

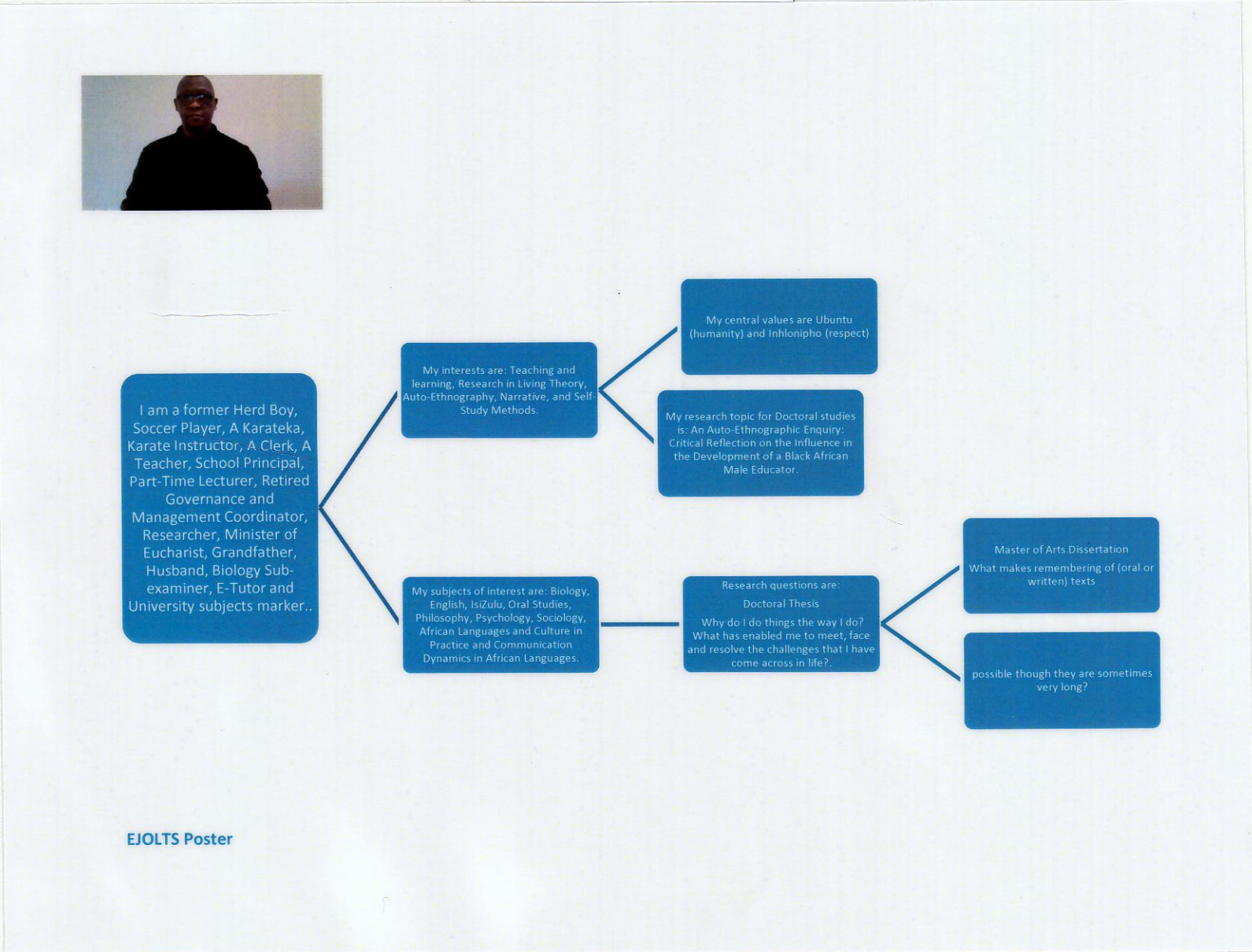
The Anthropology of Geste and Rhythm
in Modern Zulu Roman Catholicism:
a Brief Historical Critique
and a Microscopic and Macroscopic Oral-style Analysis
of Selected Liturgical and Biblical texts.

by
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University of Natal
2000

Masters Dissertation-
Unpublished

Living Theory Journey
of A Black Africa
(Zulu)Male Educator



EJOLTS Poster


Personal Resume

An Auto-Ethnographic Enquiry:
Critical Reflection on the Influences
in the Development of a Black African Male
Educator

by
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Doctoral Thesis –
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Journey to Living Theory Development of
a Black African (Zulu) Male Educator:
The Challenges of Doctoral Research

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Abstract


This article is an outcome of my doctoral journey and the challenges of developing my living-theory. The aim of the article is to give my readers insights into the journey I undertook. I look at the incommensurability between cultures, i.e. the oral versus the literate, and seek to demonstrate how the differences in culture can be seen as a development of new epistemologies.

