan area.

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b   Recreation participation by the aged living in the Durban Metropolitan Area can improve if relevant recreation programmes can be conducted.

c   Participation of the Durban Metropolitan Area's aged populace in recreation activities benefits them physically, emotionally, socially and educationally.

d   The aged in the Durban Metropolitan Area who are participating in recreation activities value their participation.

e   The aged prefer a recreation facility to be easily accessible.

f   The aged must be granted a special concession by the recreation services providers for making use of the latter's recreation services.

2 Theoretical framework

Before highlighting the theory informing this study, the concepts *recreation, leisure, recreation services, metropolitan city* and *the aged* as used in this article require clarification. *Recreation* is understood to be an activity or experience carried out within leisure time, usually chosen by the participant, either because of the satisfaction, pleasure or creative enrichment derived, or because he or she perceives certain personal or social values to be gained from them (Edginton *et al.* 1995; Torkildsen 2001; Magi 1988 and Bucher 1983). *Leisure* is a term that has brought innumerable debates among authors writing about this field. Like *recreation, leisure* has failed to achieve a universally accepted definition. According to Edginton *et al.* (1995), leisure means different things to different people. In the context of this paper, an explanation by Murphy (1981) has been adopted. The concept leisure according to Murphy (1981) is categorised into time, function, spatial environment and an integrative-synthesising perspective, holism. What is striking in Murphy's (1981) categorisation of leisure is that leisure is not defined as an activity but rather includes time, and attitudes toward time and non-work activities. Leisure, therefore, throughout the paper is treated as free time related, that is, time at the disposal of the individual, which the individual can spend as he or she choose. Recreation services take into consideration the available recreation facilities, offered recreation programmes, and participation in recreation activities. In essence the term recreation services encapsulates all recreation opportunities that are accompanied by recreation facilities, recreation programmes and recreation activities. Consequently, the use of the term recreation services is limited to recreation facilities, recreation programmes and recreation activities. The term recreation facility can be limited to recreation resources. According to Eckstein and Noah (1973), a metropolitan area is a special form of the urban environment, whose influence is great and extends beyond its boundaries. The influence and the importance of a metropolitan area are clearly recognised in commerce, communications and politics.
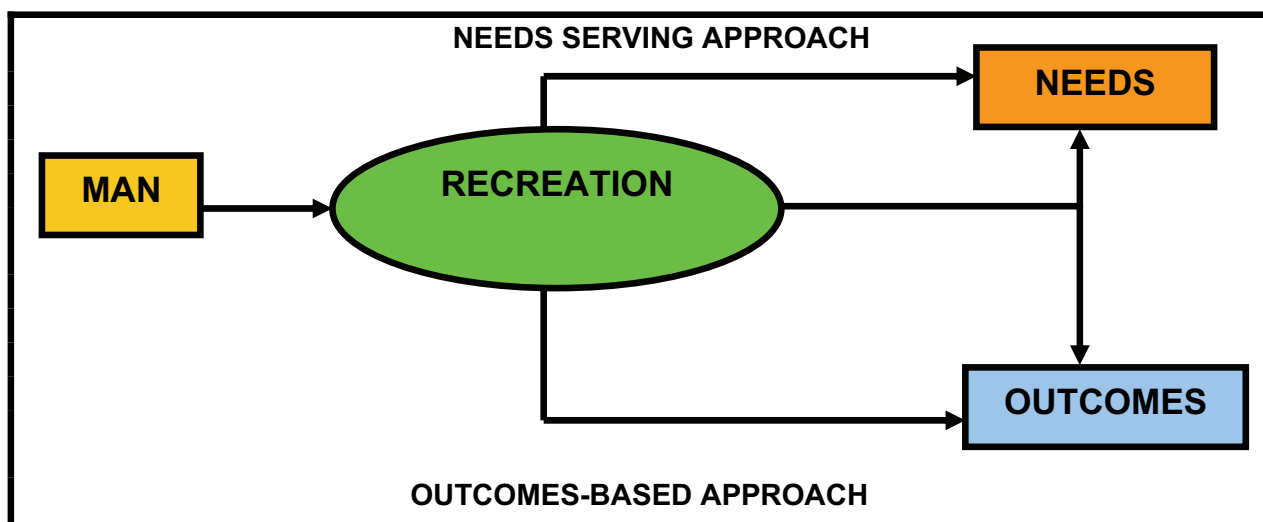
Source: Ngcobo (1998)

Figure 1 Approaches in recreation

A metropolitan area is characterised by social and economic heterogeneity, high levels of population mobility, and a disproportionate concentration of skilled manpower and economic activities of particular types. The term *aged* specifically refers to people who have already retired from work. In South Africa, initially females could retire when they

reach the age of fifty-five and males when they reach the age of sixty. As a result of Act 108 of 1996 section 9 (3) that states that people may not be unfairly discriminated on the basis of race, gender, sex, pregnancy, marital status, ethnic or social origin, colour, sexual orientation, age, disability, religion, conscience, belief, culture, language and birth, males who have reached the age of fifty-five can also retire from work, hence the age of fifty-five has been considered as a stage reached by people who are the aged.

The general theory that has been postulated by different authors including Oldman (1996): South African White Paper (1998); Ngcobo (1998); Kraus (2001); Torkildsen (2001); Edginton *et al.* (1995); Marsland (1987); Rodgers (1985); Smith and Theberge (1987); Weiskopf (1982); Voskanyan *et al.* (2003) to mention only a few, states that human beings involve themselves in recreation because there are certain natural needs that must be fulfilled (Needs Serving Approach) and that human beings recreate because of certain benefits that are derived from recreation (Outcomes Based Approach). These needs are graphically illustrated in Figure 1 above.

In the Needs Serving Approach (NSA) the above figure emphasises the fact that some people engage themselves in recreation because recreation participation fulfills certain needs in them. Self actualisation, esteem, love and belonging, safety and physiological development are some of those needs. An Outcomes Based Approach (OBA) on the other hand focuses on the benefits that are accrued through recreation. The well documented benefits that encourage people to participate in recreation are related to health improvement, social and personal development.

3 Research methodology

As this research was examining the provision of recreation services for the aged in the Durban Metropolitan Area the policies related to the provision and management of recreation facilities, services, opportunities and activities within the study area, the collection of data were therefore limited to the aged.

Four data collection strategies or methods have been employed. These are questionnaires, interviews, observations and secondary data. The four strategies have been preferred because of the nature of the research problem and the kind of information desired by the researcher. The nature of the research problem demanded respondents to come from different cultural backgrounds and that representation must come from different local councils in the Durban Metropolitan Area.

Before distributing the questionnaires, more especially the main questionnaire to the main population sample, a pilot study, or a pre-test was conducted. Three sets of questionnaires were distributed to the aged population in the study area (the main population sample), the general public, and the service providers. Owing to the fact that the main population sample might experience language constraints, a decision was made to provide the questionnaires in both English and Zulu. Most of the questions in the questionnaire were closed-ended questions. There were about 500 questionnaires that were distributed. The response rate was fifty two percent (65%), which is equal to 260 respondents.

Interviews focused on service providers. There were ten (10) randomly selected service providers interviewed. The face-to-face interviews were guided by structured interview schedules for consistency purposes. The reason for conducting face-to-face interviews with the recreation service providers is that most of them wanted to know the aim behind conducting the research, as well as how research of this nature would benefit them, as they had the feeling that the aged population is a neglected sector when it comes to recreation services. Interviews would also provide better clarification and give a better understanding about the issues that are revealed by the questionnaire and also support reliability by triangulation of results obtained through other data collection methods.

Non-participant observation was used. The use of the non-participant observation was preferred over the other types for the reason that one can find the main sample population in their natural form. The non-participant observation has been used in order to confirm whether the aged population do participate in some of the recreation activities designed for them by the recreation service providers. The local councils that the researcher visited with an aim of determining the participation of the aged group in recreation activities included the inner west, south central, and north central. These areas were visited because their aged organisations indicated that they host days for the aged day. It was observed that the aged are interested in organised recreation activities but they do not attend these activities in their numbers.

The total research sample of the study was 260. This figure was arrived at by making use of Magi's (1998) Table of Estimation of Sample Size from a Given Population, where he suggested that the sample need to be within ± 0.05 of the population proportion, P, with a 95% level of confidence. In this study therefore the population at the time when the study was conducted was in the region of 300 000.

Table 1 shows the number of the distributed questionnaires to the main research sample and the number of questionnaires that were returned.

