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Wines of the New South Africa South African Tradition South Africa Senses of Culture Intellectual Traditions in South Africa Indirect Rule in South Africa South Africa - Culture Smart! Healing Traditions Shakespeare and the Coconuts Culture and Rural-Urban Revitalisation in South Africa Ubuntu! Midfielder's Moment Where is the Way Hindus in South Africa South Africa's Radical Tradition: 1943-1964 South African Tradition South African Literature and Culture Relocations According to Tradition History from South Africa Africa, Tradition and Change Cultures of violence Covid and Custom in Rural South Africa Christian and African Paradigms of Reconciliation in South Africa Black Cultural Life in South Africa Nostalgia after Apartheid The Dialectical Tradition in South Africa Making A Voice Rediscovery of the Ordinary Lost Meaning-New

Traditions Tradition on the Move The South African Culinary Tradition Africa: Tradition and Change Convening Black Intimacy Tradition, Culture and Development in Africa Funeral Culture Legacy of Freedom The Contested Idea of South Africa Black Theology USA and South Africa

This study seeks to compare paradigms of reconciliation in African tradition (including African indigenous religion and culture) and Christianity, in order to enhance the reconciliation process in South Africa. The aim is to enable and promote dialogue between African tradition and Christian tradition, with special reference to the reconciliation paradigms they offer. In order to accomplish this, the first step taken is to establish what African tradition has to offer in terms of reconciliation resources. The next step is to establish what the Christian faith tradition has to offer in terms of reconciliation paradigms. After having elaborated on certain reconciliation paradigms lodged in both African tradition

and Christianity, the next step is to explore ways in which these paradigms interact. This study seeks to highlight points of agreement and connection between the paradigms of reconciliation provided by African tradition and Christian tradition. Moreover, it seeks to illustrate that the two cultural and religious traditions could interact fruitfully for the benefit of South African society. *Healing Traditions* offers a historical perspective to the interactions between South Africa's traditional healers and biomedical practitioners. It provides an understanding that is vital for the development of medical strategies to effectively deal with South Africa's healthcare challenges. This book brings into view the most enduring and distinctive philosophical current in South African history—one often obscured or patronized as Afrikaner liberalism. It traces this current of thought from nineteenth-century disputes over Dutch liberal theology through Stellenbosch existentialism to the prison writings of

Breyten Breytenbach, and examines related themes in the work of Olive Schreiner, M. K. Gandhi, and Richard Turner. At the core of this tradition is a defence of free speech in its classical sense, as a virtue necessary for a good society, rather than in its modern liberal sense as an individual right. Out of this defence of free speech, conducted in the face of charges of heresy, treason, and immorality, a range of philosophical conceptions developed—of the self constituted in dialogue with others, of freedom as transcendence of the given, and of a dialectical movement of consciousness as it is educated through debate and action. This study shows the Socratic commitment to "following the argument where it leads," sustained and developed in the storm and stress of a peculiar modernity. Njabulo S. Ndebele's essays on South African literature and culture initially appeared in various publications in the 1980s. They encompass a period of trauma, defiance, and change — the decade of the collapse of apartheid and the challenge of reconstructing a future.

In 1991, the essays were collected under the current title of *Rediscovery of the Ordinary: Essays on South African Literature and Culture*. Here, this collection is reprinted without revision, together with an interview provoked by Albie Sachs's paper *Preparing Ourselves for Freedom*. That it is possible to republish the essays without revision so many years after their first appearance is a tribute to Ndebele's prescience. The issues that he raises and the questions that he poses remain key to a people who, after apartheid, have started to rediscover the complex ordinariness of living in a civil society. Sought after by European aristocrats and a favorite of Napoleon Bonaparte, the sweet wines of Constantia in the Cape Colony were considered to be among the world's best during the eighteenth and nineteenth centuries. During the first democratic elections in 1994, South Africa began to re-emerge onto the international wine scene. Tim James, an expert on South African wines, takes the reader on an information-packed tour of the region,

showing us how and why the unique combination of terroir and climate, together with dramatic improvements in winemaking techniques, result in wines that are once again winning accolades. James describes important grape varieties and wine stylesÑfrom delicate sparkling, to rich fortified, and everything in betweenÑincluding the varietal blends that produce some of the finest Cape wines. Anchoring his narrative in a rich historical context, James discusses all the major wine regions, from Cederberg to Walker Bay, complete with profiles of more than 150 of the country's finest producers. A unique look at Shakespeare's works' influence on South African writing

