

**AN INVESTIGATION INTO CULTURE AND ITS INFLUENCE ON SOCIO-
ECONOMIC DEVELOPMENT IN THE KINGDOM OF SWAZILAND**

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ABSTRACT

In the socio-economic sphere, culture has become one of the influences or determinants of the same. Depending on the living environment, culture has tended to be either a resource or an impediment of socio-economic development (SED). The purpose of this study is to investigate existing cultures influencing SED in the Kingdom of Swaziland (KOS). The sequential mixed-method approach was used because the study entailed identifying and evaluating different cultures and their influence on SED, something that required both qualitative and quantitative studies. Traditional leaders, constituency heads and development practitioners were used as sample data for the study, where stratified sampling was employed in order to accommodate the diverse groups. Results of the study indicate that cultural influence is most prevalent in the rural communities, while the adoption of the new national constitution (NC) in 2005 brought an insignificant change in the way culture influences SED. Encompassed in the purpose of the study is also the exploration of possible ways to mitigate the adverse or stimulate the commendatory aspects of such influences without undermining or overlooking social elements of both cultural and national identity in the Kingdom. From the findings of the study, it was noted that cultural governance, cultural tourism, customs and traditions, gender discrimination and marginalisation of people living with disabilities are the main existing components relating to the area of the central phenomenon. To validate the authenticity of these, spin-offs such as employment, economic inequality, self-sustainability and service delivery were used. Further findings, supported by empirical evidence, indicate that culture in the Kingdom is largely epitomised by the existence of the Monarchy authority, as a wide range of norms, beliefs, customs and traditions are entrenched in the core values of same. This infers that the KOS is predominated by socio-cultural values, which necessitates a telling influence on SED issues. A major recommendation would be the formulation of constitutionalised legislation with domesticated regulations and policies that will seek to balance the values and systems of culture with those of socio-economic development.

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DEFINITION OF TERMS

Boundary disputes – refers to the case of two or more chiefdoms claiming jurisdiction over a particular territory within their areas of authority

Bucopho – is a name given to the person elected by the people to represent their chiefdom and is subordinated to the constituency head

Butimba – a traditional culture of hunting where the King in the company of his regiments go hunting wild animals for ritual purposes

Chief – in the context of the Kingdom of Swaziland, refers to a born male within a family duly empowered by the Monarch, who takes over ruler ship from his father and is given the authority to rule chiefdom as a birth right and not by election

Chiefdom – in the context of the study, refers to an area marked as a territory for the ruling Chief

Chieftaincy disputes – refers to the situations where the rightfulness of the one given the power and authority to be the leader of a chiefdom is being challenged or disputed

Constituency – in the context of the study or of the Kingdom of Swaziland, it refers to a sub-division of land (sub-region) instituted by government with the intention of making boundary demarcations for electoral and service delivery purposes

Cultural governance – refers to the system of governance which is largely controlled by the traditional structures of authority in the Kingdom of Swaziland

Cultural tourism – refers to tourism being largely promoted by cultural heritage and practices taking place in the Kingdom of Swaziland

Culture – in the context of the study, refers to the behavioural pattern and practices in terms of the beliefs, events, traditions, customs and values of the people in the Kingdom of Swaziland

Ekululameni – means ‘place of recovery or of recuperating’ in English. It is also a name given to the place in the Kingdom of Swaziland where the disable are rehabilitated by being equipped with vocational skills for their own socio-economic development

Emadloti – a Siswati name for ancestors

Gogo centre – refers to a care point centre built with the concept of a Swazi grandmother or ancestral place of abode to cater for the needs of the orphaned and vulnerable children

Imbali – loosely translated to flowers in English and young females regiment whose main convergence is normally witnessed during the Umhlanga Reed Dance ceremony in the Kingdom of Swaziland

Imbube – a name given to the Swazi King, being identified as a mighty lion that dominates all the others in the jungle

Incwala – A cultural ceremony where the King is joined by anyone, natives and foreigners in a dance that is characterised by performing rituals dubbed as ‘national prayer’

Indlamu – a knitted traditional attire mostly made of beads, having a size of a mini-skirt and only worn during young girls’ cultural dance events like the Reed Dance ceremony

Indvuna - a Siswati name given to a leader of a traditional regiment

Ingadla – a vibrant cultural dance for girls which is done by raising the foot higher than the head

Ingaja – a name given to the young males regiment whose main convergence is normally witnessed during the Lusekwane cultural ceremony in The Kingdom of Swaziland

Ingwenyama – means ‘Lion King’ in reference to His Majesty the King of the Kingdom of Swaziland

Inhlanyelo Fund – A fund established to assist young farmers in the various constituencies with capital for acquiring farming implements for their farming business

Inkhosi ingumlomo longacalimanga – means ‘the King’s word is final and cannot be overruled’, which is one of the core-values of the absolute Monarch authority in the Kingdom of Swaziland

Inyatsi – a name given to the traditional warriors’ regiment, under which His Majesty the King also happens to be affiliated

Khulisa umntfwana – a Siswati name referring to ‘raising a child’

Kubutseka – is a process of initiation for a new member joining into the traditional men regiments, where he is then sworn in after being tested for total loyalty, allegiance and respect for the Monarch authority

Kutingela – means hunting in Siswati

Kwendzisa – refers to the Swazi custom where a man is being given a woman or girl to marry by her parents

