Chapter 8

A Post-Colonial Influence of Covid-19 and 4IR on the Eroded Higher Educational Indigenous Knowledge – South African Funeral Rites Case Study[1]

Magezi Elijah Baloyi

Abstract

In addition to colonialism being a political conquest, it was also a cultural conquest in which Black people's ways of knowing and doing were relegated to mere superstition and, at some stage, even called barbarism. This attitude played an important role in ensuring that Black people's knowledge and traditions, including those regarding burial, were eroded and their cultural identity diminished and replaced by Western traits. To this day, most African knowledge on funerals and other traditions are unwritten, hence they are excluded from theories and teaching. Indigenous knowledge, which assisted Black people in regulating their lives, has been replaced by Western ways of knowing, but these ways do not give all the necessary answers to the calamities and suffering that Black people go through. The purpose of this research was to highlight that the shift of Indigenous knowledge from the educational sect is a serious concern and will render decolonisation of higher education incomplete if not attended to. The success of colonialism was linked to the demise of African knowledges, the erosion of Black funeral traditions being one example. Therefore, bringing and revising African ways of

1 I acknowledge the assistance OF Center of Theological Inquiry in Princeton, US, the Templeton Foundation, Contralesa Malamulele and Erosion Research Team in making it possible for me to write this chapter.

regulating funerals and burials back to the foreground is the focus of this chapter. This centring is done so as to also highlight the COVID-19 context and the Fourth Industrial Revolution (4IR) and their influences on funeral practices in an African context.

Introduction

There is enough research to indicate that the various African cultures have traditional beliefs and customs regarding death and burial (Setsiba 2012: 16). Then again there is no doubt that colonialism succeeded in pushing the unwritten knowledge about these practices from the centre through unjust colonial wars, miseducation, and the fragmenting of African families and communities. African *ubuntu*, among other traits, was drowned in these unjust colonial wars (Dladla 2017). The demise of this Indigenous knowledge from the centre meant that it was not afforded space in the education system. This decentring of African knowledges and epistemologies in most South African universities have not changed but remained in support of coloniality and Western worldviews (Heleta 2016: 1). It was this notion that forced Waghid (2002) and Terblanche et al. (2023) to argue for the reconsideration of the idea of an *ubuntu* university.

South African and most African education has always been criticised for its lack of relevance to the communities it intends to serve. This question of relevance came up in the #FeesMustFall movement of 2015 in their emphasis on decolonising education and the South African higher education sector. For Kaya and Seleti (2013), the gap left by the exclusion of Indigenous knowledge within the higher educational sector is the reason for questions of its irrelevance. This absence of African knowledges within the educational system does not only diminish African identity, but it also negatively affects the higher education transformation agenda.

The higher education transformation agenda initially focused on employment equity and access to those historically marginalised during colonial apartheid. This is where Ndimande (2004) argues for the vernacular language and upholding our own cultures as a way to redress the contradictions done by

apartheid in our education system. The difficult part is that these contradictions continue to be evident even in post-apartheid education. Separating culture from education is one of the bewitchments that is seeing the education system and its curriculum being irrelevant to the majority of the people it should serve (Ndimande 2004: 51). It was an issue of fighting for native language into education which saw Kenyan Ngugi wa Thiong'o being detained in 1978 (Ngugi 1986).

It was learnt that inequalities of gender, race, education system, and other related matters that affected the education system need to be decentralised for the sake of equal opportunities for all children of this country. The education minister resolved to appoint Transformation Oversight Committee (TOC) as early as 2012 to monitor the progress of such transformation within all universities in the country. According Luescher et al. (2023), redressing the historical inequalities, especially of education, is at the centre of the transformation in this chapter. This transformation is expected to leave no stone unturned as far as education policies, curriculum review, and other progress reports are made available from time to time, as a way to reverse the damage made by the past inequalities. Unfortunately, the 2015 #FeesMustFall movement unveiled some of the issues which are continuing to haunt and delay processes of transformation like: continuing Eurocentric curricula, contestations around exclusion of languages, unaffordability of education for children from previously disadvantaged groups, untransformed academic teaching staff with regard to gender and race, etc. This was a reminder that South African education among other things must begin to decolonise and transform.

It is within this crossroads of transformation where Maringe (2021) comes with a discussion of what I would call the necessary disruptions of education where in issues of Africanisation, decolonisation, and the Fourth Industrial Revolution (4IR) are taking the space to play their role in enhancing the transformation agenda. Innovation, digital citizenship, and creativity are role players in this situation (Maringe 2021). These disruption to the way we live and work are shared also by Khunou (2023), who went further by indicating how our normal ways of doing things,

especially face-to-face teaching, are interrupted by virtuality coupled with loadshedding. Her paper opens a lot of relevant issues for transformation, like the push made by COVID-19 and 4IR to the direction of transformation. While many have adopted the blended kind of learning, those who are doing better can also afford to put solar systems in place to close the gaps caused by loadshedding. My observation is that everything depends on the situation and affordability of the concerned people.

The kind of redress we seek to correct in South African education cannot ignore or undermine robust engagements on concepts like: Bantu, first nations, Blacks, whiteness, native, Indigenous people, and Africans. It would either be suicidal or re-colonisation if these concepts are avoided in this discussion (Tufvesson 2012).

While Le Grange (2016: 6) argues that decolonisation is a process of change that does not necessarily destroy the Western knowledge, but decentring it, Assie-Lumumba (2017) argues that there are continued contradictions in the educational process that existed before. Whether or not it is easy to do it, as Le Grange argued, for the author of this chapter, decolonisation must involve removing that which was unnecessarily at the centre while putting back that which was dislocated for colonially selfish reasons. This should have happened a long time ago now, before even the student campaign of #FeesMustFall came in 2015. If we wait to just change on top of what Western epistemologies left for us, then one of the remaining challenges would be the issue of vernacular languages which is continuing to be a norm while native people's language is not getting a space into the education sector (Maringe 2021: 157). This transformation work led to the equal recruitment of staff from designated groups, that is Blacks[2] and women. From the student's side, transformation imperatives led to open access to Black students in historically white universities. However, for many years after calls for transformation, the curriculums of universities reflected the knowledges and epistemologies of the West (Tufvesson 2012). However, with the #FeesMustFall movement, we saw some important shifts towards calls for

2 Black is inclusive of Africans, Coloureds, and Indians.

curriculum transformation and the use of African ways of knowing as important in teaching and learning (Khunou et al. 2019). It is as a result of these calls to transform our curriculum that the study informing this chapter was developed.