Table 1 distribution of questionnaires (actual frequencies)

LOCAL COUNCILS	DISTRIBUTED QUESTIONNAIRES		RETURNED QUESTIONNAIRES	
	Frequency	Percentage	Frequency	Percentage
North Council	040	08	024	09.23
North Central Council	145	29	076	29.23
Outer west Council	030	06	016	06.15
Inner west Council	065	13	033	12.70
South central Council	195	39	100	38.46
South Council	025	05	011	04.23
Total	**500**	**100**	**260**	**100**

From Table 1 it is clear that the number of questionnaires distributed varied from one local council to another. The determining factor for this unequal distribution has been the concentration of the population. As one moves from the urban areas towards the rural areas the number of people starts to drop in terms of concentration. The trend in the Durban Metropolitan Area is that the North and the South Central Local Councils have more people than the other local councils because these two local councils also incorporate the city of Durban.

The research sample did not only limit itself to the aged as the main population sample. In addition, the general members of the public and the recreation service providers for the aged (organisations and associations) were also included. The researcher randomly selected one hundred and twenty (120) members of the public and ten (10) recreation service providers for the aged. In determining the recreation participation of the aged the study also argues the question of recreation demand (consumers) and recreation supply (agencies) in the Durban Metropolitan Area.

4 Results
The results are summarised in section 4.1. to 4.4 and Tables 2 to 9 together with Figures 2 to 8.

4.1 Socio-economic demography of the respondents
In this section the respondent were required to give information on their socio-economic demography.

Table 2 Socio-economic demography of the respondents (aged) – (N =260)

VARIABLE	SUB-VARIABLE	FREQUENCY	%
Gender	Male	095	36.5
	Female	165	63.5
Total		**260**	**100**
Age	55yrs – 64 yrs	096	37.0
	65yrs - 74 yrs	106	40.7
	75yrs and above	058	22.3
Total		**260**	**100**
	Did not attend school	019	07.3
	Junior Phase Level	017	06.5
Education Level	Intermediate Phase Level	053	20.4
	Senior Phase Level	068	26.2
	FET-Level	071	27.3
	Post Matriculation Level	032	12.3
Total		**260**	**100**
	Single	029	11.2
	Married	099	38.1
Marital Status	Divorced	029	11.2
	Widower	030	11.5
	Widow	073	28.1
Total		**260**	**100**
	Working	024	09.2
Occupational Status	Not Working	077	29.6
	Retired	159	61.2
Total		**260**	**100**

Source of Income	Salary	023	08.8
	Pension	182	70.0
	Retirement Annuity	044	16.9
	Other	011	04.2
Total		**260**	**260**
Income per Month	Less than R400-00	015	05.8
	R400-00 – R799-00	160	61.5
	R800-00 – R1 199-00	030	11.5
	R1 200-00 – R1 599-00	025	09.6
	R1 600-00 and above	030	11.5
Total		**260**	**100**

The variables that were considered include gender, age, educational level, marital status, occupational status, source of income and income per month. The broad outcomes of the collected and analysed data are depicted in Table 2 above.

Furthermore, the respondents have been requested to indicate in their questionnaires the local council in which their residences are found. This has been done with a view of establishing whether all the local councils that fall under the Durban Metropolitan Area have been represented or not. Consequently, Table 3 gives a broad overview of the number of respondents who represented each metropolitan local council.

Table 3 Respondents' place of residence in terms of local councils

LOCAL COUNCIL	FREQUENCY	PERCENTAGE
South Central Council	100	38.46
Inner West Council	033	12.70
North Council	024	09.23
Outer West Council	016	06.15
South Council	011	04.23
North Central Council	076	29.23
TOTAL	**260**	**100**

From Table 3 it can be inferred that 67.69 percent of the aged population are concentrated in both the North and South Central Local Councils. This may be due to the fact that the North and South Central Local Councils include the city centre of Durban where the majority of the old age homes are found. In addition, both the North and the South Central Local Councils incorporate many townships which are known for their large concentration of people.

4.2 Recreation and leisure interpretations

The respondents were asked to furnish their meanings to the key concepts that underlie this study, that is, leisure and recreation. Tables 4 and 5 below what meanings the respondents attach to the concepts leisure and recreation.

About 40,8% of the respondents understand leisure as time when one is not working but doing something other than work. At the same time 25% of the respondents perceive leisure as that portion of time in which they involve themselves in recreation activities.

Table 4 Understanding of the concept of leisure

CONCEPT	CONCEPT MEANING	FREQUENCY	%
Leisure	Time when you are not working.	106	40.8
	Time when you are free from work and doing nothing.	027	10.4
	Time when you do not know what to do.	024	9.2
	Time when you free from daily obligations.	038	14.6
	Time when you are involved in recreation activities.	065	25.0
	TOTAL	**260**	**100**

This interpretation of leisure was in line with that propounded by Murphy (1981), Nakhooda (1961) and Carpenter (2003), in that leisure is that part of the individual's daily life in which he or she finds himself free from the demands of his

regular calling and able to enter upon any line of activity he may choose within his own interests whether it be work or play or meditation.

Table 5 Understanding of the concept of recreation.

CONCEPT	MEANING	FREQ.	%
	Making yourself happy and enjoying your leisure time	100	38,5
	Entertaining yourself at your own determined pace	30	11,5
	Involving yourself in sports, games and play	25	9,6
	Engaging in activities from which you can derive pleasure and personal worth	45	17,3
Recreation	Involving yourself in any activity during your leisure time	31	11,9
	Refreshing yourself	9	3,6
	Enjoying yourself during leisure time	10	3,8
	Being with yourself during your leisure time	10	3,8
	TOTAL	**260**	**100**

It is interesting to note from Table 5 above that about 58% of the respondents associate recreation with activities that take place during leisure time. In addition, 38,5% of the respondents indicate that the activities should make them happy and be enjoyable.
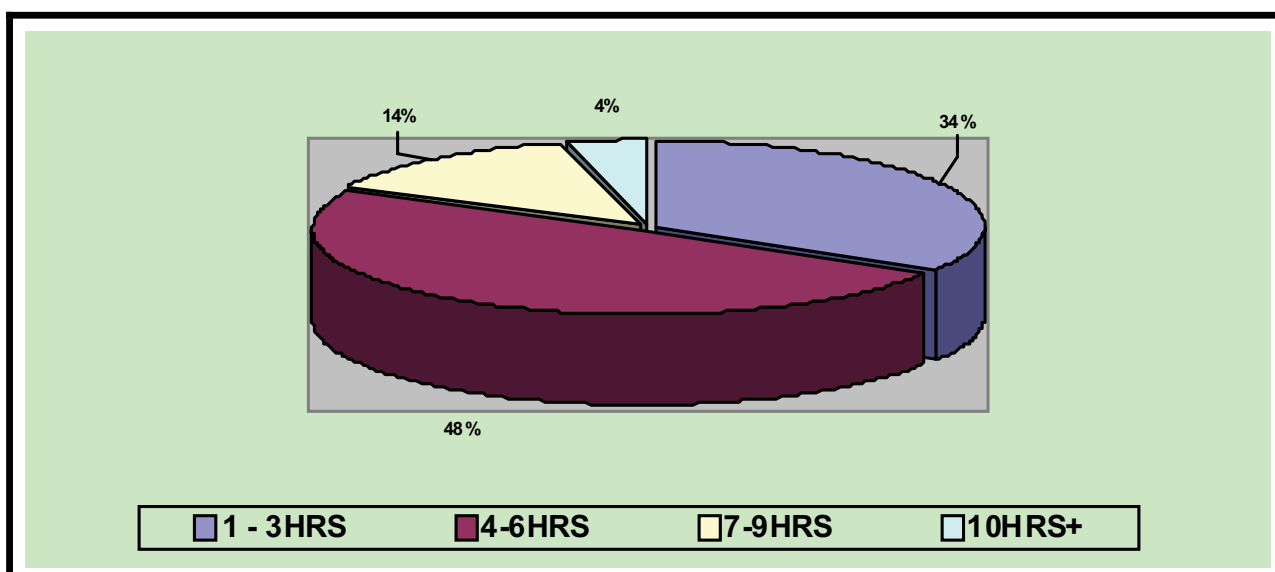

Figure 2 Leisure time available among the aged

The intention of the study in Figure 2 below was to establish the amount of time that the aged in the study area had at their disposal. About 94.2% of the respondents indicated that they do have leisure time at their disposal. What can be inferred from Figure 2 is that the majority of the respondents, 82%, have leisure time that ranges from one hour to six hours per day. Only 18% of the respondents were recorded as having more than seven hours per day as their leisure time. These respondents indicated that they have leisure time that ranges from seven hours to 10 hours.

4.3 Recreation participation of the aged
In order to determine whether the aged in the Durban Metropolitan Area are provided with adequate recreation services or not, and if so, whether they engage in recreation activities, the study started by investigating the recreation activities in which the aged are engaged.

Figures 3 and 4 below depict the active and passive recreation activities in which the aged in the Durban Metropolitan Area involve themselves respectively. A distinction of this nature is necessary in order to determine whether the facilities can be said to be in surplus or under-provided. Such a distinction can also help the providers in determining the facilities that are provided but under-utilised by the aged. In this case the providers can decide whether relevant programmes accompanying the provision of a recreation facility are needed or not.