Kwetfula – a Siswati name referring to a presentation of gifts of honour as a cultural way of paying allegiance to the Monarch authority

Ligcabho Lamhlelezi – a select team consisting of the best dancers in the young girls' cultural dances in the Kingdom of Swaziland

Liphupho Lendlovu – means 'the dream of Her Majesty the Queen Mother' in Siswati

Livestock wealth/ancestral belief – in the context of the study, refers to the belief by Swazi farmers in keeping and not disposing livestock citing that it is either 'wealth given to them by their ancestors' or such is 'purely for the ancestors' and cannot be tempered except for ritual purposes only

Lobola – is a Siswati name for dowry which is in a form of an average of 17 cattle or equivalent amount of cash paid to the family of the woman or girl who is being married the Swazi traditional way

Long mourning period for women – this is a culture practiced in the Kingdom of Swaziland, where a woman is expected to wear black mourning attire (*inzilo*) and have limited public appearance for two years in respect for her late husband

Ludzidzini – name given to the main Royal Residence where the traditional line of authority is based or controlled and the place where most cultural events and customary rituals take place

Lusekwane – a shrub tree used for performing rituals during the sacred Incwala, and is also a name used to refer to the cultural ceremony where throngs of young males are gathered to go and cut it for the same purpose

Lutsango LwakaNgwane – a name given to the women regiment in the Kingdom of Swaziland

Philani Maswati – means long ‘live on Swazis’ in Siswati

Sagila Semnikati – a select team consisting of the best dancers in the young males’ cultural dances in the Kingdom of Swaziland

Sihhulu – loosely refers to an unsound person and it is also a discriminatory word used to refer to a person who has a hearing disability

Sishosha – loosely refers to a crawling person and it is also a discriminatory word used to refer to a person handicapped in the legs

Socio-economic development – refers to the processes and initiatives put in place in utilising resources and executing measures intended to enhance the social and economic affairs of the people of the Kingdom of Swaziland

Socio-economic development Initiatives – in the context of the study, this refers to government departments, government organisations and non-governmental organisations given the necessary resources to operationalize socio-economic development as proficient and efficient as possible

Tindvuna teTinkhundla – refers to constituency heads in Siswati

Tinkhundla – a Swazi name referring to a constituency centre where decentralisation of all government services and secondary elections take place

Traditional leaders – refers to the people entrusted to be custodians of culture, customs and traditions, where in most cases are given the authority to be leaders of communities on behalf of the Monarch authority

Umbutfo – a Swazi traditional warrior affiliated to a regiment after having gone through a formal cultural initiation process that normally tests his loyalty, patriotism and respect for the Monarch. It is also a name given to the defence force of the Kingdom of Swaziland

Umhlanga – a Siswati name for the reed plant which is cut by the young maidens during the Umhlanga Reed Dance cultural ceremony, which is a cultural ceremony where throngs of them converge to dance and celebrate their virginity before the Monarch

Umjijimba – is the traditional attire for girls being worn on the upper part of the body together with indlamu

Umliba loya embili – is a Swazi proverb meaning ‘future generation’ in English

Ummiso – a slow-pace cultural dance for women which is done during any cultural event in the Kingdom of Swaziland

