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Zulu GPA Course Module

### *Ngithando isiZulu na Ubuntu*

July 2023 I traveled as a Fulbright-Hayes Scholar to South Afrika as a participant in a Group Project Study Abroad: *Performing Arts in South Afrika During Apartheid and Beyond*. It has been a life affirming, life-rooting, and life-altering immersive experience. Fundamental elements of the trip include the critical examination of decolonization practices and also to study isiZulu—Zulu language—thereby learning more about Zulu culture: people, practices, and beliefs.

My isiZulu is primary at best, but one key take away is the resilience, determination, and power of the Zulu people who sustained a language that was not *allowed* in any official capacity, including ones own name, under the system of Apartheid, which was formally indoctrinated in 1948 by the far right political party, the National Party, made up of white colonizers. All Indigenous South Afrikan people were given “Christian names”—*read*: white, English (although many have both European and Indigenous names)—and educated in a amalgamation of bastardized indigenous languages with those of the colonizers—Dutch, English, & German, especially—called Afrikaans. Afrikaans is legislated by the demographic minority represented National Party as the official language of South Afrika in 1925.

Despite the Soweto Uprisings and subsequent massacres of over 500 school aged children and young people in 1976, Afrikaans and English remain the official and de facto languages of South Afrika until the election of Rolihlahla Nelson Mandela in 1994. Although Mandela was not Zulu, he was Xhosa, the Zulu nation holds the kingdom in South Afrika outside and alongside sitting Presidents of the country. Formed by the indomitable King Shaka Zulu, the Zulu Kingdom still stands in ferocious pride, beauty, and power in South Afrika. Therefore, we will consider Zulu worldviews and Afrikan cultural perspectives as a site of authentic being, relation & connection with the earth, resistance and intuitive knowledge.

As a womanist, I see the role of women as powerful vitiators and sustainers of all life, and like Ella Baker, am excited by the younger generations perspectives that are often marginalized in major societal and cultural movements. For our purposes, we will examine Winnie Madikizela-Mandela, who was married to Mandela for the duration of his 27 year imprisonment, and Bantu Steve Biko, a young brilliant scholar-activist who formed the South Afrikan Student Organization (SASO) and was also—tragically—murdered while in police custody.

We will center these perceptions and practices as both tradition and modernity at once and will begin the process of privileging Indigenous Afrikan language—in this case, isiZulu— whenever and wherever we are able.



Durban University of Technology | Table Mountain, Cape Town, South Afrika

This module can be included in the following courses that I teach for the Department of Pan-African Studies at CSU Los Angeles:

- Pan-Afrikan Studies 3050: Black Feminism & Womanism
- Pan-Afrikan Studies 3715: Race, Class, and Gender; Rethinking the Myth of the Welfare Queen
- Pan-Afrikan Studies 3810: Literary Explorations of Racism & Justice
- Pan African Studies 4900: Radical Healing Practices & Traditions

Reading Materials:

Biko, Steve et al. *I Write What I Like : Selected Writings*. University of Chicago Press edition. Chicago: University of Chicago Press, 2002. Print.

Kumamoto, Vusimuzi Rodney. *South Africa's Struggle for Independent Education*. Human Sciences Research Council Press: South Africa. 2022.

Madikizela-Mandela, Winnie., et al. *491 Days : Prisoner Number 1323/69*. Ohio University Press, 2013.

Wilson, Lindy. *Steve Biko*. Jacanda Media: South Africa. 2011.

## ASSIGNMENT 1: Naming: What's in a Name? An Entire Nation ZA

### Purpose

To allow learners to choose a Zulu name for themselves or for them to ask someone they trust and respect to choose one for them. Naming is an integral aspect of Zulu culture—people, places, and things with quite the tongue-in-cheek (funny & humorous). In the Zulu tradition, names are given with intention, purpose, and according to Dr. Bheki Madela, who provides these names for our consideration, provides the foundation for the being: as an aspirational guideline; to remind of a period of time; to commemorate a phenomenon around the child's birth, for examples. While you'll note these names are gendered, as is the Zulu way, you are free to choose any name you like in awareness. Carefully examine Bantu Steve Biko's chapter, "Some African Cultural Concepts" to ground this meditation.

### Task

1. Read "Some African Cultural Concepts" Bantu Steve Biko
2. Think about who you are or wish to become
3. Review the attached documents to see if a name resonates with you
4. Choose a Zulu name or have someone your respect and who know you choose one for you to be used for the duration of this course (or beyond if you like)
5. If you choose not to take a Zulu name, explain.
  1. What is the significance of your given name?
  2. Why are you adverse to having a Zulu name?

### Submission Format

- For your Reading Response for the week, please create a **2-3 paragraph narrative** using the Task list above to describe your process of taking or not taking a Zulu name. Additionally, please address how it feels to have a Zulu name? Include your Zulu name and its significance. Is it aspirational—what you hope to be? Or who you know you are? Are you commenting on or commemorating a cultural phenomenon that surrounds your birth or rebirth? Type directly into the text box provided on this assignment.