In Figure 3 below it is noticeable that the majority of the respondents (more than 44%) engage themselves in green bowling. Green bowling, is well known in many circles of life as the sport of the aged, also known colloquially among African urban communities as (*Umdlalo womagrizza*) *'the grand-parents' sport'* or (*umdlalo wamakhehla*) *'the sport of the old men'*. Although in recent times some aged people have been found to engage themselves in casino gaming or gambling as a form of recreation, this study established that less than 4.3% of the aged in the study area participates or regard gambling as a form of recreation. The participation of the few elderly people in gambling as a form of recreation has been affirmed by Harahousou and Kabitsis (2002), in that few elderly people involve themselves in money making activities such as gambling as a form of recreation.
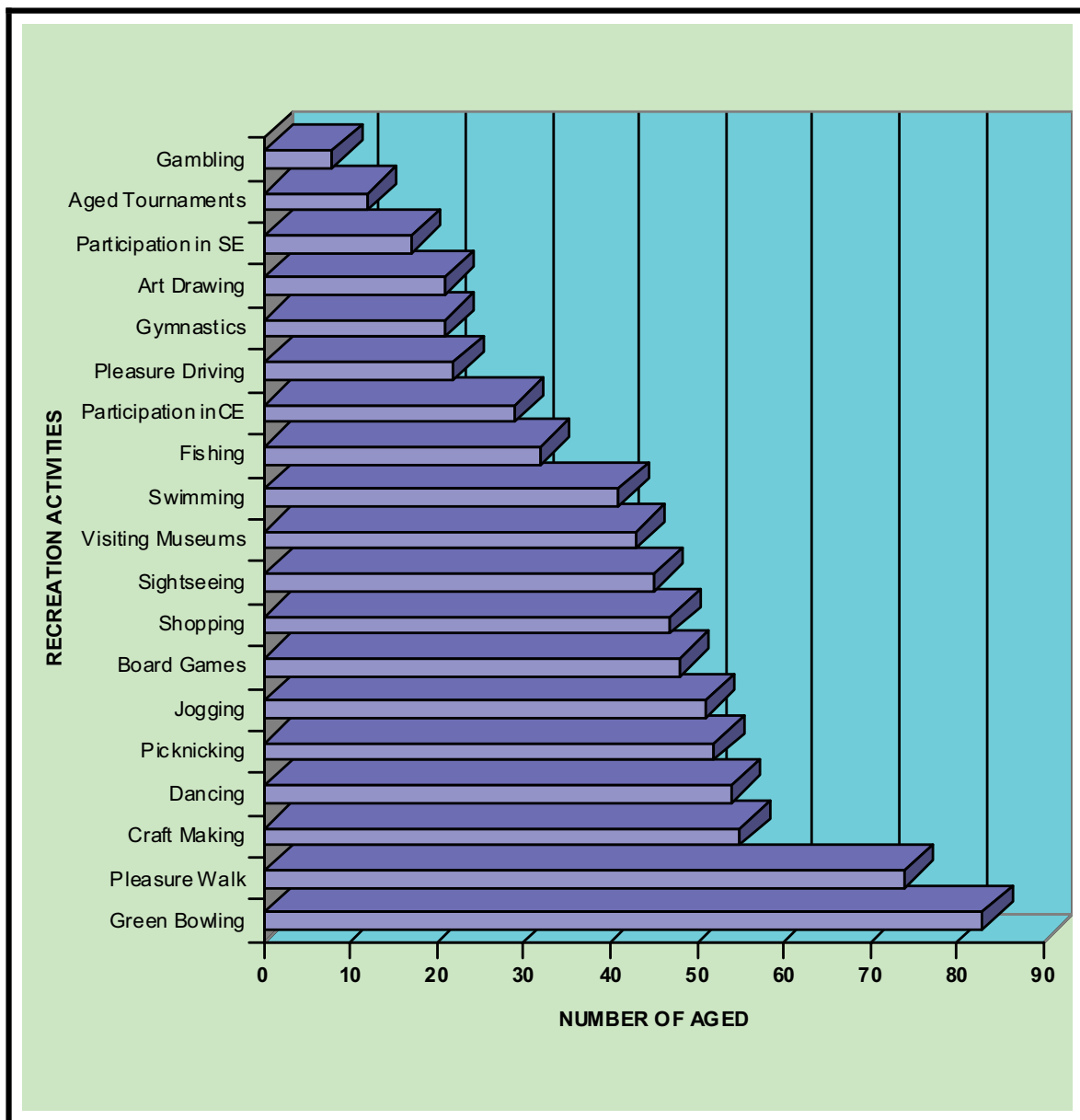
Figure 3 Active recreation activities for the aged.

The study also revealed that about 39.7% of the aged engage in pleasure walks (taking a walk) and 29.5% of the respondents use jogging as a recreation activity. The increase in the number of aged that involve themselves in physical related recreation activities is also likely to be caused by the fact that some medical doctors, encourage the aged to participate in physical related exercises. This is affirmed by Kraus (2001) in that some medical experts have testified to the proven benefits of regular exercise that results in better health, stronger muscles, greater endurance and a general feeling of well-being and energy that the aged population needs at this stage of life.
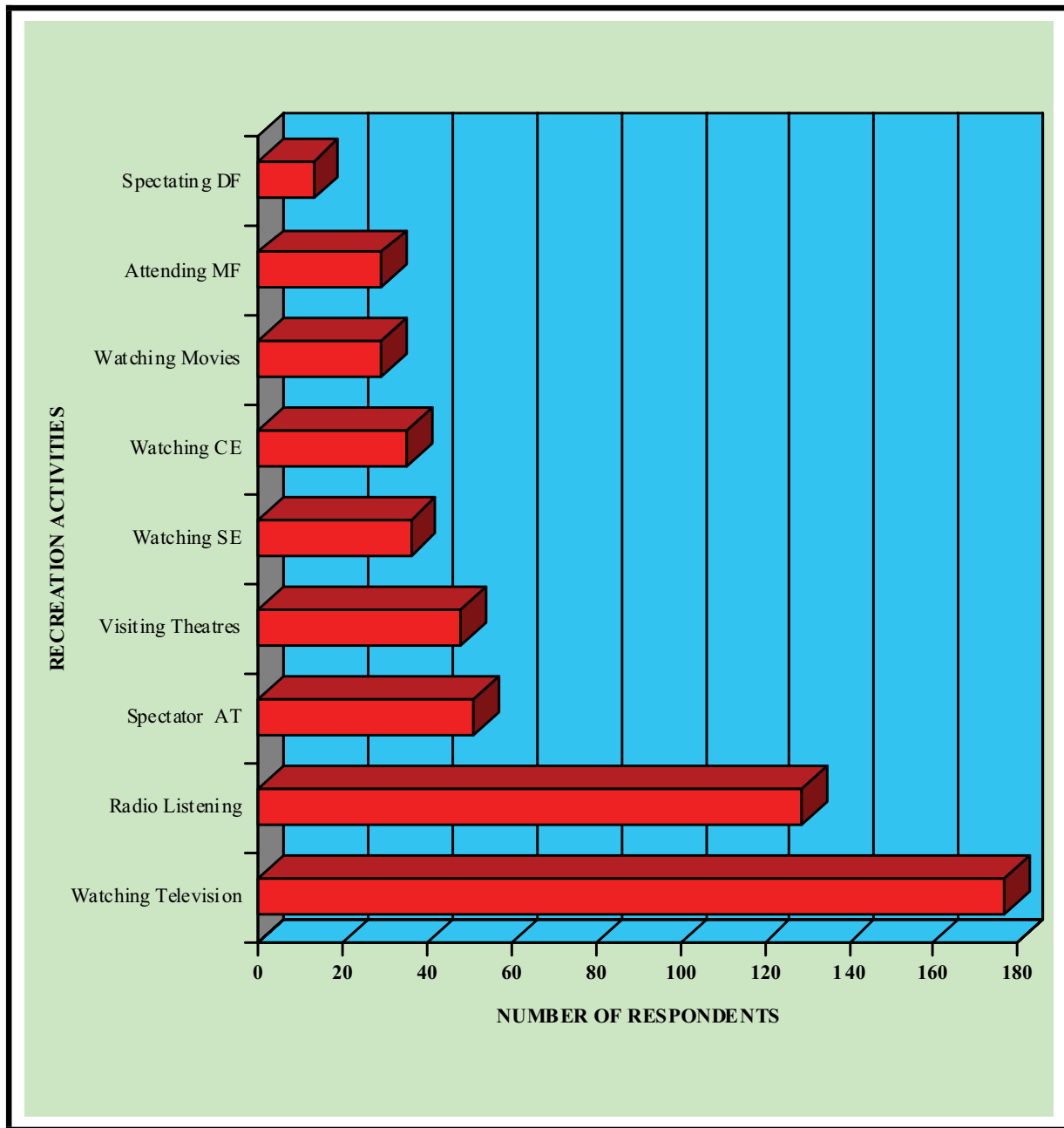
DF	Dance Festivals	MF	Music Festivals
CE	Cultural Events	SE	Sports Events
AT	Aged Tournaments		

Figure 4 Passive recreation activities for the aged (frequency).