LIST OF ACRONYMS AND ABBREVIATIONS

ACC – Anti Corruption Commission

ACBF – African Capacity Building Foundation

ACP – African Caribbean Pacific

ACW – Arts and Culture Warehouses

AGOA – African Growth and Opportunity Act

CANGO – Co-ordinating Assembly for Non-governmental Organisations

CEO – Chief Executive Officer

CHs – Constituency Heads

CODAS – Cooperative Development Audit Survey

CDP – Cultural Diplomacy Platform

CSO – Central Statistics Office

CSR – Corporate Social Responsibility

DCO – Deputy Chief Officer

ESDTC – Ekululameni Skills and Development Training Centre

EU – European Union

FANRPAN – Food Agriculture and Natural Resources Policy Analysis Network

FDI – Foreign Direct Investment

FINCORP – Swaziland Financial Corporation

FODSWA – Federation of Organisation of Disable People in Swaziland

FPE – Free Primary Education

FSHICC – Five Star Hotel and International Convention Centre

GCs – Gogo Centres

GDP – Gross Domestic Product

GOS – Government of Swaziland

GR – Gone Rural

HMCS – His Majesty Correctional Services

HMK – His Majesty the King

HMQ – Her Majesty the Queen mother

HOPAD – House of Parliament Archives Department

IGPs – Income Generating Projects

IRMU – Investor Road Map Unit

KOJ – Kingdom of Japan

KOS – Kingdom of Swaziland

MBA – Masters in Business Administration

MEWC – Make Every Woman Count

MOCIT – Ministry of Commerce, Industry and Trade

MOEPD – Ministry of Economic Planning and Development

MOET – Ministry of Education and Training

MOHA – Ministry of Home Affairs

MOHARS – Ministry of Home Affairs Refugees Section

MOJCA – Ministry of Justice and Constitutional Affairs

MOTA – Ministry of Tinkhundla and Administration

MOTE – Ministry of Tourism and Environment

MP – Member of Parliament

MTN – Mobile Telephone Network

NBS – Namibia Business School

NCPs – National Care Points

NDMA – National Disaster Management Agency

NDD – National Disability Desk

NDS – National Development Strategy

NERCHA – National Emergency Response Care against HIV AIDS

NGOs – Non-governmental organisations

OECD – Organisation for Economic Cooperation and Development

OSISA – Open Society Initiative of Southern Africa

OVCs – Orphaned and Vulnerable Children

PAYE – Pay As You Earn

PLWD – People Living with Disability

PM – Prime Minister

PRSAP – Poverty Reduction Strategy and Action Plan

RDF – Regional Development Fund

RFMH – Raleigh Fitkin Memorial Hospital

RSA – Republic of South Africa

SACCOS – Savings and Credit Cooperative Society

SACPA – Swaziland Arts and Culture Promotion Authority

SADC – Southern Africa Development Community

SASCCO – Swaziland Association of Savings and Credit Cooperative

SATSA – Southern Africa Tourism Services Association

SBTP – Science and Bio Technology Park

SBYB – Swaziland Business Year Book

SEC – Swaziland Electricity Company

SED – Socio-economic development

SIPA – Swaziland Investment Promotion Authority

SMEs – Small Medium Enterprises

SMI – Swaziland Meat Industries

SNA – Swazi National Administration

SNAAD – Swazi National Administration Archives Department

SNCAC – Swaziland National Council of Arts and Culture

SNL – Swazi Nation Land

SNPF – Swaziland National Provident Fund

SNTC – Swaziland National Trust Commission

SONA – State of the Nation Address

SPS – Swaziland Police Service

SPSS – Statistical Package for the Social Sciences

SPTC – Swaziland Post Telephone Corporation

SRIC – Swaziland Royal Insurance Corporation

SRLP – Swazi Rail Link Project

STA – Swaziland Tourism Authority

STH – Swaziland Trading House

SWADE – Swaziland Water and Agricultural Development Enterprise

SWAP – Sector Wide Approach

SWEET – Swaziland Women’s Economic Empowerment Trust

TDL – Title Deed Land

TJFIR – The Japan Forum on International Relations

UN – United Nations

UNAM – University of Namibia

UNFPA – United Nations Fund for Population Activities

UNHCR – United Nations High Commission for Refugees

UNICEF – United Nations Children’s Fund

USA – United States of America

USDF – Umbutfo Swaziland Defence Force

VAT – Value Added Tax

WNL – Women and Law

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DEDICATION

I dedicate this project to my wife and my children for having agreed to release me back to class after a two decades break, and to my mother and uncles for having nurtured me into the person I have become today. God bless you all.

DECLARATION

I, Aaron Siboniso Gwebu, hereby declare that this study is a true reflection of my own research, and that this work, or any part thereof has not been submitted for a degree in any other institution of higher learning.

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Aaron Siboniso Gwebu


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Date

2018-04-10
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CHAPTER ONE

INTRODUCTION

1.1 Background

According to Williams, J. (2007), culture was part of the factors or reasons why China, the world's most developed country in the middle Ages, suddenly stagnated or even went backwards. China had a culture of self-dependence which largely entailed neglecting foreign commerce. Williams continued to point out that due to the dynamics that go with it (culture), China eventually changed and became arguably one of the leaders in socio-economic development (SED) worldwide. Concurring with Williams' assertions, Micronesian Counsellor (2009) noted that globalisation has not entirely made economic development attainable in every place of the world, attributing that to the existence of ingredients touching on national ethos and traditions termed culture. This essentially forms the basis of the argument that culture is part of the factors that influence SED in any country or society, and the Kingdom of Swaziland is no exception.

In The KOS, culture, mostly traditional, is predominantly practiced and as such, its influence on SED is inevitable. Such influence could be further promoted by the country's governance, which is cultural and traditional. The Swazi National Administration (SNA) (2016), the office responsible for administration and recording of chieftaincy conflicts and disputes in all the country's communities, revealed that pending (unresolved) disputes are a 71 out of the 161 Chiefs in the country.

This infers that socio-economic development has been derailed in 44% of the country's chiefdoms, for at least, averagely a decade now. In 2005, the Kingdom adopted its national constitution which among other things, sought to also address socio-economic issues. That has also formed the basis for this study in terms of measuring culture's influence prior and post its adoption.

Through its unique festivities, the Swazi culture has potential to influence SED through offering superior comparative advantage in terms of tourist attraction. The Organization for Economic Co-operation and Development (OECD), (2009, p.65) attested to that by asserting that "a growing range of cultural elements are being employed to brand and market regions". The Swaziland Tourism Authority (STA), the entity responsible in marketing the Kingdom for tourism purposes, was useful in exploring and achieving this feat. This study was aimed at contributing to the improvement of SED by identifying the cultures that continue to influence the former in the KOS.

1.2 Statement of the Problem

The Kingdom of Swaziland is well endowed with cultural beliefs and traditions that have been sustained since ancient times. These are characterised by some influence on socio-economic development of individual citizens and communities across the Kingdom's constituencies and chiefdoms.

Separating the two (culture and SED) in order to enhance the latter is what has been the challenge, both at social and political level. Blending them for the same purpose has been much embraced, despite the risk of inevitable opportunity costs that string along. This has become a way of living for the people of the KOS.

To support the latter mentioned, the description of culture as a way of living, thinking and behaving by the Council of Europe (2016) forms a synthesis of assertions by Levin (2007) who noted that King Sobhuza II, the late Swazi King succeeded by the substantive one, made the entire Swazi people one in the way they live, think and behave. Levin stated that the late King was able to create, construct and orchestrate the Swazi culture successfully like a natural phenomenon. This was largely attributed to him being perceived as a principal mobilising and unifying factor during de-colonisation, a legacy the substantive King vowed to sustain when he was enthroned in 1986.