I discuss some of the influences of cultural translation (Whitehead, 2016, p. 91, after Santos, 2014) and the links to be made between cultural perspectives. These recommend a movement away from the abstract universalism currently embedded in western-centric philosophies. I show how the development of new hybrid forms of cultural understanding would have helped with the difficulties I encountered as a doctoral student. It is my contention that each culture produces unique and valuable knowledge, which can itself become the means for solving diverse problems. I argue that cultures need what Sienaert (2000) refers to as a 'humble awareness' of our own lack of understanding as a means for solving problems, that cannot be solved if we stick to established but irrelevant theories in terms of the individual challenges being faced (Gumede, 2000 p. 33).

Keywords: Living contradictions; Living Theory; Development; Cultural Influences; Induku (stick-fighting); Critical Cross Field Outcomes (CCFOS); Mimism.

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My First Journal



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Book review: Jousse, M. (2000). *The Anthropology of Geste and Rhythm*, (1954-1978) pp.91-99. Eds, ER Sienaert and translated in collaboration with J. Conolly. Pub. Centre for Oral Studies, University of Natal, Durban.

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Abstract


For my master's degree I thought I had understood *The Anthropology of Geste and Rhythm* as it formed my theoretical framework in answering the question: What makes reciters to recite texts with meaning and from memory even though texts are long and complex? After completing my master's degree I read the book again. I discussed my finding with Dr. J. Conolly and we came to the conclusion that the gist of the book was in pages 91 to 92, as they implicitly declare learning is based on *mimism* to *music* as the language.

I have tried to condense my review but realized that a lot would be missed and then decided to unpack what Jousse says. I realized the importance of pages 91-92 in my own learning, in the learning of others and in the learning of the social formation in which they (people) live and work (Whitehead, 2008, p.104).

What has greatly triggered me to like what (Jousse ,1997, pp.91-99) says is about the 'inner voice', 'inner *ocular* (of the eye)' and 'inner *auricular* (of the ear)' that any teacher needs to know about. I use *normal* everyday language for clarity, what (Wittgenstein, 1986, p.107) refers to as 'moving from glacier back to the rough ground' as I use simple language and unpack the jargon that Jousse uses. (Wittgenstein 1986, p.133) we use words not to confuse people but 'for the clarity that we are aiming at is indeed complete clarity. But this simply means that the philosophical problems should completely disappear'. I have also provided a prelude as I believe it will throw some light about who Jousse was as an unknown author to some cultures.

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My First Book Review



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Educational Journal of Living Theories

Reflections on the Development of a
Black African Male Educator and Gifts
of Doctoral Thesis Writing

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Abstract

This article is an answer to my central questions of my doctoral research: Why do I do things the way I do? What has enabled me to meet, face and resolve the challenges that I have come across in life? (Gumede, 2011) The paper aims to give hope to prospective researchers who are struggling with research. The message it aims to impart is that life after completing my research project opened my mind and opportunities in life. Demirbag (2015) refers to this realization as: "Gifts of the Doctoral Process"a journey of self-discovery. The opportunity to reflect on my journey in research is emotionally and rationally rewarding. It has also given me the opportunity to improve my thinking and writing skills.

This paper is a reflection, after action, and looks at the benefits of doing research through a process of reflective thinking, a part of a critical thinking process referring specifically to the process of analyzing and making judgments about what has happened. This article presents reflective thinking about the value of my completed doctoral research through an abstract, an introduction, Brown and McNiff's questions, my thesis' conclusion, my learner-educator viewpoints and a conclusion to reflect on what I have done in my research and looking at the gifts of doctoral research writing.

Keywords: Apartheid, Auto-Ethnography; Development; Qualitative Research; Reflective thinking.

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My Second Journal