In an attempt to establish the response of the aged to passive recreation activities, some of the related findings are indicated in Figure 4 above. From the analysis it seems that passive activities appeal more to the aged than active recreation activities. On ranking these passive activities, and understanding that each respondent selected more than one passive recreation activity, it emerged from Figure 4 above that watching television (247 f = 95.1%) and radio listening (129 f = 49.6%) were the most preferred activities. The moderately preferred passive activities included watching spectator tournaments, watching cultural events, watching sports events and going to the movies. The least preferred passive activities were attending dance festivals (13 f = 6.9%) and music festivals (29 f = 11.1%).
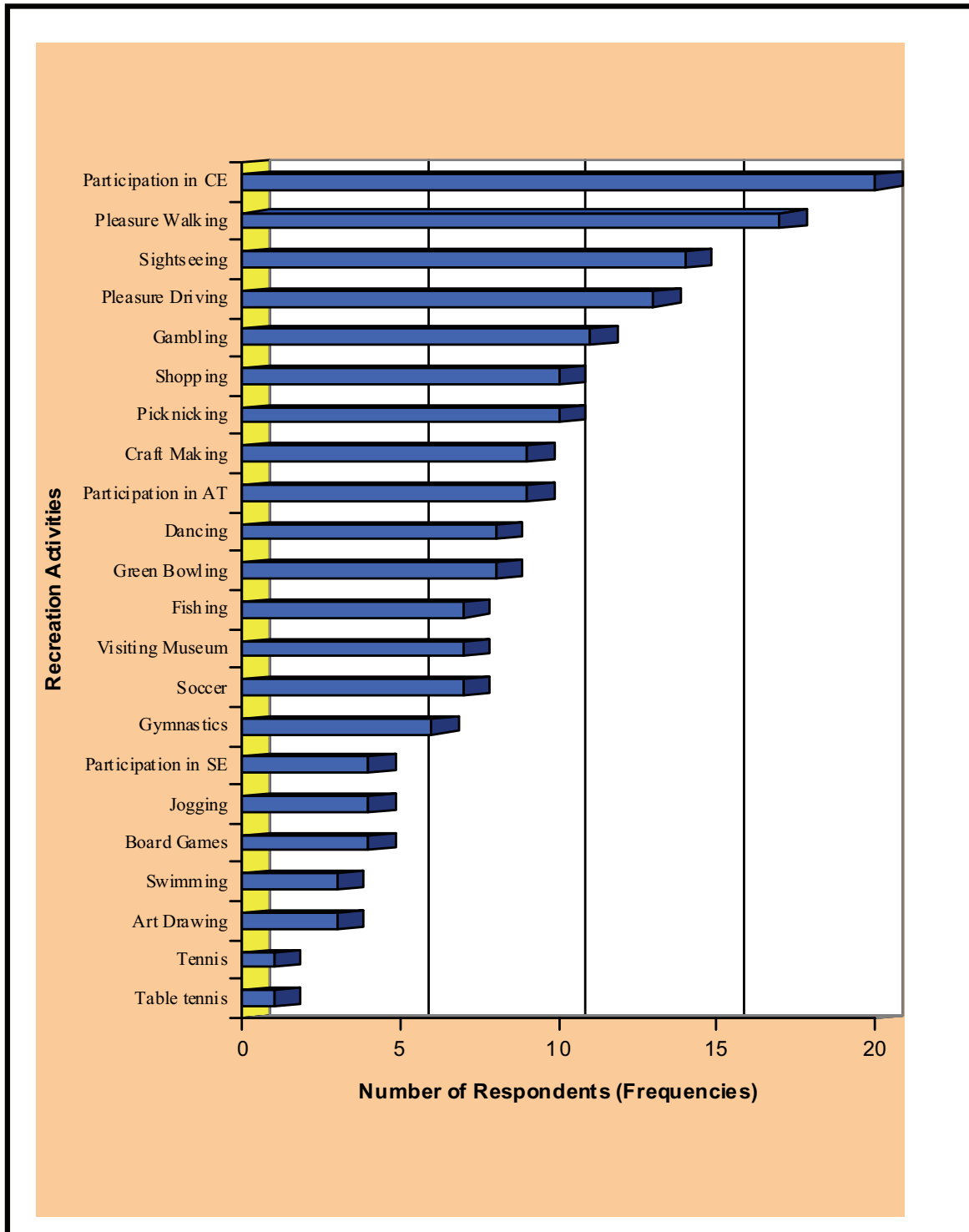

Figure 5 Preferred active recreation activities

The respondents (aged) were further requested to indicate the types of active recreation activities in which they would prefer to participate. What can be deduced from Figure 5 is that about 27.percent of the respondents, that is, the majority prefer to participate in cultural events. Other active recreation activities that are in the first five are pleasure walking (22.9%); sightseeing (18.9%); pleasure driving (17.5%); and gambling (14.8%). When it comes to the bottom of the graph the recreation activities are table tennis (1.3%); tennis (1.3%); art drawing (4.1%); swimming (5.4%); and board games (5.4%). Carlson *et al.* (1979) in support of the cultural events topping the lists state that participation in cultural events among older persons is regarded as a service activity. They further state that the older person wants to be needed. Service to others is a viable recreation outlet in which both the server and those who are served can reap benefits.

In contrast to the preferred active recreation activities discussed above, Figure 6 below depicts the perceived preference of passive recreation activities by the non-active participants (aged).
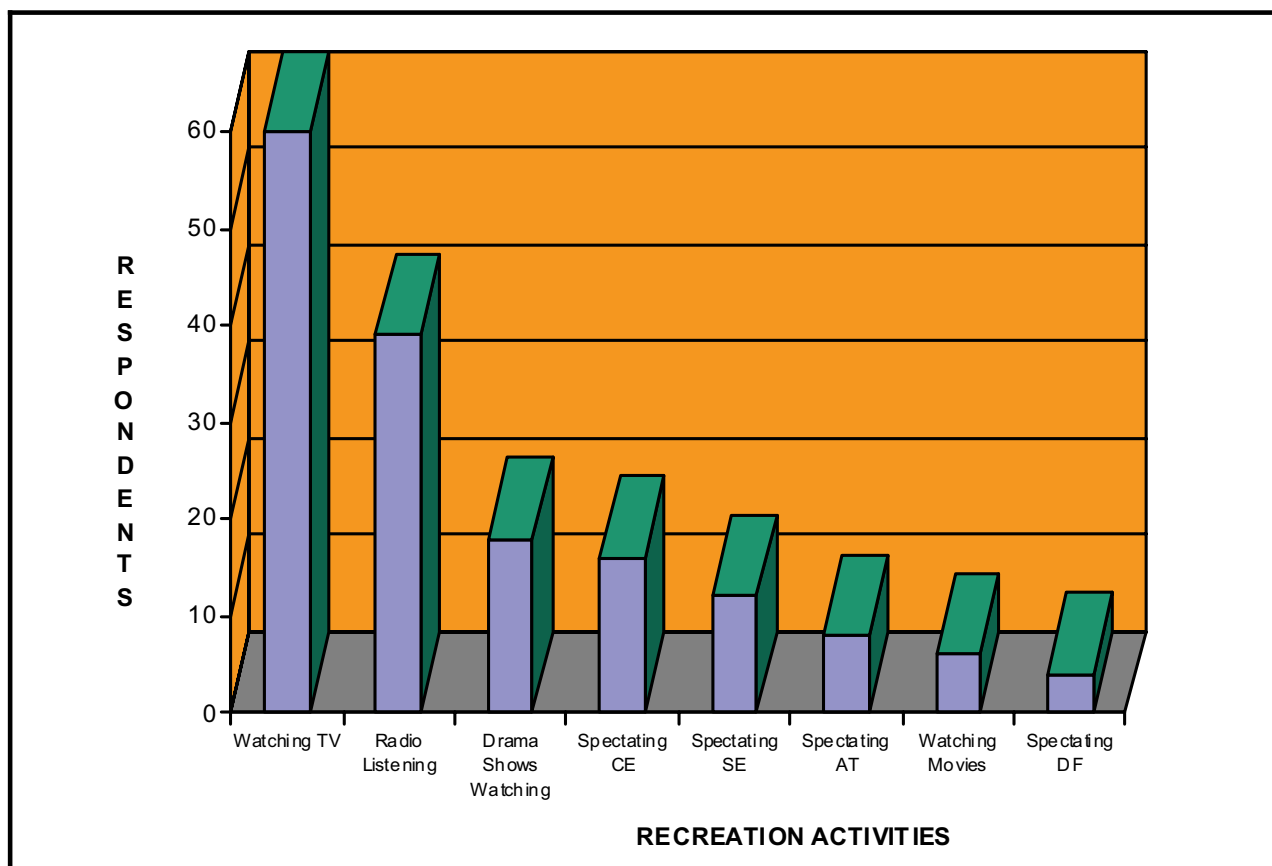

Figure 6 Preferred passive recreation activities [frequency]

About 95.1 % (57 *f*) prefer watching television, followed by 65 % (*39 f*) who prefer radio listening. Very similar to the active participants, the non-active participants' moderately preferred passive activities include watching spectator tournaments (AT), watching cultural events (CE), watching sports events (SE) and drama shows watching.