In this book Natasha Distiller explores historic and contemporary uses of Shakespeare in South African society which illustrate the complexities of colonial and post-colonial realities as they relate to iconic Englishness. Beginning with Solomon Plaatje, the author looks at the development of an elite group educated in English and able to use Shakespeare to formulate South African works and South

African identities. Refusing simple or easy answers, Distiller then explores the South African Shakespearian tradition postapartheid. Touching on the work of, amongst others, Can Themba, Bloke Modisane, Antony Sher, Stephen Francis, Rico Schacherl and Kopano Matlwa, and including the popular media as well as school textbooks, Shakespeare and the Coconuts engages with aspects of South Africa's complicated, painful, fascinating political and cultural worlds, and their intersections. Written in an accessible style to explain current cultural theory, Shakespeare and the Coconuts will be of interest to students, academics and the general interested reader. This textbook discusses not only the history of the African continent and its varied peoples but also the cultures and civilizations, the European intrusion, slave trade, colonialism, and the black image of both America and Africa. Described as a prophet of the post-apartheid condition, Njabulo Ndebele is a prize-winning author, poet and critic and one of the leading lights in South Africa's literary world. These

essays, beginning in 1984, were written over the storm years of the democratic struggle and are reprinted here with a new introduction by Graham Pechey. This book unfolds the African dance climate in Cape Town, South Africa. It comments on the social traditional dance environment from gender, race, culture, tradition, township and socio-political structures of South Africa. This research is informative and inspiring, it will be helpful to African dance research fraternity as it showcases that African dance is not stagnant. It transforms and evolve with culture. By reading this book you will understand South Africa's apartheid and post-apartheid' contribution to African dance and how elitism still exist directly or indirectly. The land scape of the traditional dance in the rural areas as indigenous practice is explored in this book in relation to domestication of urban industrial backdrop of blackness. This book offers an opportunity to tap into African dance as a subject in Cape Town schools and the gap between High Schools and Tertiary institutions. In all one will

understand gather information concerning the new African dance of the 21st century which is contemporal and why it is favoured mostly in the urban areas. This book captures ground-breaking attempts to utilise culture in territorial development and regeneration processes in the context of South Africa and our 'new normal' brought by COVID-19, the fourth industrial revolution, and climate change the world over. The importance of culture in rural-urban revitalisation has been underestimated in South Africa and the African continent at large. Despite some cultural initiatives that are still at developmental stages in big cities, such as Johannesburg, eThekwinini and Cape Town, there is concern about the absence of sustainable policies and plans to support culture, creativity, and indigenous knowledge at national and municipal levels. Showcasing alternative strategies for making culture central to development, this book discusses opportunities to shift culture and indigenous knowledge from the peripheries and place them at the epicentre of sustainable development and

the mainstream of cultural planning, which can then be applied in the contexts of Africa and the Global South. Governmental institutions, research councils, civil society organisations, private sector, and higher education institutions come together in a joint effort to explain the nexus between culture, economic development, rural-urban linkages, grassroots and technological innovations. Culture and Rural-Urban Revitalization in South Africa is an ideal read for those interested in rural and urban planning, cultural policy, indigenous knowledge and smart rural village model. "This rich volume not only deals with political traditions but gives attention to religious and communal intellectual practices. The scope covers interpretations of traditions such as African nationalism, Afrikaner thought, Black Consciousness, Christianity, feminism, Gandhian ways, Hinduism, Jewish responses, liberalism, Marxism, Muslim voices, Pan Africanism and positivism. Powerful institutions and individuals were central to the various colonising and

apartheid projects that directly controlled and subordinated much of the population. But the social engineering they wrought failed - and spectacularly so. In the wake of this, unintended and unforeseen spaces for individual agency and for the discovery of traditions of thinking have helped change the way we live today. "Only by thinking about these, the ideas that made us who we are, more deeply can we re-imagine our country and the world," says co-editor Peter Vale. This explains why this book, which looks at our past and our present through different lenses, fills an important gap in South Africa's historiography and says new things about its politics."--Back cover. In *Midfielder's Moment*, South African-born scholar Grant Farred explores the ways in which ideological differences and political fissures are being articulated in the "new" South Africa. By examining the politics, literature, and culture of an disenfranchised constituency—the colored community—this collection of essays sheds critical light on the current debates raging within the