### Grading Criteria

**This assignment is worth 10 points. Please respond to the entire essay question. Learners will receive full credit for addressing each Task point listed and will lose points for each aspect unaddressed.**

## ASSIGNMENT 2: Indigenous Knowledge, Intuitive Knowing ☐

### Purpose

To (re)position indigenous knowledge as a legitimate source of knowing. To (re)dignify Motherwit and common knowledge as a powerful site of intellect, cultural stewardship, and resistance. *Indigenous knowledge can be defined as:*

- *Economic Independence*: jewelry making, beading, designing and constructing clothing, farming and selling at market or in the community; *the hustle*
- *Oral Traditions*: singing, and playing instruments, theatre and applied theatre practices, dance
  - Illiterate, rural women who create beautiful and utilitarian items with their hands and support themselves and/or families
- *Knowledge* of herbs, fruit, roots, and vegetables for healing
- *Traditional Afrikan Healing*
- *Intuitive Eating*, *ie.* seasonal, locally grown, etc.
- And other ways of knowing & being

### Tasks

1. **Read** Chapters 6 - 11 of *491 Days; Prisoner Number 132/69* by Winnie Madikizela-Mandela
2. Identify moments of *Intuitive Knowing* as discussed in class you find documented in her journals
3. Provide a **critical analysis** of these moments, in particular in relationship to her survival
4. *What are some of the ways you see Indigenous knowledge operate in your home, family, and/or communities?*

### Submission Format

- Students will **highlight** these moments from the text, cite the passages and compile a bulleted list of their perceptions of **intuitive knowing**
  - include a direct quote and your response, understanding of the knowledge presented there
- **Upload** a document or type directly into the text box provided
- Learners must have a minimum of **one observation per chapter**

### Grading Criteria

The assignment is worth 25 points. Full credit is given when all tasks have been addressed in the written submission including one (there are many and more than one) from each chapter. Any missing chapters or analysis of your observations will result in a loss of points accordingly.

### ASSIGNMENT 3: “The Envisioned Self” ZA

#### Purpose

To encourage & empower learners to realize “The Envisioned Self” as articulated by Bantu Steve Biko, South Afrikan and Black Consciousness leader of thought and action. In his posthumous book of speeches and essays, *I Write What I Like*, Bantu Biko insists: “Blacks are out to completely transform the system and to make of it what they wish...Such a major undertaking can only be realized in an atmosphere where people are convinced of the truth inherent in their stand. Liberation is of paramount importance in the concept of Black Consciousness, for we cannot be conscious of our selves and yet remain in bondage. We want to attain the envisioned self, which is a free self.”

Through Biko’s words, learners will **contemplate humanity and self-determination**, especially as it pertains to **Black people** globally, and will appraise **Black Consciousness** as it relates to manifesting the aforementioned liberties.


Through the words, thoughts, innovation, and earth stewardship of Thokozani Mabaso, a contemporary Zulu entrepreneur & founder of [Ndodini Bunduz](#)—a beautiful rural adventure park in Ngodini Village in Eshowe, SA—learners have the opportunity to see & hear a demonstration of “the envisioned self” in South Afrika today.

#### Tasks

**Check your knowledge ~ REFLECT:** What do you see/hear/believe when you think of “the envisioned self?”

Write it out **prior** to reading, hearing, or watching

**READ:** Bantu Steve Biko’s “Black Consciousness and the Quest for a True Humanity”; “What is Black Consciousness?”; and “Let’s Talk About Bantustans”

**WATCH & LISTEN:** Mabaso give us final words after giving us history and background on the region, a tour of and visit in the rural PK - 7th grade school, taking us into his mother and grandmother’s indlu, feeding us on his front yard, and inviting us to his rural adventure park, Ngodini Bunduz. Scan Here 



## RECONSIDER

- What are some of the common threads of thought and action found in both Biko's & Mabaso's indigenous knowledge and practice?
- How might you and your family rely on indigenous knowledge and practice?
- Explain how Thokozani Mabaso has envisioned and realized self.

### **Submission Guidelines**

Submit your written reconsideration in the text box provided and be prepared to share and listen to your classmates responses, as we engage in discussion on these concepts.