To solidify the problem statement, it suffices to highlight what The Heritage Foundation (2016) observed about the Kingdom's state of affairs. It reported that the country's economic freedom status is 'mostly un-free' due to, among other things, an inefficient regulatory framework which continues to curb the emergence of a dynamic private sector. The fundamental question is whether such status quo could also be traced to cultural attributes in the Kingdom.

As part of the evidence regarding the afore-stated area of central phenomenon, Dlamini Martin Gobizandla, in his budget speech for 2017/2018 as Minister for Finance, highlighted a serious concern by the Government of Swaziland (GOS) regarding

derailment of an E5 billion Swazi Rail Link Project (SRLP). This project was envisaged to commence in 2015 but due to chieftaincy disputes and fragmented cultural beliefs and formalities, it could not take off. In a nutshell, the challenge related to the relocation and reburial of people from their ancestral residences, something they resisted owing to cultural beliefs. In addition, a 2017 quarterly report for Inyatsi Construction revealed a similar influence, where a road construction project for the Manzini to Sikhuphe International Airport had its costs suddenly escalated owing to ancestral (cultural) beliefs. The report highlighted causes and reasons that justified the escalation of budgeted costs of the project. Relocation of the affected Mafutseni Filling Station at E8 million extra cost (75% negative variance) ahead of the much cheaper option of demolishing a particular tree that had always been perceived as an important national symbol for its being a resting place (during the ancient hunting culture-*butimba*) for the traditionally highly regarded late King Sobhuza II, sums up the problem.

The study intended to establish whether, among other cultural-linked influences, cultural governance, gender discrimination, cultural traditions, and discrimination by disability form part of the influence on SED. The study also sought to identify the actual influence associated with such cultures, establishing if employment, self-sustainability, gender and economic inequality and service delivery do form part of the categories of these influences. Cultural tourism and sub-cultures such as religion, arts and hospitality were also explored in terms of their influence on SED in The KOS.

1.3 Objectives of the Study

Main objective:

The main objective of this study was to investigate and identify existing cultures influencing socio-economic development in light of the prevailing socio-economic situation in the Kingdom of Swaziland.

The specific objectives were:

- To investigate possible ways of countering the adverse influence of culture and stimulating the commendatory influences of these cultures on socio-economic development without undermining the values, beliefs and identity of the Swazi people.
- To evaluate the identified cultural influence in relation to socio-economic development in The Kingdom of Swaziland.

1.4 Significance of the Study

The study aimed at creating awareness among the citizenry on the existing cultural influence to SED, which is something that should stimulate willingness to change their current mind-set and perceptions about culture and socio-economic development for the better.

The study was also important in creating an understanding to policy and decision makers on the importance of formulating a well consulted statute, with subsidiary policies seeking to harmonise and consolidate the interrelation of the two (culture and socio-

economic development). Reference drawn from provisions of section 60 (10) of the national constitution of 2005, which dictates that government ought to make efforts in ensuring that customary and cultural values form an integral part of SED also proved imperative. Lastly, the findings of the study could have an important role to play in raising the voice of the marginalised in matters of SED, not only in principle, as section 30 of the national constitution already depicts, but also in practice.

The mixed-method approach was considered as the most appropriate for the methodology part of the study in order to effectively capture all the elements of significance as already highlighted above.

1.5 Limitation of the Study

The study was limited by the fact that culture is associated with the Monarchy, and so any research on it could easily be misconstrued or politicised. The chapter of conclusion highlights how the researcher had to manoeuvre around this limitation.

1.6 Delimitation of the study

The study covered the three socio economic development players in the Kingdom of Swaziland, being the constituency heads (*Tindvuna teTinkhundla*), who are executors of SED, traditional leaders (Chiefs), who are consenters to SED and development practitioners who are controllers and drivers of SED in the Kingdom as a whole. Other players of SED such as educators, health workers, economists and social workers, to name but a few do not form part of the scope of the study. Lastly, the phenomenon of culture was being explored only within the Swazi context.

In conclusion of this chapter, it suffices to mention that the rest of the paper is arranged in the following fashion:

Chapter 2: Literature Review – being a reflection of empirical evidence by preceding authors regarding the area of central phenomenon.

Chapter 3: Methodology – an illustration of how the area of central phenomenon has been examined, including the design and the ethical standards of the research.

Chapter 4: Results and Discussions – a presentation of results or findings of the investigation in wording, tables and graphs – including the analysis thereto.

Chapter 5: Conclusions and Recommendations – summed up the main findings and also highlighting the implications of the findings together with the necessary recommendations.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

The literature review of the study covered the factorial aspects of culture that either had commendatory or adverse influence on SED as confirmed by empirical evidence. These generally ranged from governance, gender and marginalisation to cultural attractions and tourism. Firstly, these were identified based on their nature which has the potential of attracting the interest of the targeted participants in terms of the phenomenon of the study. Secondly, in relation to culture, they were viewed to have spin-offs that have a depth of socio-economic development as they can either improve the conditions of living for the people or aggravate them.