The hypothesis of the study informing this chapter is that to dismantle the epistemic violence of colonisation and Eurocentrism in South Africa, there is a need for higher education to be inclusive of African knowledge systems (Heleta 2016). According to Kaya and Seleti (2013), the South African National Treasury in 2012 indicated that about 6% of its national budget was put into higher education and training, which continues to be irrelevant to respond to the challenges faced by most of its citizens. This irrelevance is fuelled among other things by the dismissal of the relevant Indigenous knowledge from the centre of education, typical African funeral traditions as one example. For African people, to be human means belonging to a community, and a community has its own way of viewing life and death. This knowledge is not part of the education system. The identity of being an African, which has been undermined and even eroded, is something to be concerned about, particularly in relation to Africanisation and decolonisation. For example, African funerals have lost what they should be and if decolonisation is about Africans finding themselves, then the Africanisation of their ways of mourning and burying should not be excluded.

This study attempts to address the question of Africanisation of the curriculum by centring African mourning and grieving practices as significant for understanding how Africans conceptualise the journey of life (Baloyi & Makobe-Rabothata 2014: 236). In this regard, Njoku (2002: 24) states: "Life is seen as a rhythm or cycle which includes birth, puberty, initiation, marriage, procreation, old age, death, entry into the community of the departed and finally entry into the company of the spirits". This understanding of the sequence of life provides a basis for writing, studying, understanding, and transmitting African knowledges on funeral practices as values to the upcoming generations. To centre African knowledges through reflections on funeral rites, this chapter will also look at how the COVID-19 pandemic shifted our understanding of presence during funerals

because of the introduction of 4IR technologies for enhancing access to funerals.

Conceptualising Death and Dying in Africa

Even though death is a universal phenomenon, every culture has its own way of defining it. Africans need to know how death is defined in their culture to be able to understand the dynamics of dealing with it accordingly. Radzilani's (2010: 44) opinion that death is an end of life is opposed by scholars like Mbiti (1970: 145-161) who argues that death is a rebirth in another world of spirits. In this respect, Backer et al. (1994) refer to a transition from one form of life to another. Therefore, the rites that are performed during the funeral of a deceased represent a way of assisting him/her to settle in the new world, as well as assisting those left behind to continue coping with life in his/her metaphorical absence – metaphorical because, for Africans, the departed can still influence the lives of the living as an ancestor.

In emphasising that death is an inevitable reality, Owuor (2006: 9) agrees with Ocholla-Ayayo (1976: 169) in drawing attention to a popular Luo saying: "It is believed that since your death was arranged on the day of your birth, it cannot be changed". For every death, there is a fundamental question of who or what the cause was. Interestingly, Radzilani (2010: 48) makes a good distinction between what is traditionally called a "good death" and a "bad death". A good death happens in a home situation where every family member of the person who is dying gets an opportunity to bid him/her farewell or to speak with him/her a few minutes before his/her death. This kind of appropriate death is also understood as important for the healing of those left behind. By contrast, sudden or unexpected deaths like accidents cause a lot of distress for the deceased's family members, and it takes a long time for the family members to cope. Opoku (1989) sees such deaths, like suicides, violent accidents, and others, as wild deaths because the deceased die far from their families who do not have an opportunity to prepare for their departure.

Moreover, there is the notion that even though there is room to accept that death is a natural occurrence, every death

has a cause and such cause forms part of determining how the mourning and burial will be handled or performed. That is why there will be differences in the approach that is followed in burying and mourning, of say, a person who was terminally ill and who had a prolonged sickbed and a person who was killed in a car accident or who died after a very short illness. This is why the coffins of most people who were killed by, for example, a gun is not allowed to be brought into the homestead. It is still believed today that allowing a coffin to come into the homestead will invite death to take some of the deceased's family members. If it is suspected that someone caused a person's death else via spirits, then the diviners will work hard to ensure that such a person is tracked down for revenge and to ensure that he/she no longer lives within the specific community (Awuor 2006: 21). Consequently, a funeral coincides with several practices and rituals aimed at preventing the cause of death of the deceased from carrying on. The implication of this is that, for African traditionalists, death can be prevented.

The respect that African people have for an individual's life does not end in death. Therefore, it is not acceptable to refer to a departed person as a dead person. African people do not die, they depart. In Africa, the language of dying and death applies only to animals; human beings depart. In Tsonga, for example, people will say, "*U hi siyile*" or "*u hundzile emisaveni*", which means "he/she left us" or "he/she passed on". This connects very well with the notion of the rite of passage, where it is believed that after this life, people pass to the next life. Although it is not the intention of this research to explore the next life, it should be emphasised that even before the missionaries came with the Gospel, Africans always believed in life after the present life. Despite death being a departure into the spiritual world, African people also understood death as a punishment. For them, disobedience angers the ancestors, who will strike the culprit with death. This is what Mbiti (1970: 77) refers to in saying: "Luo elders pray God to strike dead with thunder bolts those who are notorious wrongdoers".

African Funeral Traditions and their Histories

In traditional African culture, the moment a person's death became known, neighbours and other community members would flock to the bereaved family to verify the details and to offer their support. While the church provided psychospiritual support in the form of prayers and counselling, the community members would organise themselves in groups to provide support in the form of labour, like pitching a tent and preparing food (Magudu 2004). Shiino (1997) highlights the importance of communal life from a Kenyan perspective, Maloka (1998) emphasises it from a Tanzanian perspective, Ranger (2004) emphasises it from a Zimbabwean perspective, and Wiredu (1995) highlights it from a Ghanaian perspective. Traditionally, a sizeable portion of the community would attend a person's funeral. These days, a person's social class and position in the community, among other things, will determine the number of people who attend his/her funeral.

Lost Africans must grapple with the question of what constitutes a decent funeral or a deserved send-off in an African context. What many would call a decent funeral others would call a dignified burial or a well-deserved send-off. Traditionally, a whole village would say "*u lahliwe kahle swinene*" after a funeral had gone well. It is also believed that a decent funeral becomes part of the coping process for the bereaved family because the spirit of the deceased will rest in perfect peace. However, there are contestations over the meaning of a dignified or decent funeral.

While some people speak of wealth and good food (for instance, the killing of a beast), others would speak of satisfaction with the performance and observance of rituals. Traditionally, the killing of an animal for a funeral was not aimed primarily at providing food for the mourners – it was a way of getting an animal skin in which to wrap the body of the deceased upon burial. Tlhagale (2000) touches on this fact. Yet, some people think that if there is no killing of a cow to provide a lot of meat for people, then a funeral is not a decent one. Originally, the homestead of a deceased person was not expected to do cooking for the funeral.

Food was provided by neighbouring families since the deceased could not stand up and do the cooking.

The issue of animal skins as coffins brings in the argument about actual coffins today. Some people would rate the decency of a funeral by comparing the quality or the price of the coffin used with that of other coffins they saw at other funerals, and if the coffin was not an expensive one, then the funeral was not decent in their view and the deceased will not rest in peace. Therefore, a lot of people join funeral schemes and choose coffins, which they start paying for when they are still alive. According to Semenya (2013), a funeral scheme is a kind of insurance that a member pays for monthly so that by the time he/she passes away, the funeral parlour will take care of everything, from the mortuary services up to the burial, and provide some groceries along with a coffin. Membership of such a scheme is always advised, even by local chiefs, because most Black people are so poor that they cannot afford a funeral if they do not have a funeral scheme. In line with Lee, it is argued here that the commercialisation of funerals does not signal any form of transformation of so-called traditional funeral rites (Lee 2011: 227). The point made is simply that it is not wealth or the expenses incurred in a funeral that qualifies it to be a decent funeral in the traditional sense.