4.4 Attitude of the aged to wards recreation
The study further went on to solicit information regarding the attitudes of the aged towards the following:
   • Provision of recreation facilities for the aged in the Durban Metropolitan Area;
   • Recreation facilities and activities' needs analysis survey;
   • Location of recreation facilities;
   • Benefits of recreation participation to the aged;
   • Provision of recreation programmes for the aged; and
   • Provision of special concessions to participants
The attitudes of the aged towards recreation are summarised below.

4.4.1 Provision of recreation facilities for the aged in the Durban Metropolitan Area

About 19,6 % of the respondents think that the recreation facilities for the aged are fairly sufficient or adequate as against 80.4 % that thinks that the facilities are inadequate or not available at all. Furthermore the local council perceived as having the most recreation facilities is the Durban City area.

Table 6 Opinions on available recreation facilities per local council (aged)

DMA	RESPONSES								TOTAL	
	Many		Sufficient.		Few.		Not There.			
LOCAL COUNCILS	F	%	F	%	F	%	F	%	F	%
North	06	25,0	07	29,2	08	33,3	03	12,5	24	100
North Central	00	00	00	00	01	33,3	02	66,7	03	100
Outer West	00	00	03	21,4	08	57,2	03	21,4	14	100
Inner West	02	06,1	02	06,1	20	60,6	09	27,2	33	100
South Central	04	05,1	03	03,9	45	57,7	26	33,3	78	100
South	01	12,5	01	12,5	05	62,5	01	12,5	08	100
Durban City	04	04.0	18	18,0	59	59,0	19	19,0	100	100
TOTAL	**17**	**06.5**	**34**	**13,1**	**146**	**56,2**	**63**	**24,2**	**260**	**100**

The local councils that are not in close proximity to the city centre and are predominantly occupied by the historically disadvantaged communities are seen by the respondents to be inadequately provided with recreation facilities for its aged population. Hence 8.5 percent and less of the respondents think that they have the most recreation facilities for its aged population. This apparent way of thinking seems to be addressing the first hypothesis, that reads:

The aged population in the Durban Metropolitan is not adequately provided with recreation facilities.

4.4.2 Recreation facilities and activities' needs analysis survey

The respondents were asked whether they would prefer a needs analysis survey to be conducted in their area prior to the provision of recreation services. The question of a needs analysis survey in this study was an attempt to address the hypothesis that reads:

There is a lack of a needs analysis when it comes to the provision of recreation facilities for the aged population in the Durban Metropolitan Area.

More than 90% of the respondents feel that there is a lack of needs analysis survey when it comes to the provision of recreation services for the aged population in the Durban Metropolitan Area. Only less than 10% indicated that there is no lack of a needs analysis. Hence the above hypothesis was proved to be valid. In this study it is believed that through a needs analysis survey, recreation service providers can determine the type of recreation services that need to be provided for the aged than using a cafeteria approach.

4.4.3 Location of recreation facilities

About 29 % of the respondents preferred that a recreation facility should be in the most central place. At the same time, more than 50% indicated that a recreation facility should be located in a place that is accessible by different means of transport. Therefore it can be inferred that about 81% of the respondents, prefer the location of recreation facilities to be either at a central place or a place that is easily accessible by whatever mode of transport. This way of thinking happens to be consistent in almost all the local councils with the exception of the North Central Local Council. This line of reasoning happens to be in line with the recreation policy enshrined in the South African White Paper on Sports and Recreation (1998), which states that recreation participation is a fundamental right. All people of South Africa, irrespective of gender, age, race, language, culture, political persuasion, affiliation, disability or status should afford and access the offered recreation programmes and facilities.

The question of location has not been limited to responses that come from the different local councils. It was the intention of the study to further solicit information from all the respondents about their feeling in the following cases:

a   Whether the aged population should be provided with recreation facilities; and

b   The place within the local council that they think the recreation facilities for the aged should be located.

About 87,7% of the respondents are agreeable to the provision of recreation facilities for the aged. Inferring from Table 7 below, it can be safely stated 81 percent of the respondents felt that the recreation facilities should be located at either the central or the most accessible place.

Table 7 Facilities provision as against location

OPINIONS ON FACILITIES PROVISION (RESPONSES)	OPINIONS ON FACILITIES LOCATION (RESPONSES)											
	Central Place		Accessible Place		Local Town		Walking Distance		Do Not Know		TOTAL	
	F	%	F	%	F	%	F	%	F	%	F	%
Yes	63	27,6	126	55,3	06	2,6	30	13,2	03	01,3	228	100
No	01	16,7	04	66,6	00	00	00	00	01	16,7	006	100
Do Not Know	11	42,3	06	23,1	02	7,7	06	23,1	01	03,8	026	100
TOTAL	**75**	**29**	**136**	**52**	**08**	**03**	**36**	**14**	**05**	**02**	**260**	**100**
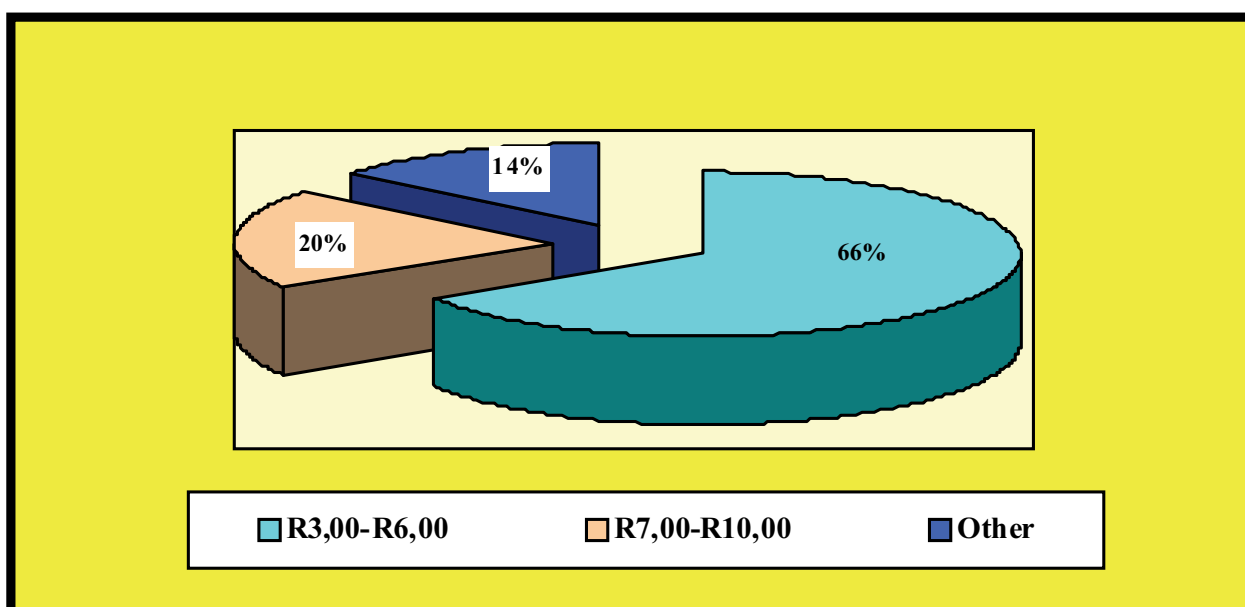
Figure 7 Transport fare the aged are prepared to pay

The location of recreation facilities and the minimum fare that the aged are prepared to pay have been seen by the researcher as two sides of the same coin. From Figure.7 it is noticeable that the majority (66.2%) of the respondents (aged) only wants to be charged a return fare that ranges between R3, 00 and R6, 00 to access their recreation facilities. Only 33,8% of the respondents indicated that they feel that they need to be charged more than R6, 00. The reason why the aged prefer to pay far less than what the present economy demands, has been correctly summarised by Kaplan (1953) and Sul Tcha and Lobo (2003) in that economic problems among the senior citizens act as a constraint and a barrier in accessing some of the available recreation services.