new post-apartheid state. From an essay explicating the colored vote in the Western Cape, to a critical rethinking of the 1960s Protest Writers (how Richard Rive, Arthur Nortje, and Jennifer Davids can be understood in view of recent events), to an in-depth analysis of the way sports delineate the racial and class tensions underpinning the society, the book gives voice to a uniquely embattled people. The title of this project is taken only in part from the sports focus of three of the book's essays—a midfielder refers to the intermediary but crucial position on a football team, one which links the defense to the attack. *Midfielder's Moment* refers, more saliently, to the ambiguous location the colored community occupies on the South African political landscape. By identifying the precarious middle ground that colored South Africans occupy—between a newly enfranchised black majority and a historically empowered white minority—*Midfielder's Moment* is a timely exploration of and intervention into the South African ideological landscape from

the perspective of the colored community. Since apartheid's dissolution in the early 1990s and its formal abolishment in April 1994, there has been increasing interest in the early history of African struggles against segregation and apartheid. This book focuses on the resistance to segregation in the eastern cape town of Port Elizabeth, long known for its tradition of political protest. Joyce Kirk presents a detailed study of men and women in South Africa as they sought to create their own space and voice within the emerging urban areas of nineteenth- and early twentieth-century South Africa.

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emerging urban areas of nineteenth- and early twentieth-century South Africa. South Africa explores the roots of the tradition of resistance among members of the emergent African working and middle class who were, much earlier than hitherto realized, living permanently in the growing urban areas. Also examined are the changing ideological, economic, and political forces that influenced the colonial government to pursue legislation aimed at depriving Africans of land, housing, and property in the towns, as well as political rights and freedom of movement. Finally, Kirk identifies the ways Africans challenged the governments attempt to use public-health laws to impose residential segregation, the factors that undermined the largely political alliance between whites and blacks in the Cape colony, and the role African women played in challenging racial segregation. } A powerful story about the African philosophy of teamwork and collaboration that has the power to reshape our workplaces, our relationships with our coworkers, and our personal

lives, written by the bestselling coauthor of *Fish!* and the bestselling author of *1001 Ways to Reward Employees*. John Peterson, a new manager in the credit department at a major big-box retailer, is struggling in his job. The people under him are not working as well or effectively as they need to, and his department is falling behind in meeting its goals. His only solution is to take on more work himself, burning the midnight oil and coming in most weekends to pick up the slack and keep his department above water. When one of the employees stays behind to help him—a young man who came to America from a small village in Africa—he learns of the ancient wisdom and hidden power of the African philosophy of Ubuntu. Before long, it begins to change the way he thinks about the people he works with, about himself, and about how he runs his department and his life. In an engaging and completely fresh narrative that holds a unique message for today's business world, *Ubuntu!* shows us a way to overcome our fears, insecurities, and the “me-ism” that so often permeates our workplaces,

and replace it with a culture of genuine respect and collaboration. It promises to take its place alongside Fish! and other business parables as the next bestselling classic in the business category. "Black theology continually poses a challenge to Christian witness and faith. Through a critical analysis of leading religious thinkers, Dwight N. Hopkins explores the fundamental differences and similarities between black theology in the United States and black theology in South Africa and asks: What is the common denominator between the two?" -- Everyday life in South Africa has been dominated by the politics of racial identities, while such identities form and re-form around a range of cultural activities and practices. This book traces the important dimensions of cultural activity in late twentieth-century South Africa, offering a multidisciplinary assessment between culture and politics. It also explores the ways in which the place of culture is being rethought since South Africa's transition to democracy. South Africa has been described as "A World in One Country"