Even though many Africans had cattle, some were too poor to own cattle and relied on relatives to assist them in times when skins were needed for burials. Most people wish to have a decent burial when they die. Hence, they start preparing for their death by joining funeral parlours and undertakers (Semenya 2013). For some people, a decent meal, an after tears, the type of speeches given, the decoration in the tents – that is to say, the wealth displayed in the whole set-up – are regarded as essential for a decent funeral. It is difficult for some families to have decent funerals today, especially because funerals have become an opportunity for people to buy new, fashionable clothes and show off their cars. Then the dilemma is how can this inequality be resolved in the absence of *ubuntu* philosophy, which should be part of our education and socialisation?

Although it is not the intention of this chapter to detail when and how death is regarded as natural or not among African people, it is argued that the kind of death determines the kind of funeral that is held. A person's age and status in the community will determine the kind of funeral that is arranged upon his/her death. If, for instance, the head of a family dies, his funeral will not be the same as that of his wife or child. Moreover, the kinds of funerals that are held for chiefs, indunas, and other community leaders will be determined by their influence in society. Even the type and the venue of a person's grave will be in accordance with his/her status.

When a young person or child dies, the funeral arrangements will also take a different direction, depending on the specific culture and clan. Because it was not expected that a young person would depart, such a death was regarded as a great loss, touching everyone in the village. This aspect relates to the notion that death is not the end of life but a passing through to the next life of ancestors, making it difficult to imagine a young person becoming an ancestor (Ekore & Lanre-Abass 2016). That is why young children were not exposed to a dead body, why passing through a street where a death had occurred was taboo at times, and why women and children were barred from funeral situations.

As Ekore and Lanre-Abass (2016: 370) note: "For example, why should a 5-year-old die instead of a 50-year-old? It does not make logical sense except, perhaps, from a religious perspective". The death of a young person, from whom a lot was still expected, was regarded not only as a taboo but also as a great loss from which the community needed time to recover (Ebewo 2015: 245). For Africans, a young person is an investment in so many ways, for instance, as a future mother or father, as a leader, and as one who will carry the family name forward by bearing children.

The details of the coming together of the family, the clan, the community, and all people from different walks of life into a mourning homestead from the date on which the departed's death was announced to the date of his/her burial are discussed in detail by several scholars (Baloyi 2014; Maboea 2002; Masango 2006; Mkhize 2004). From the day of a person's death, the

death announcement, funeral programme, speakers, preachers, pallbearers, and all other aspects need to fit together for a decent funeral to be achieved. This comes from the background that African tribes handled death and funerals as very sensitive, private family matters that could not be discussed, announced, or spoken about everywhere by everyone. Even the announcement of a person's passing was not just done by any person but was expected to be performed by a close relative or family member, particularly the one who was an eyewitness or who was present when the transition from sickness to death happened.

According to the Tshivenda and Xitsonga, someone who knows about a person's death and the details of its coming (sickness) would be tasked with making the announcement, relating the story with acceptable humility, and using the correct wording. That is why, in the case of a radio death announcement, like *Rothovhowa* (Venda) or *Lava hundzeke emisaveni* (Tsonga), an elderly and experienced person from the family is selected to communicate the relevant information (Musehane 2012: 55).

Lawuyi (1991) argues against the use of the media to make death announcements. In this chapter, it is argued that the issue is not so much that the media should not make death announcements but that the way in which death announcements are made should not disturb the grieving families. These kinds of announcements need to be handled very carefully so that the bereaved families feel that they are represented well. A good command and use of language, together with humility, are traits of elderly people that enable them to make death announcements without hurting anyone. Announcements made by young people in the media often leave families and communities with a lot of questions.

Changing Times and their Effects on African Funeral Traditions

There has been an outcry over the lost or forsaken practices relating to death, burial, and mourning in African culture. Setsiba (2012) argues that one of the successes of colonialism was to dislocate African culture and its epistemologies. Jindra and Noret

(2011) indicate that some of these changes were affected by the loss of power of traditional leaders, such as chiefs and elders, who are the custodians of these practices.

African funerals have not been the same since the colonial conquest. Amundsen's (2022) thought of arguing for Indigenous knowledge in ensuring the bridge of older adult higher education students makes a lot of sense in this argument. The *ubuntu* and communalism, which are mainly observed during a funeral and form the backbone of African society, had been left out from the educative curriculum. One example in the funeral context is that of Setsiba's (2012: 11), who argues that when a death occurs, there are prescribed behaviours regarding what should be worn, how the bereaved family should be addressed, and so on. According to him, the Zulu people have asserted that they are unable to perform their traditional customs for burial owing to the changed nature of the environment in which they live (Setsiba 2012: 14). For Setsiba (2012: 35), a lack of mourning practices results in incomplete mourning and unresolved grief, which in the end causes psychiatric and psychological problems among bereaved family members.

Setsiba (2012), for example, wrote a thesis about this need, referring to missed traditions from a South African Sotho context. He argued in favour of maintaining African traditional mourning rituals against the newly creeping practice of township after tears parties. He indicated that after tears parties are inappropriate, lack respect, hurt the bereaved families, and defy the African moral teachings at home (Setsiba 2012: 72). In addition to that, Opong (2004) highlights certain aspects of Basotho funerals. He argues that Western education and Christianity have influenced the burial rituals among the Basotho people. For instance, the way people seek transcendental meaning in life is often a determining factor in the particular funeral ritual (Opong 2004: 1). In this way, colonialism, which has come with Christian missionaries, managed to dislocate the African traditions. That links with what Kaoma argues in the Zimbabwean context where she says that within Chimurenga funerals, shedding light on the dimensions in which colonialism subverted certain cultural and traditional traits of funerals within the former greater Rhodesia.

Manenzhe (2007) argues that African funerals have lost their solemn dignity through imposed traditions and political influence. Politicians use funerals for their own gain and the youth use them as occasions to be out of control. As an example, Mamphela Ramphele (1996: 106) argues that "political formations naturally want to make as much political capital as possible out of the death of a comrade". This was in line with comments based on the funeral of Duduzile Zozo. According to Miller and Schmahmann (2017: 268), the funeral of Duduzile Zozo, in which some conservative ANC Women's League were present, was regarded as opportunistic by the activists. The same sentiments were shared by Dennis (1997) in his thesis titled "The cultural politics of burial in South Africa, 1884-1990".