4.4.5 Benefits of Recreation Participation to the Aged
The question of recreation benefits in the study was closely aligned to the hypothesis that reads:

> Participation of the Durban Metropolitan Area's aged populace in recreation activities benefits them physically, emotionally, socially and educationally.

About 86,9% of the aged perceive recreation participation as benefiting them. The rest of the population, that is, 3,1 and 10 percent, indicated that recreation does not benefit them or they do not know.

Table 8 Perceived recreation benefits (aged)

(A) PHYSICAL BENEFIT										
RESPONDENTS	**RESPONSES**								**TOTAL**	
	Fully Agree		**Agree**		**Disagree**		**Fully Disagree**			
	F	**%**	**F**	**%**	**F**	**%**	**F**	**%**	**F**	**%**
Blacks	89	60,9	49	33,6	03	2,1	05	3,4	146	100
Whites	41	70,7	13	22,4	03	5,2	01	1,7	058	100
Coloureds	08	36,4	13	59,1	01	4,5	00	00	022	100
Indians	22	64,7	09	26,5	01	2,9	02	5,9	034	100
TOTAL	**160**	**61,5**	**84**	**32,3**	**08**	**3,1**	**08**	**3,1**	**260**	**100**

$X^2 = 13.61$ df = 9   p> 0,05

(B) EMOTIONAL BENEFIT										
RESPONDENTS	**F**	**%**	**F**	**%**	**F**	**%**	**F**	**%**	**F**	**%**
Blacks	75	51,3	66	45,2	02	1,4	03	2,1	146	100
Whites	34	58,6	22	37,9	02	3,5	00	00	058	100
Coloureds	11	50,0	10	45,5	01	4,5	00	00	022	100
Indians	22	64,7	09	26,5	00	00	03	8,8	034	100
TOTAL	**142**	**54,6**	**107**	**41,2**	**05**	**1,9**	**06**	**2,3**	**260**	**100**

$X^2 = 14.29$ df = 9   p> 0,05

(C) SOCIAL BENEFIT										
RESPONDENTS	**F**	**%**	**F**	**%**	**F**	**%**	**F**	**%**	**F**	**%**
Blacks	82	56,1	59	40,4	02	1,4	03	2,1	146	100
Whites	35	60,4	22	37,9	01	1,7	00	00	058	100
Coloureds	10	45,5	12	54,5	00	00	00	00	022	100
Indians	23	67,6	09	26,5	00	00	02	5,9	034	100
TOTAL	**150**	**57,7**	**102**	**39,2**	**03**	**1,2**	**05**	**1,9**	**260**	**100**

$X^2 = 9.28$ df = 9   p> 0,05

(D) EDUCATIONAL BENEFIT										
RESPONDENTS	**F**	**%**	**F**	**%**	**F**	**%**	**F**	**%**	**F**	**%**
Blacks	72	49,3	65	44,5	03	2,1	06	4,1	146	100
Whites	35	60,4	22	37,9	01	1,7	00	00	058	100
Coloureds	06	27,3	15	68,2	01	4,5	00	00	022	100
Indians	22	64,7	10	29,5	01	2,9	01	2,9	034	100
TOTAL	**135**	**51,9**	**112**	**43,1**	**06**	**2,3**	**07**	**2,7**	**260**	**100**

$X^2 = 13.66$ df = 9   p> 0,05

4.4.6 Provision of recreation programmes for the aged

Another area of interest to the study was the provision of relevant recreation programmes for the aged. The hypothesis postulated under this area was that if the aged in the Durban Metropolitan Area can be exposed to recreation programmes, such exposure can improve their recreation participation. Respondents were subjected to a four point scale table that included the following:

Fully Agree (FA)	Agree (A)	Disagree (DA)	Fully Disagree (FDA)

93,8 Percent of the respondents agree that exposure to different recreation programmes coupled with recreation facilities provision, have a positive impact on aged recreation participation. Only 6.2 percent of the respondents do not think so. It is interesting to note that of the respondents from the various racial backgrounds, more than 90 percent share the same views about exposure to various activities as one form that can increase recreasio participation sf the aged.

4.4.6 Provision of special concessions to participants
Another viewpoint that this study solicited from the respondents related to the provision of special concessions by recreation service providers. The hypothesis that this section of the study has been addressing is that:

The recreation services providers must grant special concessions to the aged for the utilisation of their services.
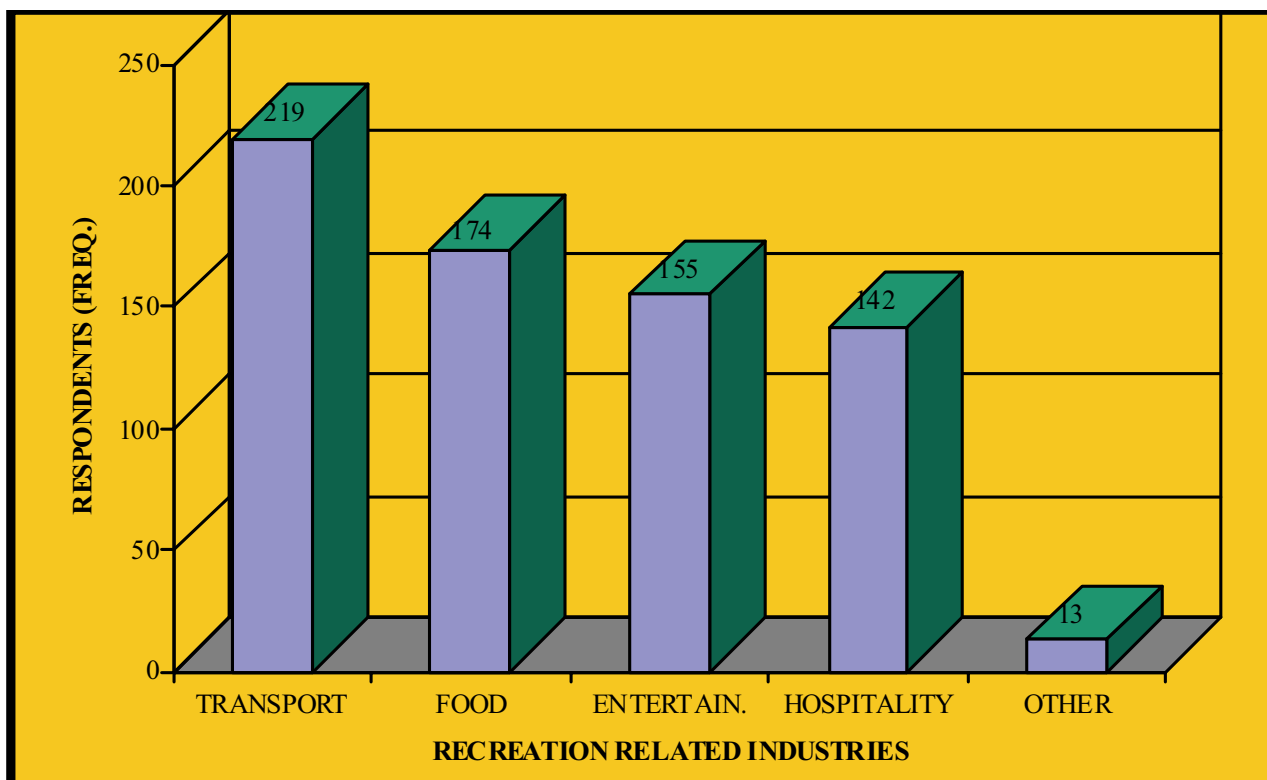

Figure 8 Recreation service providers to grant concessions [frequency]

It is believed that the transport industry is leading this list because many aged who are in the Durban Metropolitan Area feel that they are far away from places that offer recreation opportunities. One way, therefore, of accessing the recreation facilities is through the use of public transport.

4.5 Public perceptions on aged recreation
In order to avoid bias, the study also collected information from the unaffected parties who are the general public. The focus area in this section was the opinions of the general public with regard to recreation participation of the aged in the study area.

What can be inferred from Table 9 (A) is that 80% of the general public feel that the participation in recreation activities of the Blacks' aged living in the Durban Metropolitan Area is low. All the members of the public irrespective of the educational level share the same opinion. Only 11% think that the recreation participation is fairly high, while the remaining respondents, that is, about 9 percent, think that it is fair or rather within acceptable standards.