and a "Rainbow Nation." Its landscape ranges from miles of glorious beaches fringing the coastal plains to the inland desert of the Karoo, the sweeping grasslands of the Highveld plateau, the rugged peaks of the Drakensberg, and the subtropical bush of the Lowveld. Its ethnic makeup is equally varied. There are eleven official languages, nine major black African tribes, two major white tribes, and a host of other peoples, as well as a representation of all the world's major religions. Contradictions abound. It has a free market economy while communists share in government; one of the world's most liberal constitutions and a deeply patriarchal society; and very rich and very poor people of all races. Against all fears and expectations, the release of Nelson Mandela in 1994, followed by multiracial elections, brought a peaceful end to white domination and the decades-long struggle against apartheid. There was an outpouring of relief and optimism and an unleashing of homegrown talent. However, as the country's democracy has matured new elites have arisen, the gap

between the haves and have-nots remains, and disillusionment has set in. South Africans of all backgrounds are trying to figure out their own place in their country, on the continent, and indeed the world. South Africa has come through fire, and although there is still considerable heat it is doing pretty well. This insiders' guide will introduce you to the universal warmth and cultural diversity of its people, explain the backdrop of their troubled past, and familiarize you with their everyday life so that you'll feel comfortable whether you're invited to a shack in the townships, a mansion in the suburbs, or a braai on the beach. You'll learn how to stay safe in potentially dangerous areas, and you'll know where to go if you want to feel like the only person on the planet. South Africans are big-hearted and positive. Make an effort to understand them, and they will welcome you unreservedly. "According to tradition: a cultural perspective on current affairs is an insightful and thought provoking compilation of articles by Nkosi Phathekile Holomisa, drawn largely from

his popular columns in the Business Day and Natal Witness. In it, Holomisa provides a compelling indigenous African perspective on contemporary issues and seeks to resurrect traditional values as a framework for an alternative view on South African current affairs. The book analyses pertinent issues relating to the state of African customs and traditions in contemporary South Africa and the challenges that the institution of traditional eldership faces in the interpretation and defence of cultural practices. It examines how the nation might benefit from the enhancement of the role of traditional leadership in tackling national challenges like social disintegration and national identity. The various contentious issues - from land redistribution, the dumping of babies, aspirant Black capitalists, and African traditional justice, to the abuse and oppression of women and same-sex marriages - are confronted directly and with candour. Holomisa challenges the people of modern day South Africa to once again engage with its ancestral roots. He

creates a convincing argument that the use of African languages and the recovery of religious and cultural practices - suitably modified for the demands of democracy and gender equity and the promotion of communal ways of life - are prerequisites for a prosperous African continent"--Publisher's website. Between 2009 and 2012, the Gordon Institute for the Performing and Creative Arts in Cape Town held the Great Texts/Big Questions public lecture series which became a celebrated part of Cape Town's cultural landscape, demonstrating current intellectual and creative thinking in South Africa. These lectures gave audiences a chance to engage with transformative texts and questions, to hear thought leaders speak on the ideas, the books, the art, and the films that matter to them and to us. Relocations: Reading Culture in South Africa brings together a selection of these lectures by world-renowned artists, writers and thinkers in the form of essays, for the benefit of a wider readership, with a contemporary design which plays with

words. The authors range from novelists André Brink and Imraan Coovadia (one of the collection's editors), to poets Gabeba Baderoon and Rustum Kozain, to artist William Kentridge and social activist Zackie Achmat. The topics are as wide as Don Quixote, Marx and Lincoln, trout fishing, Hamlet, the 19th-century Russian writer Gogol and Nabokov's novel Lolita. Today's readers are increasingly interested in finding new ways to understand and live with great texts and the world of ideas. Books like this demonstrate that thinking about these texts does not have to be an inaccessibly academic pursuit. A groundbreaking new study of the ways in which South African leaders struggle to legitimize themselves through the costuming of political power. Indirect rule -- the British colonial policy of employing indigenous tribal chiefs as political intermediaries -- has typically been understood by scholars as little more than an expedient solution to imperial personnel shortages. A reexamination of the history of indirect rule in South Africa reveals it to have

been much more: an ideological strategy designed to win legitimacy for colonial officials. Indirect rule became the basic template from which segregation and apartheid emerged during the twentieth century and set the stage for a post-apartheid debate over African political identity and traditional authority that continues to shape South African politics today. This new study, based on firsthand field research and archival material only recently made available to scholars, unveils the inner workings of South African segregation. Drawing influence from a range of political theorists including Machiavelli, Marx, Weber, Althusser, and Zizek, Myers develops a groundbreaking understanding of the ways in which leaders struggle to legitimize themselves through the costuming of political power. J. C. Myers is Associate Professor of Political Science at California State University, Stanislaus.

