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ISIVIVINYO SIKANHLANGULANA 2024**

Amamaki: 60

Isikhathi: Amahora ama-2 ½

Leli phepha linamakhasi ayi- 15

Isizulu Paper2 Grade12014

Natasha Erlank



Isizulu Paper2 Grade12014:

The Land Is Sung Thomas M. Pooley, 2023-10-17 What does it mean to belong In *The Land is Sung* musicologist Thomas M Pooley shows how performances of song dance and praise poetry connect Zulu communities to their ancestral homes and genealogies For those without land tenure in the province of KwaZulu Natal performances articulate a sense of place Migrants express their allegiances through performance and spiritual relationships to land are embodied in rituals that invoke ancestral connection while advancing well being through intergenerational communication Engaging with justice and environmental ethics education and indigenous knowledge systems musical and linguistic analysis and the ethics of recording practice Pooley s analysis draws on genres of music and dance recorded in the midlands and borderlands of South Africa and in Johannesburg s inner city His detailed sound writing captures the visceral experiences of performances in everyday life The book is richly illustrated and there is a companion website featuring both video and audio examples *Convening Black Intimacy* Natasha Erlank, 2022-11-08 An unprecedented study of how Christianity reshaped Black South Africans ideas about gender sexuality marriage and family during the first half of the twentieth century This book demonstrates that the primary affective force in the construction of modern Black intimate life in early twentieth century South Africa was not the commonly cited influx of migrant workers but rather the spread of Christianity During the late nineteenth and early twentieth centuries African converts developed a new conception of intimate life one that shaped ideas about sexuality gender roles and morality Although the reshaping of Black intimacy occurred first among educated Africans who aspired to middle class status by the 1950s it included all Black Christians 60 percent of the Black South African population In turn certain Black traditions and customs were central to the acceptance of sexual modernity which gained traction because it included practices such as lobola in which a bridegroom demonstrates his gratitude by transferring property to his bride s family While the ways of understanding intimacy that Christianity informed enjoyed broad appeal because they partially aligned with traditional ways other individuals were drawn to how the new ideas broke with tradition In either case Natasha Erlank argues that what Black South Africans regard today as tradition has been unequivocally altered by Christianity In asserting the paramount influence of Christianity on unfolding ideas about family gender and marriage in Black South Africa Erlank challenges social historians who have attributed the key factor to be the migrant labor system Erlank draws from a wide range of sources including popular Black literature and the Black press African church and mission archives and records of the South African law courts which she argues have been underutilized in histories of South Africa The book is sure to attract historians and other scholars interested in the history of African Christianity African families sexuality and the social history of law especially colonial law Linguistics and Language Behavior Abstracts ,2000 Nutrition Abstracts and Reviews ,1998

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