Table 9 Public perceptions of the recreation participation of the aged (n=100)

EDUCATION LEVEL	(a) Responses (Blacks)										TOTAL	
	Very High		High		Fair		Low		Very Low			
	F	%	F	%	F	%	F	%	F	%	F	%
Junior Phase	00	00	00	00	00	00	02	100	00	00	02	100
Intermediate Phase	00	00	00	00	3	60	00	00	02	40	05	100
Senior Phase	00	00	02	22	00	00	00	00	00	78	09	100
FET Phase	04	44	00	00	00	00	00	00	05	56	09	100
Post Matric.Phase	02	03	03	04	06	08	31	41	33	44	75	100
TOTAL	**06**	**06**	**05**	**05**	**09**	**09**	**33**	**33**	**47**	**47**	**100**	**100**
SUMMARY	11				09				80		100	

EDUCATION LEVEL	(b) Responses (Whites)										TOTAL	
	F	%	F	%	F	%	F	%	F	%	F	%
Junior Phase	02	100	00	00	00	00	00	00	00	00	02	100
Intermediate Phase	02	40	02	40	00	00	00	00	01	20	05	100
Senior Phase	07	78	02	22	00	00	00	00	00	00	09	100
FET Phase	06	67	01	11	00	00	00	00	02	22	09	100
Post Matric.Phase	39	52	27	36	04	05	03	04	02	03	75	100
TOTAL	**56**	**56**	**32**	**32**	**04**	**04**	**03**	**03**	**05**	**05**	**100**	**100**
SUMMARY	88				04				08		100	

EDUCATION LEVEL	(c) Responses (Indians)										TOTAL	
	F	%	F	%	F	%	F	%	F	%	F	%
Junior Phase	00	00	02	00	00	00	00	00	00	00	02	100
Intermediate Phase	00	00	00	00	04	80	00	00	01	20	05	100
Senior Phase	00	00	05	56	04	44	00	00	00	00	09	100
FET Phase	02	22	04	45	03	33	00	00	00	00	09	100
Post Matric.Phase	06	08	22	29	23	31	22	29	02	03	75	100
TOTAL	**08**	**08**	**33**	**33**	**34**	**34**	**22**	**22**	**03**	**03**	**100**	**100**
SUMMARY	41				34				25		100	

EDUCATION LEVEL	(d) Responses (Coloureds)										TOTAL	
	F	%	F	%	F	%	F	%	F	%	F	%
Junior Phase	00	00	00	00	02	100	00	00	00	00	02	100
Intermediate Phase	00	00	00	00	04	80	00	00	01	20	05	100
Senior Phase	02	22	02	22	01	11	04	45	00	00	09	100
FET Phase	02	22	00	00	02	22	05	56	00	00	09	100
Post Matric.Phase	00	00	16	21	27	36	26	35	06	08	75	100
TOTAL	**04**	**04**	**18**	**18**	**36**	**36**	**35**	**35**	**07**	**07**	**100**	**100**
SUMMARY	22				36				42		100	

4.5.1 Availability of recreation services in the study area

The general public has been requested in this study to air their views when it comes to the provision of both the recreation facilities and recreation programmes for the aged in the Durban Metropolitan Area. This was based on the

following hypothesis:

That the aged population in the Durban Metropolitan Area is not adequately provided with recreation facilities.

48% and 25%, think that the facilities are inadequate or not available. Only 14% and 13% respectively think that the facilities are many or fairly sufficient.

Following the adequacy of recreation programmes, another hypothesis postulated in the study is:

That recreation participation of the aged living in the Durban Metropolitan Area can improve if relevant recreation programmes can be conducted.

Ninety five percent (95%) of the respondents are of the opinion that the exposure of the aged population to recreation programmes will most likely improve their participation in recreation activities. Hundred percent(100%) of both the Blacks and Indians strongly agree that this exposure will improve the participation of the aged in recreation activities. Only 17% of both the White and the Coloured respondents do not agree that the exposure to recreation programmes will improve participation. Once more the significance of this hypothesis was subjected to the chi-square test. The results obtained of 0, 000 shows that the level of significance is very high. A result of this nature suggests that a significant number of participants believe that there is a strong relationship between exposure to recreation programmes and recreation participation.

4.5.2 Needs analysis survey in recreation provision

The aged population in the Durban Metropolitan Area as the targeted population sample were requested to comment on the hypothesis that reads:

"There is a lack of a needs analysis when it comes to the provision of recreation facilities for the aged in the Durban Metropolitan Area"

In order to ascertain whether the public share the same perception with that of the aged, the researcher decided to pose the same question to the general public.

About 92 % of the respondents are of the opinion that there is a lack of a needs analysis survey when it comes to the provision of recreation facilities for the aged in the Durban Metropolitan Area. It is interesting to note that that 100 percent of the respondents from both the Indian and the White communities that were interviewed also share the same sentiments. The 5 percent who disagrees to this is made up of both the Blacks and the Coloureds.

4.5.3 Perception on recreation values

The respondents were requested to give their opinions in areas where they think the aged are benefiting from recreation participation. Soliciting the views of the public about the values of recreation was based on the hypothesis that reads:

"That the aged in the Durban Metropolitan Area who are participating in recreation activities value their participation".

About 100 percent of the respondents from the White population group think of recreation participation as benefiting the aged population. A result of this nature might be caused by the exposure of the Whites to various recreation activities. Only 3 percent of the respondents from the Black population group are of the opinion that the participation of the aged in recreation activities does not benefit them.

Another area of concern that relates to recreation participation in the study has been that of benefit. This study wanted to establish the exact areas where recreation participation is seen to be benefiting the aged. The appropriateness of such an investigation was in line with the research hypothesis that reads:

"That participation of the Durban Metropolitan Area's aged populace in recreation activities benefits them physically, emotionally, socially and educationally".

An average of 97 percent of the respondents is of the opinion that recreation participation benefits the aged physically, emotionally, socially and educationally. It is interesting to note that from both the White and Coloured respondents 100 percent of the respondents are of the same opinion. Both the Blacks and the Indians share the 3 percent of the respondents that do not perceive recreation participation as benefiting the aged. The hypothesis that reads that:

Participation of the Durban Metropolitan Area's aged populace in recreation activities benefits them physically, emotionally, socially and educationally is thus proved to be valid.

4.5.4 Location of recreation facilities

The order of preference as viewed by the general public when it comes to the location of a recreation facility, is accessible place (53%); central place (27%); within walking distance (18%); and local town (02%).

The importance of the location of a recreation facility is important especially in dealing with the aged population. Torkildsen (2001:247) in re-emphasising the question of location says:

Ideally, a public leisure facility should be located on or near a main road that is well served by a public transport system, in close proximity to other leisure facilities, with good direct access to and off the site. In this way the accessibility of the facility is improved and the catchment area is extended along the main road. The main road will ensure that the people travelling along the route will have a high level of awareness of the facility, and this can be exploited in terms of promotion.

4.5.5 Concessions in recreation services utilisation

In considering the question of the supplier and the consumer, the researcher found it proper to request the opinions of the general public when it comes to granting concessions by recreation service suppliers. About 90 percent of the respondents are of the opinion that the aged should be granted special concessions in utilising the recreation services. The racial group which feel strongly about granting the aged special concessions are Blacks (97%), followed by Indians (91%) and thereafter Coloured (83%) and Whites (66%). Only 9 percent of the total number of respondents thinks that these special concessions should not be granted to the aged.

5 Interpretation of data

The construction of both the hypotheses and objectives underpinning this study has so far centred around four areas of investigation. The areas are:

- Recreation participation;
- Recreation provision;
- Recreation demand; and
- Recreation concessions.

5.1 Recreation participation

Recreation participation of the aged is therefore seen to be vital to the aged population's quality of life. Taking into consideration that the aged are faced with multi-faceted problems related to their well-being, the majority of the respondents in the study indirectly indicated that physical fitness activities are needed as they are likely to help in facilitating an active, dynamic, and healthy quality of life. More than 80 percent of the aged and more than 95 percent of the public indicated that recreation participation of the aged benefit the aged. The hypothesis that reads:

participation of the Durban Metropolitan Area's aged populace in recreation activities benefits them physically, emotionally, socially and educationally was proved to be valid.

5.2 Recreation provision

Considering that the provision of recreation facilities is one of the services, facilities must therefore be located in both accessible and central places for the aged. In short it seems that the majority of the respondents (aged and public) prefer either a central area or easily accessible area when it comes to the question of location of recreation facilities.

5.3 Recreation demand

The Durban Metropolitan Area being an area that has been subjected to two major political eras, that is, the era of apartheid that mainly benefited the Whites, and the democratic era that intends to benefit everybody, has a task of correcting the imbalances of the past through conducting a needs analysis survey when it comes to recreation provision. The respondents from both the aged and the public have indicated that there is a lack of a needs analysis survey in aged recreation services provision, and this also seems to be evident in all the local councils that make up the Durban Metropolitan Area.

5.4 Recreation concessions

The majority of the respondents, that is, 91 percent, think that the aged should be granted special concessions in utilising recreation resources. This shows that even the general public is aware of the financial limitations that the aged are confronted with. The opinion that is shared by the general public is that participation by the aged in some recreation activities is dependent on financial affordability or alternatively, the aged must be met half way in encouraging them to participate in recreation-related activities.