NiZA-CAHIER v. 6 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. More starkly than any other contemporary social conflict, the crisis in South Africa highlights the complexities and conflicts in race, gender, class, and nation. These original

articles, most of which were written by South African authors, are from a special issue of the *Radical History Review*, published in Spring 1990, that mapped the development of interpretations of the South African past that depart radically from the official history. The articles range from the politics of black movements in the nineteenth and twentieth centuries to studies of film, television, and theater as reflections of modern social conflict. History from South Africa is presented in two main sections: discussions of the historiography of South Africa from the viewpoint of those rewriting it with a radical outlook; and investigations into popular history and popular culture—the production and reception of history in the public realm. In addition, two photo essays dramatize this history visually; maps and a chronology complete the presentation. The book provides a fresh look at major issues in South African social and labor history and popular culture, and focuses on the role of historians in creating and interacting with a popular movement of

resistance and social change. Contemporary forms of living and dying in Swaziland cannot be understood apart from the global HIV/AIDS pandemic, according to anthropologist Casey Golomski. In Africa's last absolute monarchy, the story of 15 years of global collaboration in treatment and intervention is also one of ordinary people facing the work of caring for the sick and dying and burying the dead. Golomski's ethnography shows how AIDS posed challenging questions about the value of life, culture, and materiality to drive new forms and practices for funerals. Many of these forms and practices newly catered funeral feasts, an expanded market for life insurance, and the kingdom's first crematorium are now conspicuous across the landscape and culturally disruptive in a highly traditionalist setting. This powerful and original account details how these new matters of death, dying, and funerals have become entrenched in peoples' everyday lives and become part of a quest to create dignity in the wake of a devastating epidemic. Traces the relationship between

socialist currents and the national liberation movement from the 1940s to the 1960s. This documentary history presents varied approaches to the national question, the agrarian question, the armed struggle and the building of political alliances. This book deals with the inherent violence of "race relations" in two important countries that remain iconic expressions of white supremacy in the twentieth century. Cultures of violence does not just reconstruct the era of violence. Instead it convincingly contrasts the "lynch culture" of the American South to the "bureaucratic culture of violence" in South Africa. By contrasting mobs of rope-wielding white Southerners to the gun-toting policemen and administrators who formally defended white supremacy in South Africa, Cultures of violence employs racial killing as an optic for examining the distinctive logic of the racial state in the two contexts. Combining the historian's eye for detail with the sociologist's search for overarching claims, the book explores the systemic connections amongst three

substantive areas to explain why contrasting traditions of racial violence took such firm root in the American South and South Africa. Under apartheid, black South Africans experienced severe material and social disadvantages occasioned by the government's policies, and they had limited time for entertainment. Still, they closely engaged with an array of textual and visual cultures in ways that shaped their responses to this period of ethical crisis. Marshaling forms of historical evidence that include passbooks, memoirs, American "B" movies, literary and genre fiction, magazines, and photocomics, *Black Cultural Life in South Africa* considers the importance of popular genres and audiences in the relationship between ethical consciousness and aesthetic engagement. This study provocatively posits that states of oppression, including colonial and postcolonial rule, can elicit ethical responses to imaginative identification through encounters with popular culture, and it asks whether and how they carry over into ethical action. Its

consideration of how globalized popular culture “travels” not just in material form, but also through the circuits of the imaginary, opens a new window for exploring the ethical and liberatory stakes of popular culture. Each chapter focuses on a separate genre, yet the overall interdisciplinary approach to the study of genre and argument for an expansion of ethical theory that draws on texts beyond the Western canon speak to growing concerns about studying genres and disciplines in isolation. Freed from oversimplified treatments of popular forms—common to cultural studies and ethical theory alike—this book demonstrates that people can do things with mass culture that reinvigorate ethical life. Lily Saint’s new volume will interest Africanists across the humanities and the social sciences, and scholars of Anglophone literary, globalization, and cultural studies; race; ethical theories and philosophies; film studies; book history and material cultures; and the burgeoning field of comics and graphic novels. In this engaging book, Amber Reed