Traditionally, explosive music and partying were avoided in a village where death had struck. Since everything had to be done in moderation, overeating, a loss of one's temper, loud laughing or talking, and other related behaviours were to be avoided in a funeral homestead. Even the way in which one addressed the bereaved family had to demonstrate the kind of respect that was expected, for instance, it was taboo to shout at someone (even if the shout was a deserved one) during a funeral. Furthermore, it was expected that, for the sake of respecting the funeral and the bereaved family, every planned celebration would be suspended or postponed not only by those in the family but the surrounding community (Radebe & Phooko 2017: 242).

Another important change that occurred in African funerals is that communalism has been replaced by individualism. It was not easy to separate between the rich and the poor in terms of food in the funeral since food for funeral was brought from neighbouring families cooked and ready for use. This is not to say that neighbours must still bring food to funerals since a lot has changed. However, a supporting spirit is crucial. It was communal life and sharing, as expressed in funeral rites among other things, that kept African people together (Baloyi 2014; Maboea 2002).

According to Kgatle and Segalo (2021), grief, whether theological or psychological, remained a communal affair. The saying "*Izandla ziyagezana or masakhane*" ("hands wash

each other" or "let us build together") conveys the notion of a communal, interdependent, and cooperative spirit (Baloyi & Makobe-Rabothata 2014; Masango 2006; Mkhize 2004; Mutonho 2016; Nassbaum 2003). Even if people do not agree in other spheres of life, they should reach some form of compromise and strive for cooperation in a funeral situation so that the common enemy, death, can be dealt with. That is why the elderly would ask those who were non-cooperative with other people or who kept fighting with others "*u ta lahla hi mani*?", that is, "who will bury you?". This would always be used to remind those who did not behave well within the community. People were expected to avoid quarrels and battles with other community members so that the day other people needed them, they would have no reason to withhold their assistance.

There is a new practice of discharging guns at funerals. The author decided to call it a new celebration. Any form of music would traditionally be suspended unless if it were played in a considerate manner to show one's solidarity with the bereaved (Radebe & Phooko 2017: 242). This practice is not very common among ordinary Black people, particularly in rural villages. Setsiba (2012: 32) remarks as follows regarding this practice: "When they were buried, shots were fired as a show of solidarity and what started out as heroic behaviour was the beginning of a threat of danger to many ordinary people". Some people who support this practice argue that it must be done if the deceased was killed by a gun. However, guns are discharged at the funerals of persons who died naturally. Older citizens from villages regard this as a serious problem, and some of them no longer go to gravesites since that is where gunshots are fired.

Whenever it is announced that a person was killed by a gun, most older people who anticipate that gunshots will be fired, decide not to attend the funeral because of fear, regardless of whether the person was a close relative or not (Dayimani 2022; Singh 2019). According to Singh (2019), a funeral at the Mophela Cemetery in Mpumalanga erupted in chaos when police tried to stop an AK47 gun salute, which was a very negative experience for the bereaved family and people from the older generation. In another incident, 38-year-old Teaspoon Petros Cele was shot

dead in a funeral gun salute in Gamalakhe, Kwa-Zulu Natal. Some people are now afraid to attend funerals in that area (Dlamini 2021). A one-year-old girl landed in hospital after having been wounded by a bullet coming from a nearby gravesite where shots were fired in a gun salute in Mamelodi. In another incident, a young man was arrested after he had used an unlicensed firearm to fire shots in the air at his brother's funeral. The man claimed that his deceased brother had been killed by a bullet, though he had, in fact, died in a car accident (The Herald 2011).

Setsiba (2012) argues that an after tears can be a useful coping mechanism if it is utilised properly. It still must be determined how after tears parties can be useful and how they can become inclusive of elderly people, who deserve to mourn with respect. The big question is that if after tears parties are part of culture, whose culture do they belong to? Asante (2013) from Ghana argues that after tears parties are a way for people to respond to and engage with experiences of life and may direct them to reclaiming and recovering who they are as African people. By contrast, Setsiba (2012:16) and Posel (2002) argue that after tears parties are not only strange but also foreign to African people.

Covid-19 and the Introduction of 4IR Technologies into African Funerals

Khunou (2023) gave a good explanation of what disruptions mean in a context where the normal way of teaching and learning was pushed to virtuality because of rules to minimise or even eliminate the spread of the pandemic. The very same tune is sung by Subur (2021), who argued that since the goal was to acquire knowledge regardless of the pandemic, different methods of technologies which look efficient were put in place for the purpose. It cannot be ignored that good as these are, the need for hardware, connection, signals, and other related staff remained a challenge for those who cannot afford them. This also exposes the high level of inequality, which is still a factor in education (Kim et al. 2021). Therefore, these kinds of challenges make it difficult, if not impossible, to accept the shift as a perfect move when we have not addressed

the distribution of equal access for all students. Hence, the question of equality will keep evolving around the transformation of education.

The postcolonial erosion of the knowledge of African culture and traditions can be attested to in many ways, including shifts in how Africans used to conduct burial rites and mourning. It is partially the task of the academics to research and find possible contextual ways for bereavement, coping, and closure. With COVID-19 funerals, some unfamiliar 4IR educative strategies were introduced to minimise the spread of the pandemic (Khunou 2023). In their article titled "Exploring the use of virtual funerals during Covid-19 pandemic", MacNeil et al. (2020) mention that some of the 4IR strategies were used to include the bereaved family while avoiding social contact as prescribed, for instance, watching the funeral on YouTube and other platforms, cutting the number of mourners to 50 in each funeral, etc. In avoiding traditional physical closeness, families were forced to adopt innovative online rituals where video viewing and scanned photos were shared on a virtual slideshow (Bitusikova 2020; Mackenzie 2020).

The lives of many people were changed and affected since the absence of familiar rituals and traditional ways of grieving caused prolonged grief responses (Burrell & Selman 2020; Goveas & Shear 2020). For instance, some who were barred from attending funerals due to the limit of 50 people per funeral are still psychologically concerned that they did not make a decent send-off to their loved ones. Others are still yet to believe that their relatives are gone since they did not participate in the rituals and practices like viewing the body for the last time. The adjustment from physical attendance to online attendance is still a challenge to traditional people, just as it is with traditional teaching and learning (Subur 2021).

During these times of lockdown, funeral professionals and pastoral caregivers were also forced to modify their services to the distressed bereaved families. Instead of attending to the grieving family physically, WhatsApp and Zoom were used to contact families, while Teams, Facebook, YouTube, and other platforms

were used to allow funeral attendance. During lockdown, physical funeral attendance was restricted to only 50 individuals. Thus, 4IR virtual tools like Teams, Facebook, and YouTube allowed those barred by the lockdown rules to observe the funeral proceedings from elsewhere. Although these modalities were important in providing some form of access, research indicated the sadness that resulted from the inability to grieve in spaces like churches, synagogues, mosques, and temples (Corpuz 2021; Wilensky 2020). Given infrastructure challenges and inequality, not every relative or friend had access to these technologies (Khunou 2023). This was particularly true for the older generation as well as the poor people who are the majority in South Africa (Carr et al. 2020; Muturi et al. 2020).