For that reason therefore, considering that the Kingdom of Swaziland is epitomised by cultural governance, where the Monarch (being the head of state) has been enthroned based on cultural values and traditional beliefs, it would be interesting to know the perception of the citizens with regards to same (culture). More interesting it would be to explore that in line with what determines the acquirement of their primary needs in life (socio-economic development). The KOS, like any other country, has its own unique way of embracing both culture and SED in the rural and urban communities. This has dynamics that can potentially have an influence on the economic enhancement of its people. In detail, the identified factorial aspects are being presented thematically in the following manner.

2.2 Gender Marginalisation

The United Nations Children's Fund (UNICEF) (2008) narrated about existing cultural barriers driven mainly by attitudes and traditions on the girl child (including early marriages) in Southern Sudan. The perpetrators included government officers, soldiers, teachers and even non-governmental organisations (NGOs) officials. The report revealed that when the girls reached a certain stage of maturity, where they could read and write they were then withdrawn from school to be taken as wives by men who had money. These perpetrators claimed they continue doing this because their culture dictates that they must marry virgins either as their first or second wives.

The girls who were expected to immediately assume duties of the traditional wife in the households and the community where they live hence had their educational aspirations curtailed. That tended to suppress and deprive them opportunities for better self-sustenance and potential contribution to the SED of their country.

UNICEF (2016) concurred with the above assertions highlighted in the UNICEF (2008) report, as the former revealed that the KOS is also exposed to under-age marriage, where an estimated 7% of girls are married before the age of 18. According to the Swaziland Government Gazette of 2017 which contained a newly proposed Marriage Bill, the main purpose of this piece of legislation was to find redress in, among other issues, the marrying of the school-going girl-child through Swazi Law and Custom. This was instigated by the general observation that this cultural practice has indeed continuously impeded and denied the girls their constitutional right to education. These girls end up

being uneducated wives with no skills enabling them to be self-sustaining, while on the other hand the boy-child continues to be culturally well supported in his self-development and educational aspirations. This has been viewed as grossly discriminatory and detrimental to the economic welfare of girls and women as it impedes their potential in the SED of the Kingdom.

On the same issue, UNICEF (2013) made mention of the fact that cases of this nature continued to prevail (especially in the rural areas) even post the national constitution which had clear prescriptions (section 29) of every child's constitutional right to education. The report further revealed that the country's traditional leadership declared that girl-child marriage is acceptable under customary law. United Nations Fund for Population Activities (UNFPA) (2012) asserted that save for parental consent in countries where under age marriage is allowed, such marriage became a traditional belief that was also propelled by economic gains envisaged from the 'cattle wealthy' proposer. The report revealed that this was aggravated by the fact that the affected girls' families were usually poverty-stricken with less education. UNFPA continued to report about the high state of poverty especially in the rural communities and the high prevalence of cultural practices. This situation therefore makes the KOS to be prone to the practice of under-age marriage. Hands at Work in Africa (2014) provided supporting evidence by revealing that cultural pressure has driven many Swazi men to take on wives and children who are subjected to abject poverty. Hands at Work in Africa continued to report that the desperate families volunteer to give their daughters (as young as 12 to 14 years) away for money.

The incumbent leader in traditional affairs in the Kingdom, who is also referred to as the traditional Prime Minister, rejected the amended girl-child protection bill and was adamant that *kwendzisa* (the custom of a man marrying an underage girl) is a culture that should not be abolished. This is despite the existence of the most recent Child Protection and Welfare Act of 2012, which was partially for the same course. He actually emphasised that he and his compatriots (Royal Council) would review this Act with the intention to counter it.

This culmination shows that the country is faced with a resilient influence of Swazi traditional culture as about 80% of the interviewed traditional leaders also remained adamant about parting ways with this practice. Their strong belief is despite the dictates of the NC as provided under section 29 which specifically spells out the right of every child to be protected from practices that may constitute an impediment to his/her health, education and development.

2.3 People Living with Disability (PLWD)

Reality is that marginalisation on people living with disability (PLWD) is a social challenge with a wide-range of influences and effects. For purposes of this study, focus has been on socio-economic development. Pettinger (2017) argued that greater equality in terms of opportunities is what at the least warrants a stable economic welfare among people across all society. This essentially includes PLWD.

As Zimmermann (2017) stated that culture forms part of the characteristics of a particular group of people in a society, PLWD who live in that society are susceptible to

the influences of same, especially in the context of their SED. To support the latter said, Geek (2017) describes SED as ways to improve the standard of living within that society. Due to their physical impairment, this is precisely what PLWD stand to be deprived of if subjected to such marginalisation. Exploring the two (Culture and SED) yet overlooking the aspect of human disability would in itself be tantamount to marginalisation. Clearly, this conjectures that socio-economic development of PLWD is indeed prone to the influence of culture existing within any particular society, Swaziland included.

Williams, R.R. (2007) shared a story of Prudence Mabhena, a Zimbabwean woman living with disability who refused to be undone by the existing cultural influence on PLWD in her country. Williams reported that Prudence withstood discriminatory challenges where she was subjected to inhuman treatment, by utilising her music talent to earn a living much against all the marginalisation and stigmatisation. Through the support and promotion she was afforded, Prudence is said to have risen to stardom and her music earned international recognition and the honour from the Vice President of the country.