5.5 Integrative discussion

The findings that have been arrived at so far in this chapter suggest that recreation service providers need to follow certain guidelines in the provision of recreation services for the aged. The guidelines need to take into consideration all the findings that have been arrived at with respect to recreation participation, demand, provision and concessions.
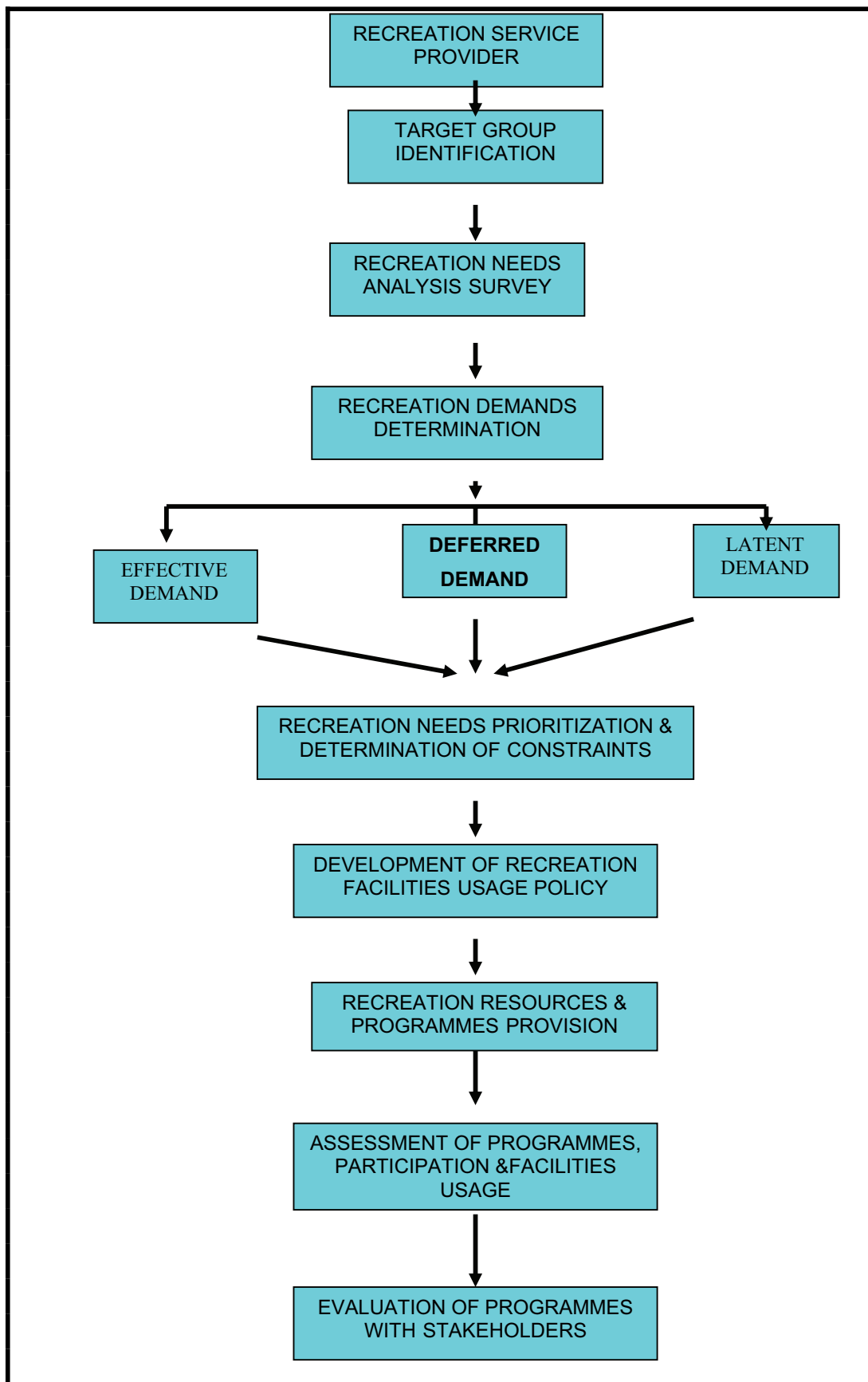
Figure 9 Recreation service provider's supply model

Figure 9 is a schematic model of how recreation service providers in a multi-cultural area like the Durban Metropolitan Area should go about in providing the recreation services for any targeted population group.

From Figure 9 it is clear that having identified the group for which the recreation services have to be provided for, a needs analysis survey as suggested by the Boston Metropolitan Area Planning Council (1978-79) should be undertaken. From the needs analysis survey a service provider may be in a position to determine the different types of demand (effective demand, deferred demand and latent demand) that are required. A recreation service provider may from the different types of demand be in a position to determine recreation facilities that are urgently needed, as well as determine the constraints.

The model further suggests that prior to putting in place the required recreation facilities as inferred from the demand, policies governing the usage of facilities / services need to be established. It emanated from the findings that the question of concessions and location manifested itself as one of the constraints in the aged utilising the available recreation services.

Furthermore the required recreation programmes must accompany the usage of facilities in order to ensure their maximum utilisation. Having conducted the recreation programmes coupled with the utilisation of facilities, the model also suggests that a service provider must constantly assess the utilisation of facilities and the provided programmes. Thereafter a service provider must constantly evaluate the usage of facilities and programmes in order to determine whether the community are still benefiting from participation and the programmes offered.

The researcher believes that if service providers could use a model of this nature, this is likely to remove the problems of providing recreation facilities that are thought to be needed by people, rather than those that are actually needed by people. Furthermore the provision of facilities that are actually needed by people can also guarantee the maximum participation of people.

6 Recommendations

This study revealed some issues that warrant attention by those responsible for aged recreation services. Consequently, some actions need to be undertaken. The main issues raised in the study revolve around the operational hypotheses and objectives of the study. This includes recreation participation, recreation provision, recreation demand and recreation concessions. All of these main issues are focussed on the targeted population that is the aged.

6.1 Recreation participation of the aged

The findings relating to the theme of recreation participation have shown that the aged participation in recreation activities within the Durban Metropolitan Area is rather limited. The limitations of participation of the aged in recreation activities tend to be common among the previously disadvantaged population groups. For the participation of the aged to improve in recreation activities, it is recommended that this group be exposed to multi-faceted recreation activities.

In exposing the aged, especially those belonging to the historically disadvantaged group, recreation programmes for the aged need to be introduced. The introduction of these recreation programmes is seen primarily to be the function that can be performed by both the public and private sector. The recreation programmes designed for the aged need to be deployed in all the local councils found within the Durban Metropolitan Area. Both the public and private sector need to ensure that professionals in the field conduct these programmes.

What has also been deduced from this study is that the aged within the Durban Metropolitan Area are aware of the benefits of recreation participation. The message that recreation participation benefits the aged can further be spread through the use of media. Local television and radio stations must be encouraged by the government to feature programmes aimed at making the aged aware of active recreation participation benefits.

Furthermore, the local newspapers need to feature a special section that is aimed at making the aged aware of active recreation participation benefits. This is likely to improve the participation of the aged in active recreation activities.

6.2 Recreation services provision for the aged

Exposing the aged to different recreation programmes can be a futile exercise if these are not accompanied by the provision of recreation services. What has come clear in this study is that the aged in the Durban Metropolitan Area are inadequately provided with recreation services.

It is therefore recommended that a needs analysis survey aimed at what can be provided for the aged in the Durban Metropolitan Area be conducted. A needs analysis survey of this nature can be conducted by the Recreation and Parks section within the municipality. The implementation of a needs analysis survey results is one way of ensuring that the recreation service providers are distributing the required recreation facilities for the aged. The problem of being aged is not a once off problem but is a problem that everyone is going to face at some time. Consequently, the provision of recreation services for the aged has a potential of benefiting everyone in the long run.

6.3 Recreation concessions

It is understood that the majority of the aged has financial limitations. These financial limitations act as a barrier in making them to access recreation services. In addressing this problem of financial limitations of the aged the recreation service providers need to meet them half way. It is recommended that the government put in place a policy towards granting the aged concessions. A policy of this nature need to prescribe to the recreation service providers a percentage that need to be granted to the aged when they want to utilise recreation facilities. At the moment it appears that it is at the discretion of a recreation service provider to grant concessions. Some recreation service providers grant concessions while others do not. A policy of this nature will help the aged to know what they are entitled to and what they are not entitled to.

7 Conclusion

As this study is most concerned about provision of recreation services in an area that is undergoing drastic transformation, it will be appropriate to conclude by a quotation from Grey (1984) in Edginton *et al.* (2001:181)

> This is a time of great concern, uncertainty, ambivalence, and ambiguity in the recreation and park movement. It is a time of change. Change brings crisis and opportunity. In periods of rapid change, reforms are possible that could never be accomplished in periods of stability. Flexibility, recognition of opportunity, escape from pessimistic thinking, and leadership are required to respond to this period.

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