It is confirmed that the colonial changes in the mourning traditions will have lasting effects on Africans who failed to reach their sacred places for their historical and cultural significance (Mahohoma 2020: 8). It is for that reason that Masoga and Nel (2014) agree with Mahohoma (2020: 8) that the lack of contact with the sacred world may anger ancestors and cause ancestral vengeance. Some family relationships were negatively affected when a selection of the top 50 relatives were selected from bigger families. The selection criteria would find some resistance from those who would question the inclusivity and exclusivity of the African relationships. Bank and Sharpely (2020: 152) raised a very sensitive statement which makes this research even more relevant moving forward: "It is as if this COVID virus is caused by our customs". It is the intention of this chapter to spend time trying to seek reasons and perhaps some responses to this statement.

It can also be noted that COVID-19 also played its part in making things worse with regard to shifting away from African funeral traditions. While Agbehadji et al. (2021) indicate how economical changes were affected by the arrival of COVID-19, Mhlanga and Moloi (2020) emphasise the acceleration of the 4IR, which forced adjustments on African traditions on funerals. It is mentioned that South Africa is the most advanced among the Southern African countries like Zimbabwe, Mozambique, Botswana, Lesotho, Angola Namibia, and Eswatini.

Transforming Higher Education and Rebuilding African Respect and Dignity within a Funeral Context

The issues of reforms, which include politics of vernacular language in education, dislocated cultural change, and politics of knowledge, are clear evidence of the radical need for transformation of the higher education system in South Africa (Ndimande 2004). It is long overdue that Western education continues to bring its irrelevance to the future of our society. The redress of the situation requires many things, for instance: readiness to transform, preparedness to unveil the muted epistemologies of African people to the centre, dealing with issues of politics of loyalty and other relevant radical changes that need to be used as tools to decentralise the Western ways of knowing (Tufvesson 2012). Let me open this section by quoting Rothblatt (2012):

> Higher education cannot escape history as it moves from serving royalty and the upper classes, the ancient professions and the church, to serving all persons and all institutions in the more democratic and industrialised societies based more on new knowledge and higher skills. (Rothblatt, 2012: xiv)

This argument is to indicate that higher education cannot be fully autonomous from the context it serves. Hence, traditions and cultures of the people must necessarily be incorporated. Magara (2015) from Makerere University, Uganda did a wonderful piece of work while researching the integration of Indigenous knowledge into the university curriculum. She argues for the integration of Indigenous knowledge into the university teaching curricula in Uganda. Without generalising, she is careful to advise the education management to select heritage that is free from negative cultural values, practices, and traditions. This is true for every dynamic culture. She concluded by making a statement that such transformation of education needs the involvement of all relevant stakeholders, including traditionalists, economists, politicians, etc. This is what I am trying to argue in the South

African situation with a case study of funeral practices at hand (Magara 2015). The involvement of CONTRALESA in my study is just a beginning to find relevant stakeholders who must play their part in creating knowledge that will influence the decolonisation of the teaching curriculum. Making Indigenous knowledge available will make it easier for decolonial projects to have resources for the transformation journey.

Therefore, if people had differences, mediation occurred so that the parties involved could co-exist. There is an amount of truth in saying that the emergence of new social and cultural norms and values because of missionary Christianity gradually remoulded the rural-urban relationship. Moreover, communal life was affected by industrialisation and labour migration (Jindra & Noret 2011: 17). Living in isolation is not African, hence the saying in most African languages: "*Rintiho rin'we a ri nusi hove*" ("one finger cannot pick up food").

Transformation of the Curriculum for Context-Bound Healing after Death: Some Thoughts for African Psychology/Counselling

The implications of a Eurocentric kind of education are clear. One of its results is that our deaths, mourning, coping, and restitution, which are determined by the kind of education we have, will also be irrelevant. The argument is that the curricula that ignored African cries will not suddenly produce coping or healing mechanisms for African wounds. That is why there is a need for context-bound education which is inclusive of African needs during their deaths and mourning sessions. This is what African psychologists like Nwoye (2000), Ratele et al. (2013), and others have been raising within the African psychological arena.

The changing modes and methods of teaching, which is part of the transformation agenda, must allow the community to engage through community services to engage with the education sector in developing relevant curricula (Gordon 1997; Waghid 2002). Nwoye (2000) already unveiled that the African psychology of healing and reintegration into normal life is missing in our knowledge systems. Hence, there are delays and

even a lack of complete healing when the family loses its loved ones. The Eurocentric forms of healing are not helpful for many African bereaved families. This is what Muya and others refer to when arguing that higher education in the continent was made distant from community concerns (Muya 2007; Smith 2002; Walter 2002).

There is always a need for bereaved family members to be helped to heal and to carry on with their lives. Death can cause stress and threaten the psychological well-being of those close to the deceased. The process of returning to normal life is called restoring the psychological being, and someone or something must fulfil the role of helping this process along (Corr et al. 1987). The question is who or what can fulfil this role since Western methods seem to have been unsuccessful? In some cases, a bereaved family could find healing if the deceased had a decent funeral and a 'good death'. However, in cases where a person's death was not natural or a cause is suspected, coping mechanisms are ineffectual because the family will not know any rest or peace until the cause has been found and removed so that it cannot come back. A bereaved family cannot simply be expected to accept the departed person's death and move on. Many people try to escape the mourning period by taking sleeping pills, tranquilisers, or even drugs (Sanders 1992). In such cases, the postponement of dealing with bereavement the African way and its attendant feelings has a negative effect on people's lives (Fulton & Metress 1995). Since grief is socially constructed, it is important and advisable to seek healing methods that will traditionally and socially work for the bereaved. This view is supported by Bento (1994: 37).

According to Radzilani (2010: 56) and many African scholars, 'coping' is a word that is used to describe the process that a grieving family goes through. In her PhD thesis in a Malawian context, Kapuma (2018) draws attention to the need for contextual healing among African people in times of crisis. This demands a particular Indigenous knowledge to be part of educational literature. Although she focuses on challenges associated with widowhood, she discusses the trauma and psychological disorders that many people experience after the loss of loved ones. Cultural and traditional practices related to

mourning may either heal or cause more pain for grieving persons. Nwoye (2000) highlights the need for what he terms African Grief Therapy (AGT).