In the KOS it has been a general belief that giving birth to a handicapped child is generally believed to be a taboo and is socially not acceptable. In the periods prior the adoption of national constitution (2005), parents of such children used to keep them away from public domain even when they had grown older. This is a marginalising practice that has subsided but still lingering on in some quarters of society within the

Kingdom. As evidence to that, Federation of Organisations of Disabled People in Swaziland (FODSWA) (2017) highlighted the realities of this norm by mentioning that at a meeting in the rural Ngcamphalala chiefdom (in the rural locations of the KOS) they went to the extent of imploring traditional authorities in the Kingdom to remember that they are human beings too.

This speech had been triggered by the marginalisation and stigmatisation of members of the federation for the disable were experiencing especially in the rural areas. The case of the KOS being one of the African countries where marginalisation and stigmatisation of people living with disabilities was rife has been reiterated by Ndlovu (2016) who asserted that the Kingdom views PLWD as objects of pity or ridicule and as victims of evil forces. As confirmed by Mavundla (2015), this cultural practice is prevalent in the rural locations where the majority of PLWD reside and find it difficult to access means of SED for their self-sustainability. Mavundla informs that 82 per cent of the 16.8 per cent people living with disabilities in the Kingdom reside in the rural areas, while the remaining 18 per cent reside in the urban locations. She continues to note that the 16.8 per cent reflects a higher prevalence of PLWD compared to the average of 10 per cent in other developing countries. These indicators (high prevalence nationally and high in rural areas – where Swazi culture is also predominant) affirm the potential influence of this cultural practice marginalising PLWD. This tends to cripple their SED and that of their communities. This state of affairs persists regardless of the already enacted provisions on the ‘Rights of Persons with Disabilities’ under section 30 (2) of chapter III of the NC of 2005.

Reflecting on the stigma PLWD are subjected to, FODSWA (2017) acknowledged and appreciated the efforts by the Manzini Municipality (a local municipality in the KOS) of supporting SED endeavours that seek to counter relative challenges they normally encounter. The report revealed that the Municipality allowed them to sell their wares for free in an E300 rental flea market, which is a kind gesture that they are not used to receiving in the rural areas. FODSWA continued to mention that this kind gesture was a representation of a phenomenal support of their talents exhibited in among other things, handicrafts, which greatly enhance their SED and self-sustenance.

In summary, the PLWD were hidden and kept away from public domain because they were believed to be a taboo since they were born as a result of evil forces, and as such being in the eyes of the public made the relatives feel embarrassed for being associated with a 'product of evil forces'. This is a cultural practice that prevents the PLWD from getting the necessary educational assistance and other skill development facilities that could help enhance their SED.

2.4 Cultural Governance

Rojek (2007) argued that "one of the greatest challenges facing a modern British government is the task of reconciling nationalism with multiculturalism, multi-ethnicity and globalisation" (p.10). He elaborated that the Britons found such a proposed policy to be undermining and fragmenting their national cultures and shared national values.

Rojek further viewed that this was an indication of a shift from ideological legacies of race towards disparities in cultural differences. Like the British, the KOS appears to be

so inclined to its cultural beliefs. Sy and Lewis (2014) highlighted about the severity of the economic injury the KOS was likely to experience due to the imminent revocation of its African Growth and Opportunity Act (AGOA) status. AGOA is a United States of America (US) trade initiative purported for promoting SED in Sub-Saharan African countries through the provision of duty free trade on their exports.

Sy and Lewis revealed that this state of affairs was propagated by the Kingdom's failure to meet the standard benchmarks imposed by the US government. According to Sy and Lewis, these benchmarks evolved much on failure by the Kingdom to uphold the rule of law, an aspect the US Government considered as an integral part of the fundamental concept of the AGOA initiative. This condition was viewed by the GOS as a call to change national cultures and shared national values which are the backbone of the nature of its governance. Apparently, this was something they were not prepared to do because in the context of the Kingdom, it would be tantamount to degrading the power of the Monarchy. Sy and Lewis also highlighted that the Monarchy remains the final voice in judiciary matters of the KOS and the King is not viewed as just a head of state but the highest culturally-unifying figure that should be accorded absolute respect and allegiance with no terms and conditions attached.

As a synthesis of the evidence by Sy and Lewis on the AGOA impasse, it suffices to add that Africa Caribbean and Pacific-European Union (ACP-EU) (2013) further mentioned that the spirit of the rule of law was based on the idea that it is better for the law to rule than one of the citizens, and that even the guardian of the laws is obeying the laws.

Further to that, Lee (2011) gave an insinuating report that the sacking of High Court Judge Justice Thomas Masuku, as orchestrated by the High Court Judge then, was a clear contempt of the rule of law. Lee asserted that he was being victimised for his open belief in the respect for the rule of law. This was viewed as being resultant from the influence by the existing cultural type of governance, which prioritises socio-cultural ahead of socio-economic approach to national issues.

Maintaining its stance about national values, like the British did in the already cited case of Rojek (2007), the KOS refused to budge from their belief in integration of economic development envisaged with socio-cultural values. This was confirmed by a report from African Growth and Opportunity Act (2014) which revealed a resultant pronouncement by many apparel firms in the Kingdom to the effect that they would be definitely closing down operations or at the least, greatly downsizing due to the potential loss of the Africa Growth and Opportunity Act (AGOA) rights, unless government intervenes by subsidising the US levy on their exports. All these are alleged consequences of a society that is more cultural-inclined than SED sensitive.