provides a new perspective on South Africa's democracy by exploring Black residents' nostalgia for life during apartheid in the rural Eastern Cape. Reed looks at a surprising phenomenon encountered in the post-apartheid nation: despite the Department of Education mandating curricula meant to teach values of civic responsibility and liberal democracy, those who are actually responsible for teaching this material (and the students taking it) often resist what they see as the imposition of "white" values. These teachers and students do not see South African democracy as a type of freedom, but rather as destructive of their own "African culture"—whereas apartheid, at least ostensibly, allowed for cultural expression in the former rural homelands. In the Eastern Cape, Reed observes, resistance to democracy occurs alongside nostalgia for apartheid among the very citizens who were most disenfranchised by the late racist, authoritarian regime. Examining a rural town in the former Transkei homeland and the urban offices of the Sonke Gender

Justice Network in Cape Town, Reed argues that nostalgic memories of a time when African culture was not under attack, combined with the socioeconomic failures of the post-apartheid state, set the stage for the current political ambivalence in South Africa. Beyond simply being a case study, however, *Nostalgia after Apartheid* shows how, in a global context in which nationalism and authoritarianism continue to rise, the threat posed to democracy in South Africa has far wider implications for thinking about enactments of democracy. *Nostalgia after Apartheid* offers a unique approach to understanding how the attempted post-apartheid reforms have failed rural Black South Africans, and how this failure has led to a nostalgia for the very conditions that once oppressed them. It will interest scholars of African studies, postcolonial studies, anthropology, and education, as well as general readers interested in South African history and politics. This book reflects on the complex and contested idea of South Africa, drawing on a wide range of disciplinary perspectives. Ever

since the delineation of South Africa as a country, the many diverse groups of people contained within its borders have struggled to translate a mere geographical description into the identity of a people. Today the new struggles 'for South Africa' and 'to become South African' are inextricably intertwined with complex challenges of transformation, xenophobia, claims of reverse racism, social justice, economic justice, service delivery, and the resurgent decolonization struggles reverberating inside the universities. This book covers the genealogy of the idea of South Africa, exploring how the country has been conceived of by a broad group of actors, including the British, Afrikaners, diverse African nationalist traditions, and new formations such as the Economic Freedom Fighters (EFF), Black First Land First (BLF), and student formations (Rhodes Must Fall & Fees Must Fall). Over the course of the book, a broad range of themes are covered, including identity formation, modernity, race, ethnicity, indigeneity, autochthony, land, gender, intellectual traditions, poetics of South

Africanness, language, popular culture, truth and reconciliation, and national development planning. Concluding with important reflections on how a colonial imaginary can be changed into a free and inclusive postcolonial nation-state, this book will be an important read for Africanist researchers from across the humanities and social sciences. This book explores the impact of Covid-19, and the associated state lockdown, on rural lives in a former homeland in South Africa. The 2020 Disaster Management Act saw the state sweep through rural areas, targeting funerals and other customary practices as potential 'super-spreader' events. This unprecedented clampdown produced widespread disruption, fear and anxiety. The authors build on path-breaking work concerning local responses to West Africa's Ebola epidemic, and examine the HIV/AIDS pandemic, to understand the impact of the Covid crisis on these communities, and on rural Africa more broadly. To shed light on the role of custom and ritual in rural social change during the pandemic, Covid and Custom in

Rural South Africa applies long-term historical and ethnographic research; theories of people's science, local knowledge and the human economy; and fieldwork conducted in ten rural South African communities during lockdown. The volume highlights differences between developments in Southern Africa and elsewhere on the continent, while exploring how the former apartheid homelands—commonly, yet problematically, represented as former 'labour reserves'—have since been reconstituted as new home-spaces. In short, it explains why rural people have been so angered by the state's assault on their cultural practices and institutions in the time of Covid. By linking culture and tradition with socio-economic development, this book breaks new ground in the discourse on development. It highlights the differences between Euro-centric and African culture, where concepts such as capital accumulation, entrepreneurial attitudes and material wealth are not top priority. In doing so, it dispels popular myths, stereotypes and distortions, as well as

discounting misleading accounts about major aspects of African culture and traditional practices. Describes the role of Christianity and African tradition in the popular music of Black South Africans, and shows how the music is used to resist the apartheid system

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