AGT is explained as a form of knowledge trying to avoid Western individualistic care by being inclusive of the community, who also needs healing. Nwoye (2000: 60) presented a paper on AGT at the first World Council of Psychotherapy Congress held in Kampala, Uganda, in November 1997. This congress was attended by psychotherapists from different parts of the world. Nwoye's AGT is a community participative practice that includes giving gifts to a bereaved family and coming together and helping the family in various ways, like preparing meals, cleaning the yard, pitching tents, and digging the grave. He anticipated that, for many Africans, this will be another form of healing since everyone, even those who did not have a good relationship with the deceased, will feel relieved that they played a part in his/her funeral. The AGT works like banking investments, meaning that when you go to render a service to bereaved family, you will also receive good treatment when bereavement visits your family too. That is why most people will refrain from helping a bereaved family if the deceased did not cooperate with other people in the community or made a bad name for him/herself.

This approach is close to what Mouton calls a "community-directed approach in pastoral care" (Mouton 2014: 100). This sentiment is echoed by Louw (2011), who articulates a community approach or a holistic and systematic approach to pastoral care. Baloyi (2014) argues that African communalism on its own constitutes a healing process for calamities like death, indicating that when people come to a funeral from all over, including distant areas, the bereaved family members experience a sense of belonging and feel supported, which are part of healing. Moreover, as Musehane (2012) found in his research, knowledge of burial rites play an important role in the healing of bereaved families and should be included in the transformation of higher education. From the New Zealand context, some evidence of transformation by including indigenisation in higher education is indicated in Durie's works (Durie 2009). This can be an eye-opener for South African higher education to open up for this kind of inclusion.

Conclusion

This chapter unveiled, among other things, that African practices regarding mourning and burial were not only neglected but also dislocated from the centre of knowledge, including the educational sect. Even though culture is dynamic and evolving, the way in which colonial apartheid treated Black people's culture was a demise to an extent that their epistemologies, which were supposed to have played a role in formulating educational curriculum, were eroded away. What is very clear is that the Western ways of knowing, teaching, and learning with its own irrelevance, exclusiveness, and inequalities are not responsive to the contemporary African challenges. What African people lost with regard to their burial and mourning traditions is part of the aftereffects and consequences of the colonial erosion of African traditions. This makes a call for radical transformation of higher education not only an urgent one, but the one that is long overdue.

The arrival of COVID-19 exposed the need to accelerate the adoption of virtual reality and collaborate with other 4IR developments. However, as we engage in this decentralisation agenda, language, culture, and African traditions are some of the important tools into this journey. It is not enough to just know the challenges that Africans are faced with regarding their eroded traditions. It is even more important to seek ways by which they can redeem themselves and reclaim their own space, without trying to evade the new normal with regard to 4IR and post-COVID-19 lifestyle. The intention of this chapter is not to blindly propose the workability of everything about African culture (on funerals) without considering contemporary lifestyles, which must conform to current demands, like the 4IR and urbanisation. Africanising and decolonising are the vehicles to take us there, but without ignoring the 4IR voices and other factors like urbanisation, civilisation, virtuality, etc.

References

Agbehadji IE, Awuzie BO & Ngowi AB. 2021. COVID-19 pandemic waves: 4IR technology utilisation in multi-sector economy. *Journal of Health, Well-Being and Sustainability*, 13(18). https://doi.org/10.3390/su131810168

Amundsen D. 2022. Indigenous and older adult higher education students: Challenging systemic and linear transitions for inclusion. *International Journal of Educational Research Open.* 3:1-10. https://doi.org/10.1016/j.ijedro.2022.100148

Asante MK. 2013. *Afrocentricity: Imagination and action.* Penang: Multiversity Citizens International.

Assie-Lumumba, N'dri T. 2017. The ubuntu paradigm and comparative and international education: Epistemological challenges and opportunities in our field. *Comparative Education Review*. 61(1):1-21. https://doi.org/10.1086/689922

Awuor VB. 2006. Resurrection hope in the African context: Challenging Luo beliefs and practices concerning death. Master's thesis. Potchefstroom: University of the North-West.

Backer BA, Hannon NR & Russel NA. 1994. Death and dying: Understanding and care. 2nd edition. New York, NY: Delmar.

Baloyi L & Makobe-Rabothata M. 2014. The African conception of death: A cultural implication. *Papers from the International Association for Cross-Cultural Psychology Conferences.* Grand Valley State University. 232-243. https://doi.org/10.4087/FRDW2511

Baloyi ME. 2014. Distance no impediment for funerals: Death as a uniting ritual for African people – A pastoral study. *Verbum et Ecclesia.* 35(1). https://doi.org/10.4102/ve.v35i1.1248

Bank L & Sharpley NV. 2020. A state of (greater) exception? Funerals, custom and the "war on COVID" in the rural South Africa. *South African Review of Sociology*. 51(3-4):143-164. https://doi.org/10.1080/21528586.2021.2015717

Bento RF. 1994. When the show must go on: Disenfranchised grief in organisations. *Journal of Managerial Psychology.* 9(6):35-44. https://doi.org/10.1108/02683949410070197

Bitusikova A. 2020. COVID-19 and funeral-by-Zoom. *Urbanities-Journal of Urban Ethnography.* 10:51-55. https://www.anthrojournal-urbanities.com/wp-content/uploads/2020/10/Vol.-10-Suppl.-4-September-2020.pdf#page=53

Burrell A & Selman LE. 2020. How do funeral practices impact bereaved relatives' mental health, grief and bereavement? A mixed methods review with implications for COVID-19. *OMEGA – Journal of Death and Dying.* 85(2):345-383. https://doi.org/10.1177/0030222820941296

Carr D, Boerner K & Moorman S. 2020. Bereavement in the time of Coronavirus: Unprecedented challenges demand novel interventions. *Journal of Aging & Social Policy.* 32(4-5):425-431. https://doi.org/10.1080/08959420.2020.1764320

Corpuz JCG. 2021. Beyond death and afterlife: The complicated process of grief in the time of COVID-19. *Journal of Public Health.* 43(2):281-282. https://doi.org/10.1093/pubmed/fdaa247

Corr CA, Nabe CM & Corr DM. 1987. *Death and dying, life and living.* 2nd edition. Boston, MA: Brooks/Cole Publishing Company.

Dayimani M. 2022. Mourners shoot at police after ordered to stop gun salute at funeral procession. *News24*, 20 February. https://www.news24.com/news24/southafrica/news/mourners-shoot-at-police-after-ordered-to-stop-unlawful-gun-salute-at-funeral-procession-20220220 [30 August 2022].

Dennis GM. 1997. The cultural politics of burial in South Africa 1884-1990. PhD thesis. Baltimore, MD: John Hopkins University.

Dladla N. 2017. Towards an African critical philosophy of race: Ubuntu as a philo-praxix of liberation. *Filosofi Theoretica: Journal of African Philosophy, Culture and Religion.* 6:39-68. https://doi.org/10.4314/ft.v6i1.3

Dlamini N. 2021. Man held after fatal gun salute at South Coast funeral. *The Witness*, 30 March. https://witness.co.za/news/2021/03/30/man-held-after-fatal-gun-salute-at-south-coast-funeral-20210330/ [29 August 2022].