### **Grading Criteria**

10 points for the written submission which address all three aspects listed above under RECONSIDER

10 points for in class discussion as we build on shared knowledge

ZOOM

“Zulu Names” Provided by Dr. Bheki Madela

### **Boys’ Names**

S’phiwe “We’ve received a gift”

Sipho (isipho) “Gift”

Mandla (Amandla) “Power/Strength”

Lunga “Be good/kind; be prepared”

Lungani “You all be good/kind; you all be prepared”

Siyabonga “We are thankful”

S’busiso (isibusiso) “Blessing”

Simpfiwe “He is a gift for us”

S’ph’esihle (isipho esihle) “Good gift”

Xolani “You all have peace”

Mxolisi “The one who is asking for peace”

Mcebisi “The one who brings wealth/the one who gives advices”

Nkululeko (inkululeko) “Freedom”

Thando (uthando) “Love”

Nhlanhla (inhlanhla) “Luck; great things” [ntlantla]

Sandile “We have become more in number”

Andile “They (the family members) have extended in number”

Siyanda “We are extending in number”

Luyanda “It’s (love is) becoming stronger”

Lwandile “It (love) has become stronger/intense”

Dumisa “Praise/Give praises/worship/exalt (God)”

Dumisani “You all praise/give praises (God)”

Thula “Be peaceful/have peace”

Thulani “You all have peace”

Jabulani “You all be joyful/rejoice”

Jabula “Be joyful/rejoice”

S’bonelo (isibonelo [is’bonelo]) “Role model/example”

Thabani “You all be joyful”

Thamsanqa (ithamsanqa/isibusiso) “Blessing”

S’thembisio (isithembiso [is’thembisio]) “Promise”

Themba “Hope/trust/faith/believe”

S’fiso (isifiso) “Wish/Desire”

Bongani “You all give thanks”

Bonga “Give thanks; be grateful”

Bhekisisa “Be watchful; be discerning”

Khwezi (ikhwezi) “Morning star”

Owethu “He belongs to us”

Olwethu “This love is ours”

Zwelethu (izwe lethu) "Our nation/country"  
Mduduzi "Comforter" (-duduza)  
Manqoba "the victorious one/the overcomer"  
Thokozani "Be joyful"  
Mthokozisi "The one who gives/brings joy"

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Thobani "Be humble"  
Thoba "Be humble"  
Philani "You all have a great life"  
Vusumuzi (Vusi) "The one who brings livelihood/rekindle to the family"  
Phakama "Be exalted" ka ke ki ko ku; kha khe khi kho khu scale; kale; score, core  
Yenzokuhle "Do what is right"  
S'phelele "The family is complete"  
Thuthuka "Become a better person/be great"  
Themba "Hope/Trust/Believe"  
Nkanyezi (inkanyezi < izinkanyezi) "Star"  
Nkanyiso "The one who brings light"  
Mnqobi "The overcomer/conqueror"

### **Girls' Names**

ZamaZulu "Belonging to the Zulus"  
ZamaNguni "Belonging to the Ngunis"  
Nosipho "Mother of gift"  
Nomandla "Mother of power/strength"  
Nokulunga "Mother of kindness/goodness"  
Lungile "Good/kind"  
Sibongile "We are thankful"  
Busisiwe "Blessed"  
S'phesihle "Good gift"  
S'phokazi "Greatest gift"  
Gugu (igugu < amagugu) "Treasure/value/custom"  
Gugulethu (igugu lethu) "Our treasure"  
Noxolo "Mother of peace"  
Nomcebo "Mother of wealth"  
Nonkululeko "Mother of freedom"  
Nothando "Mother of love"  
Nonhlanhla "Mother of great things" [nontlantla]  
Luyanda "It's (love is) becoming stronger"  
Dumisile "Has given praises (to God)"  
Nondumiso "Mother of praises (to God)"



Nokwanda "Mother of greatness"  
Thulisile "Has given peace"  
Jabulile "Has joy"  
Nonjabulo "Mother of joy"  
Nomathamsanqa "Mother of blessings"  
Thembile "Hopeful"  
Nomathemba "Mother of hopes"  
Zibuyile "They (dowry cows) are back"  
Nozizwe "Mother of nations"  
Nolwandle "Mother of ocean" ("ocean" metaphor for great and amazing things)  
Zenzile "Responsible for who she is/what has become of her/has befallen her"

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Zinhle "They are beautiful"  
Sebenzile "Well done"  
Nompumelelo "Mother of success"  
Nobuhle "Mother of beauty/mother of goodness"  
Hlengiwe "Has been saved"  
Thandiwe "Beloved"  
Thandeka "Lovely"  
Thembelihle "Good hope"  
Thembisile "Promised"  
Nonkazimulo "Mother of glory"  
Simangele "We are surprised"  
Ntombenhle "Beautiful girl"  
Zinogazi "Charming girl"  
Thobile "Has brought comfort"  
Thabile "Joyful"  
Thabisile "Has brought joy"  
Thalente (ithalente) "Talent, Gift"  
Nontobeko "Mother of humility"  
Sanda "We're becoming more"  
Nkazimulo (inkazimulo) "Glory"  
Nontokozo "Mother of joy"  
Thokozile "Joyful"  
Thokozani "Be joyful"  
Nolwandle "Mother of oceans/big things"  
Khanyisile "Has brought light"  
Nokukhanya "Mother of light"  
S'phokazi "The greatest gift"  
Zenani "Woman of value"