2.5 Cultural Diplomacy

A demonstration of the crucial interrelation and embracement of cultural elements and SED, the European Union Commission (EU) (2016) initiated a new strategy to put culture on top of important agendas for EU international relations. The main focus of this initiative was to embrace diversity of cultures existing among the Commission's international partners thereby promoting and strengthening mutual understanding and

respect for fundamental values. The report continues to mention that with such an agenda, which the EU otherwise terms cultural diplomacy, the Commission was optimistic to foster and realise long-term relationships with countries across the world.

This was a factor viewed as a potential enabler of success in facing the common challenges hindering enhancement of SED. In strengthening the opinion that there was a synergy between culture and SED, the EU highlighted that cultural traditions, cultural and creative industries, small-medium enterprises (SMEs), and tourism, form part of the essence of this modesty. As a result, in the cultural and creative sectors, the Commission has already funded many projects such as African Caribbean Pacific (ACP) Cultures programme and also programmes supporting and promoting cultural governance and intercultural dialogue. The report refers to cultural governance to having governments that embrace native cultural values and ethics, while by intercultural dialogue it meant member countries having diplomatic relations that entrench mutual consent and understanding on cultures existing independently.

According to European Union Commission, the aim of the initiative was primarily to harmonise inevitable influence of culture on SED. In order to help implement it, as this was of major importance with regards to culture and its influence on socio-economic development, EU set up what they called Cultural Diplomacy Platform (CDP). CDP was to be operated by a consortium of the EU stakeholders with the concise agenda to deliver policy advice, facilitate networking, develop training programmes for cultural leadership and carry out activities with cultural stakeholders – all of which envisaged to harmonise

the synergy between the two social components for the benefit of the society of the Member States. A country endowed by a very rich culture like that of the KOS, could benefit immensely from such an initiative as it would be exposed to the earmarked programmes such as the training of traditional leaders on matters of SED and assist government in making an all-encompassing policy advice.

2.6 Similarities of the Kingdom of Japan and the Kingdom of Swaziland

In exploring the connection of the historical nationalism economy of the Japanese to cultural identity, Hein (2008) observed that the two were closely associated and mutual in terms of their objectives. Distinctly, she pointed out that the Kingdom of Japan (KOJ) drew from their rich and indigenous culture to establish their unique but internationally competitive approach towards SED. Hein revealed that this enabled the country to be a pacesetter in the post-World War II global trend in SED and was also the first and only Asian country to achieve that at the beginning of the twentieth century.

Meanwhile, Hein also noted that fellow countries in Asia, like India, which had opted for the adoption and incorporation of the Western elements in their SED ideas and practices, found themselves struggling economically. She asserted that this was attributed to the foreign nature of these concepts, which she labelled as 'somehow uniquely the birth-right of Europeans'. Having developed and established such a distinctive developmental nationalism, which was later to be referred to cultural nationalism, the KOJ is reported to have provided relative justifications based on social hierarchy and economic inequality.

Assuming all other things remain constant (*ceterus paribus*), the study views the KOJ socio-economic pattern as similar to the KOS practice because cultural governance is justified as an ideal concept for the Kingdom's Monarchical political system. On a more analytical note, Hein (2008) highlighted that scholars generally agreed that the Japanese preferred a unique (cultural) approach to SED because it appeared to be a successful combination of nationalism and imperialism. By general description, nationalism refers to sense of loyalty and patriotism to national values while imperialism may refer to a state policy which extends its socio-political and socio-economic influence/power to other countries.

Bringing the analysis closer home, the KOS is deemed by foreign investors to be having extended its cultural power too much and has excessively encroached into socio-political and socio-economic perimeters. This is contained in the Investor Road Map Unit report of 2017. On the other hand, traditionalists have disputed those assertions and have typified the Kingdom's governance as one having a sense of national consciousness with respect to protecting and prioritising its natural identity. This assertion emanates from the former's view that the Kingdom's socio-economic political system is constituted by hierarchies that are set to serve the empire of the Monarch, while the latter holds the opposite belief, that of loyalty, respect and trust on national authority holding or handling the country's wealth and resources in trust for the nation.

Clearly, Hein's emphasis was on Japan's scepticism with regards to giving in to 'Westernisation that seemed to have inadequate socio-economic reward' at the expense

of its cultural identity. To solidify Hein's recorded evidence, The Japan Forum on International Relations (TJFIR) 2014, in its report on 'Values-oriented Diplomacy Project' provided concurring recommendations. One of such was to the effect that the KOJ wants international or diplomatic relations that embraces the recognition of universal countries' respective values and identities, regardless of their economic size. The KOS shares similar sentiments with regards to the latter said.

Lastly, Hein revealed that the KOJ experienced sustained military victories and racial exclusions/discrimination in their conquest zeal of protecting their national identity. Notably, the TJFIR report has concurring assertions which project a similar spirit of resilience by the Kingdom. By contrast, the KOS is in similar circumstances whereby SED initiatives such as AGOA have been lost through the Kingdom's resilience in keeping socio-cultural values ahead of the socio-economic benefits of AGOA, which are the creation of jobs.

In summary, the beliefs, norms and values of the Japanese, which appear to be similar to those of the KOS, had a significant influence on setting out what became a difficult to understand concept of SED by the international community but managed to create a wealthy economy for the country. Studies subsequent to this one shall therefore determine whether or not the KOS shall be able to sustain the incessant and advent socio-economic cum-political pressure exerted by the economic giants from the West. The United States of America (USA) and the European Union (EU) are the big and

influential economies from the West particularly opposed to the unique cultural governance of the Kingdom.

