

Research Article

CULTURAL INTERSECTIONS BETWEEN THE ZULU AND THE LUBA: A CASE STUDY BASED ON ALAN PATON'S CRY, THE BELOVED COUNTRY AND ZUKISWA WANNER'S BEHIND EVERY SUCCESSFUL MAN

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ABSTRACT

An awareness of our past is essential to the establishment of our personality and our identity as Africans. This research is a cultural study of two communities living in two distant countries: The Luba people of the Democratic Republic of Congo and the Zulu of Republic of South Africa. When speaking of cultural intersections, we look at the culture, with all its diversity of practices: the language as well as ceremonial songs of both communities.

Keywords: investigation techniques, methodology, ecofeminism, FrameWork

INTRODUCTION

Activists and community organizations are collecting for and participating in more dynamic conversation about the differences in experience among people with different overlapping identities. In Wikipedia, Oxford Dictionary, the intersection is the place or point where two or more things come together. It is the state of belonging to a certain family. In other terms, the intersection is the fact of sharing equally the same place and using two similar things that are pair. Intersection is the connected nature of social categorizations such as race, class and ethnicity regarded as creating overlapping family hood, commonness, as well as the likeness as is the case of the Zulu and the Luba people.

Oxford Student's Dictionary defines the term Culture as the characteristics and knowledge of a particular group of people, encompassing language, religion, cuisine, social habits, music and arts. Culture is the customs, ideas, beliefs, etc. of a particular society, country etc.

This study is based and conducted in recent observations, Knowledge and findings about the Zulu culture shared with the Luba people of Katanga. This raises many questions whose answers should come from considering the following cultural aspects: Language, religion, historical facts, anthropological, sociological, ethnological, geographical, philosophical, archeological and political data. Culture is not something one is born with. It is learned from family, school, religions, media, the government, etc.

This study aims at scrutinizing rapprochement elements between the Luba people of Katanga in D.R.C. and the Zulu people of South Africa through their respective cultural values shared in common in order to help promote mutual understanding between the two people and so forth between the two countries through cooperation mechanism.

METHODOLOGICAL FRAMEWORK

In speaking of research methodology, we think of the use of techniques of collecting data and methods. So, for data collection, we will use three techniques; the first one consists of getting information from the source books which will help us to analyze the way cultural intersections between the two communities are organized so far. The second is the investigation techniques which consist by asking different questions on how the two communities are behaving in order to provide the real information if there is the rapprochement between the Luba people of Katanga in DRC and the Zulu people in South Africa or not. The third is the documentary techniques which consist of finding books, thesis, memoirs in libraries, and internet as a source of information. These external data will help support the analysis of the study, etc. The intersexuality as a method of data analysis will be used in order to point out different aspects of cultural intersections discussed by the two authors, and resort not only the similarities and dissimilarities in the two works of art, but also the rapprochement between the two communities which are the Luba people of Katanga in D.R.C and the Zulu people in South Africa.

THEORETICAL FRAMEWORK

When speaking of cultural intersection issues we believe in a set of theories. Among them, we have cultural criticism or cultural studies, ecofeminism and psychological criticism. Yet, our main approach is cultural criticism, for it will be more useful in the analysis of cultural intersection issues depicted in both literary works.

Many critics or theorists have defined cultural studies for instance Grossberg, Lawrence (1997), is an innovative interdisciplinary field of research and teaching that investigates the ways in which "culture" creates and transforms individual experiences, everyday life, social relations and power. Research and teaching in the field explores the relations between culture understood as human expressive and symbolic activities, and cultures understood as distinctive ways of life. Combining the strengths of the social sciences and the humanities, cultural studies draws on methods and theories from literary studies, sociology, communications studies, history, cultural anthropology, and economics.

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By working across the boundaries among these fields, cultural studies address new questions and problems of today's world. Rather than seeking answers that will hold for all time, cultural studies develop flexible tools that adapt to this rapidly changing world. Cultural life is not only concerned with symbolic communication, it is also the domain in which we set collective tasks for ourselves and begin to grapple with them as changing communities. Cultural studies is devoted to understanding the processes groups within them come to terms with history, community life, and the changes of the future.

INVESTIGATION SITES

Our researches will take place between two people the Zulu and the Luba people of Katanga in D.R.Congo in order to talk with them about their cultures, religions as well as their ceremonial songs.

MATERIALS AND METHOD

for reaching the objective of our research, we will use books, interview, internet, pictures and videos.

Methods: Here, we will use what we call the comparative method which will allow us to meet people of different countries and interviewing them about their cultures and languages. We will take some Zulu words and compare them with the Luba words if they are the same or not, and we will also compare the Zulu culture to the Luba culture.

OUTCOMES

The outcomes will be the rapprochement of the two cultures and languages of the Baluba people of Katanga in DRC and the Zulu people of the Republic of South Africa. At the end of this research, we will do the following:

Demonstrating the culture and the language of each one of the two countries, demonstrating family hood boundaries in order to know if the two communities are sharing the same culture and language or not; Categorizing all ceremonial practices of the Zulu people and the Baluba people of Katanga by taking all ceremonies used by the communities if they are the same or not;

Listing all ceremonial songs used by these two communities
Comparing the linguistic and cultural intersectional ties of the two communities.

CONCLUSION

This article consists in demonstrating the Zulu's history, religion and culture. And also the Luba's history, religion and culture. According to the history, Zulu people came from Luba people of Katanga in D.R.Congo not only they share all most the same culture and ceremonial songs, but also there is a rapprochement between these two communities in terms of language and identity. Both the methodological and theoretical frameworks likely to facilitate us in carrying out our research. After a recall on the main question and the purpose of the dissertation, we tried to tackle our method on cultural studies, namely cultural intersections with the documentary technique etc, we will show the rapprochement existing between the two communities which are the Baluba of Katanga in D.R.Congo and Zulu in South Africa in terms of culture and language. Besides, we will show how cultural criticism as well as other related approaches, such as ecofeminism, psychological approaches will be of great use.

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