Duri, M. (2009). *Towards social cohesion: The indigenisation of higher education in New Zealand*. Vice-Chancellors' Forum (VCF2009) "How far are universities changing and shaping our world", Kuala Lumpur, Malaysia.

Ebewo P. 2015. Mandela's funeral as a community performance. *Journal of African Studies.* 29(2):243-255.

Ekore RI & Lanre-Abass B. 2016. African cultural concept of death and the idea of advance care directives. *Indian Journal of Palliative Care.* 22(4), Oct-Dec:369-372. https://doi.org/10.4103/0973-1075.191741

Fulton GB & Metress EK. 1995. *Perspectives on death and dying*. London: Jones and Barlett.

Goveas JS & Shear MK. 2020. Grief and the COVID-19 pandemic in older adults. *The American Journal of Geriatric Psychiatry.* 28(10):1119-1125. https://doi.org/10.1016/j.jagp.2020.06.021

Heleta S. 2016. Decolonisation of higher education: Dismantling epistemic violence and Eurocentrism in Soth Africa. *Transformation in Higher Education*. 1(1). https://doi.org/10.4102/the.v1i1.9

Jindra M & Noret J. 2011. African funerals and sociocultural change: A review of momentous transformations across a continent. In M Jindra & J Noret (eds). *Funerals in Africa: Explorations of a social phenomenon*. New York, NY: Berghahn Books. 16-40. https://doi.org/10.1515/9780857452061-004

Kaoma KJ. 2016. African religion and colonial rebellion: The contestation of power in colonial Zimbabwe's Chimurenga of 1896-18907. *Journal for the Study of Religion*. 29(1):57-84.

Kapuma GA. 2011. Widowhood: A story of pain, a need for healing. Paper presented at Gender Equality Workshop NetAct, EFSA and the Faculty of Theology, Stellenbosch University, South Africa. 1-3 August 2011.

Kaya OH & Seleti YN. 2013. African Indigenous knowledge systems and relevance of higher education in South Africa. *The International Education Journal: Comparative Perspectives.* 12(1):30-44.

Kgatle MS & Segalo P. 2021. Grieving during pandemic: A psycho-theological response. *Verbum et Ecclesia*. 42(1). https://doi.org/10.4102/ve.v42i1.2260

Khunou G. 2023. Voice recognition in the era of virtual reality: Disruptions of normative social meaning-making. *Clinical Sociological Review*. 18(2):83-101. https://doi.org/10.36615/csr.v18i2.1486

Khunou G. Canham H. Khosa-Shangase K. & Phaswana E. 2019. Black in the academy: Reframing knowledge, the knower, and knowing. In G Khunou, ED Phaswana, K Khoza-Shangase & H Canham (eds). Black academic voices: The South African experience. Cape Town: HSRC Press.1-10.

Kim D, Coenraad M & Park HR. 2021. Digital storytelling as a tool for reflection in virtual reality projects. *Journal of Curriculum Studies Research*. 3(1):101-121. https://doi.org/10.46303/jcsr.2021.9

Lawuyi OB. 1991. The social marketing of elites: The advertised self in obituaries and congratulations in some Nigerian dailies. *Africa*. 61:247-263. https://doi.org/10.2307/1160617

Le Grange L. 2016. Decolonising the university curriculum: Leading article. *South African Journal of Higher Education.* 30(2):1-12. https://doi.org/10.20853/30-2-709

Lee R. 2011. Death on the move: Funerals, entrepreneurs and the rural-urban nexus in South Africa. *Africa*. 81(2):226-247. https://doi.org/10.1017/S0001972011000040

Louw DJ. 2011. Philosophical counselling: Towards a "new approach" in pastoral care and counselling? *HTS Teologiese Studies/Theological Studies.* 67(2). https://doi.org/10.4102/hts.v67i2.900

Luescher TM, Mncwango B, Fongwa SN, Oppelt T, Mthombeni Z & Paterson M [on behalf of Ministerial Oversight Committee on Transformation in the South African Public Universities (TOC)]. 2023. The state of transformation in South Africa's public universities. *Research Report of the Ministerial Oversight Committee on Transformation in the South African Public Universities (TOC)*. Pretoria: TOC/Department of Higher Education and Training.

Maboea SI. 2002, *The influence of life-giving power in the African traditional religion and the Zionist churches in Soweto – A comparative study.* Pretoria: CB Powell Bible Centre, Unisa. 1-150.

Mackenzie P. 2020. Mom's virtual memorial was beautiful and gave us the closure we needed. *Toronto Star*, 13 December. https://www.thestar.com/life/relationships/2020/12/13/moms-virtual-memorial-was-beautiful-and-gave-us-the-closure-we-needed.html [14 July 2024].

McNeil M, Baker J, Snyder I, Kaye E & Rosenberg A. 2020. Grief and bereavement in fathers after the death of a child: A systematic review. *Pediatrics.* 147(4). https://doi.org/10.1542/peds.2020-040386

Magara E. 2015. Integration of Indigenous knowledge management into the university curriculum: A case for Makerere University. *Indilinga*. 41(1):25-41.

Mahohoma T. 2020. Experiencing the sacred. *Studia Historiae Ecclesiasticae*. 6(1):1-17. https://doi.org/10.25159/2412-4265/3363

Magudu B. 2004. AmaHlubi women's experience and perceptions of *ukuzila. Agenda.* 18(61),140-147.

Maloka ET. 1998. Basotho and the experience of death, dying and mourning in the South African mine compounds, 1890-1940. *Cahiers d'Etudes Africaines.* 38(149):17-40. https://doi.org/10.3406/cea.1998.1975

Manenzhe J. 2007. The politicisation of funerals in South Africa during the 20th century (1900-1994). Master's thesis. Pretoria: University of Pretoria.

Maringe F. 2021. *Higher education in the melting pot: Emerging discourses of the 41R and decolonisation*. Disruptions in higher education: Impact and implication. Volume 1. Cape Town: AOSIS. https://doi.org/10.4102/aosis.2021.BK305

Masango MJS. 2006. African spirituality that shapes the concept of ubuntu. *Verbum Et Ecclesia Jrg.* 27(3):930-943. https://doi.org/10.4102/ve.v27i3.195

Masoga M & Nel P. 2014. Sacred Space and the ritual of the anthill: Southern African reflections. In P Post, P Nel & W van Beek (eds). *Sacred spaces and contested identities: Space and ritual dynamics in Europe and Africa*. Trenton, NJ: Africa World Press. 71-86.

Mbiti JS. 1970. *Concepts of God in Africa*. London: SPCK.

Mhlanga D & Moloi T. 2020. COVID-19 and the digital transformation of education: What we are learning in South Africa. *Education Sciences.* 10(180):1-11. https://doi.org/10.20944/preprints202004.0195.v1

Miller K & Schmahmann B. 2017. Public art in South Africa. Bloomington, IN: Indiana University Press. https://doi.org/10.2307/j.ctt20060c0

Mkhize N. 2004. Psychology: An African perspective. In D Hook, N Mkhize, P Kiguwa & A Collins (eds). *Critical psychology.* Cape Town: UCT Press. 24-52.

Mouton DP. 2014. Communities facing disruption: From individual to community paradigms in pastoral care. *Acta Theologica.* 34(1):91-107. https://doi.org/10.4314/actat.v34i1.6

Musehane NM. 2012. Perception of burial rituals as psychological healing among the Indigenous Vhavenda in South Africa. *Journal of Sociology, Psychology and Anthropology in Practice.* 4(3), December: 54-60.

Mutonho S. 2016. How African funerals have lost their value. *The Patriot*, 29 September.

Muturi I, Freeman S & Banner D. 2020. Virtual funerals: A feasible and safer option during the COVID-19 pandemic. *Journal of the American Geriatrics Society.* 68(11):2472-2473. https://doi.org/10.1111/jgs.16774

Muya S. 2007. The efficacy of traditional knowledge in African education. Paper Presented at the Conference on Education and Indigenous Knowledge Systems in Africa, College of Business Education, Dar es Salaam, Tanzania, 2-3 August.

Muzenda M. 2019. Africa's identity begins at home. *Mail and Guardian*, 08 February. https://mg.co.za/article/2019-02-08-00-africas-identity-begins-at-home/ [29 August 2022].

Nassbaum B. 2003. Ubuntu: Reflections of a South African on our common humanity. *Reflections.* 4(4):21-26. https://doi.org/10.1162/152417303322004175

Ndimande B. 2004. (Re)Anglicising the kids: Contradictions of classroom discourse in post-apartheid South Africa. *Perspectives in Education*. 22(4):47-57.

Ngugi wa Thiong'o. 1986. *Decolonising the mind: The politics of language in African literature*. London: James Currey.

Njoku FOC. 2002. *Essays in African philosophy thought and theology*. Owerri: Clacom.

Nwoye A. 2000. Sources of gain in African Grief Therapy (AGT). *Journal of Family Psychotherapy.* 11(1):59-72. https://doi.org/10.1300/J085v11n01_04

Ocholla-Ayayo ABC. 1976. *Traditional ideology and ethics among the Southern Luo*. Uppsala: Scandinavian Institute of African Studies.

Opoku KA. 1989. African perspectives on death and dying. In A Berger, P Badham, AH Kutscher, J Berger, M Perry & J Beloff (eds). *Perspectives on death and dying: Cross-cultural and multi-disciplinary views*. Philadelphia, PA: The Charles Press. 14-23.

Opong AK. 2004. Some religious aspects of Basotho funeral rituals. *Journal for the Study of Religion.* 17(2):25-45. https://doi.org/10.4314/jsr.v17i2.6158

Posel D. 2002. A matter of life and death: Revising "modernity" from the vantage point of the "new" South Africa. Draft Manuscript. Johannesburg: Wits Institute for Social and Economic Research.

Radebe SB & Phooko MR. 2017. Ubuntu and the law in South Africa: Exploring and understanding the substantive content of ubuntu. *South African Journal of Philosophy.* 30(2):239-251. https://doi.org/10.1080/02580136.2016.1222807

Radzilani MS. 2010. Discourse analysis on performance of bereavement rituals in a Tshivenda-Speaking community: An African Christian and traditional African perspectives. Unpublished PhD thesis. Pretoria: University of Pretoria.

Ramphele M. 1996. Political widowhood in South Africa: The embodiment of ambiguity. *Daedalus.* 125(1):99-117. https://doi.org/10.1525/9780520353695-008

Ranger T. 2004. Dignifying death: The politics of Burial in Bulawayo. *Journal of Religion in Africa.* 34:1-2. https://doi.org/10.1163/157006604323056741

Ratele K, Duncan N, Hook D, Mkhize N, Kiguwa P & Collins A. 2013. Self, community and psychology. Cape Town: Juta.

Rothblatt S (ed). 2012. *Clark Kerr's world of higher education reaches the 21st century. Chapters in a special history*. New York, NY: Springer. https://doi.org/10.1007/978-94-007-4258-1

Sanders CM. 1992. *Surviving grief and learning to live again*. New York, NY: John Wiley & Sons.

Semenya DK. 2013. Burial society versus the Church in the Black society of South Africa: A pastoral response. *Verbum et Ecclesia.* 34(1). https://doi.org/10.4102/ve.v34i1.698

Setsiba THS. 2012. Mourning rituals and practices in contemporary South African townships: A phenomenological study. PhD thesis. Kwadlangezwa: University of Zululand.

Shiino W. 1997. Burial customs of the Luo of South Nyanza. *African Study Monographs*. 18(3,4):213-228. https://jambo.africa.kyoto-u.ac.jp/kiroku/asm_normal/abstracts/pdf/18-3&4/18-3&4%20213-228.pdf [24 May 2005].

Singh K. 2019. Funeral of alleged drug dealer ends in chaos after police try to stop AK-47 gun salute. The Citizen, 01 October. https://www.citizen.co.za/news/south-africa/crime/funeral-of-alleged-drug-dealer-ends-in-chaos-after-police-try-to-stop-ak-47-gun-salute/ [30 August 2022].

Smith A. 2002. Power and hierarchy of knowledge. *Geoforum*. 40(1):230-248.

Subur. 2021. Online learning on the COVID-19 pandemic to create educational access inequality. *Journal of Social Studies Education Research.* 12(4):170-196.

Terblanche J & Waghid Y. 2023. Glo-ubuntu as an extension of global citizenship education: Cultivating the notion of an African University. *South African Journal of Higher Education.* 37(2):272-82. https://doi.org/10.20853/37-2-5427

The Herald. 2011. Gun salute at funeral. https://www.herald.co.zw/gun-salute-at-funeral/ [01 August 2014].

Tlhagale B. 2000. Inculturation: Bringing the African culture into the Church. *Emory International Law Review.* 14:1249-1284.

Tufvesson I. 2012. The politics of loyalty: Accountability, transformation and redress in South African higher education. *Critical Race and Whiteness Studies*. 8(2):1-23.

Waghid Y. 2002. *Democratic education: Policy and praxis*. Stellenbosch: University of Stellenbosch Printers.

Walter D. 2002. Colonial and post-colonial discourses in social sciences: A cultural critique of colonialism. *Latin American Research Review*. 28(3):120-134.

Wilensky DAM. 2020. Death during a pandemic: Virtual Shiva calls and funerals without mourners. *The Jewish News of Northern California*, 26 March. https://www.jweekly.com/2020/03/25/death-during-a-pandemic-virtual-shiva-calls-and-funerals-without-mourners/ [01 August 2024].

Wiredu K. 1995. *African philosophy: Selected readings*. Upper Saddle River, NJ: Prentice Hall.