2.7 The Influence of the Monarch Authority on SED

The assumption of patronage status by Her Majesty the Queen Mother (HMQ) (who comes second in the Monarch authority) on several SED initiatives has created enormous motivation on many Swazis through her willingness to support them in their capabilities and competencies. Seeing one of the highest authority in traditional structures taking a leadership role in such initiatives has created a good impression about entrepreneurship and self-development (being attributes of SED) in communities across the Kingdom. Food Agriculture and Natural Resources Policy Analysis Network (FANRPAN) (2011) revealed that the founding of the Liphupho Lendlovu Foundation, an umbrella/mother body for all poverty alleviation projects by HMQ, has earned her FANRPAN Food Security Policy Leadership Award. The many projects that HMQ has embarked on are of humanitarian, developmental and cultural in nature. These are *intended to improve the socio-economic welfare and food security of the people of the KOS in all the 55 constituencies. According to the FANRPAN report, HMQ decided on taking up such projects in order to fill the gap which she foresaw could be best filled by her in her capacity as mother of the nation. FANRPAN further indicated that the following form part of the already up and running projects under this Foundation:*

1. *Philani Maswati Organisation:* The aim behind this initiative was to address the sad plight of the despondent elderly people and their children who had been exposed to

poverty and the associated effects of the emergence of the HIV/AIDS pandemic. Through the support from the able and privileged citizens, the organisation met the food, clothing and shelter challenges faced by many senior citizens who have lost their able-bodied bread winners through death or incapability.

2. *Swaziland Women's Economic Empowerment Trust (SWEET)*: This is a project established in 2008 with the objective to establish a Woman Empowerment Fund or a 'Women's Bank' responsive to addressing SED challenges faced by women (especially in rural communities) owing to their less privileged backgrounds. As an apex organisation, it was envisaged that SWEET would facilitate and secure financial services for women to enable the poor to borrow, save, build assets, increase incomes and in the long run overcome poverty.

3. *Swazi Secrets*: This is a commercialisation of the Marula fruits, a natural product that grows around the communities where the aspiring women traders live. It is a dream that mainly targeted the poor rural women to help them generate income from the Marula fruit. Some of the successfully commercialised by-products out of this fruit include soap, sweets, lotion and lip balm. All of these are being produced from the Marula Oil product which is rich in anti-oxidants and Vitamin E, an ingredient with anti-ageing properties and effective healing of scars tissue. Women from all parts of the country bring their collection of the dried fruit to strategic community collection points where they have their wares weighed for quality and paid cash on the spot if they meet the required

standard of freshness. At the end of the day the poor women have something to put on the table for their families hence have their socio-economic challenge met.

4. *Swaziland Trading House (STH)*: This is an initiative established to facilitate a coordination of the rural women with local and outside markets for their handicraft products. This was propelled by the exploitation of the women by unscrupulous buyers who were taking advantage of their desperation and illiteracy, buying their wares for far less than the market value. In order to satisfy the quality and bulk requirements, the women are visited and encouraged by field officers to form groups, which enables STH to buy their products at far better prices.

5. *Khulisa Umnfwana Organisation*: This is a project intended to assist the youth in deviating from unhealthy practices like early sex, teenage pregnancy and drug abuse to name but a few. These were viewed as a big impediment to SED of the Kingdom as its sustainability can only be assured by a healthy youth, who are the future human resource. Its mission was to instil, support and strengthen values of good behaviour on them thereby avoiding the adverse effects of, among other side effects, the HIV/AIDS pandemic, a disease known for its detrimental consequences on socio-economic endeavours by government and non-governmental organisations (NGOs).

In summary, the vision and endeavours of Her Majesty the Queen Mother of the Kingdom of Swaziland is viewed to have a primary focus of improving the socio-economic status of women in the Kingdom as a group that appeared to be socially suppressed yet hard working.

To some extent, it can be said that this is a step in the right direction in terms of respecting the rights and freedoms of women as per the dictates of the national constitution of 2005, section 28 (1) of chapter III. HMQ initiatives appear to be well orchestrated to giving them equal opportunities in SED issues, thereby unwinding poverty acceleration in their families and communities. This indeed is a notable cultural influence on socio-economic matters as all sponsors and contributors towards their sustainability render assistance under the umbrella of *kwetfula* (presenting a gift of honour and allegiance to HMQ), a Swazi culture of paying allegiance and respect to the Monarch by extending assets, properties or gifts. HMQ uses the same presented items to help identified areas of need for the poverty-stricken in all the communities of the country.

2.8 Culturally influenced Gender Inequality

IMPOWER (2013) noted that prior to the adoption of the national constitution gender was regarded as a determining factor in rural land allocation. Women were customarily not allocated land unless through the husband or male relative. IMPOWER further highlighted that such land is held by customary tenure through customary law and is only administered by the chiefs' courts. Entitlement is only on allotment basis as ownership remains with the King in trust for the Swazi nation. This means when allotted the land, the subject of the Chiefdom is restricted from transferring it to the next person as that remains the prerogative of the Chief who represent the King. This is different from the case of urban land, where the Title Deed Land (TDL) processes was not being guided by gender issues, but rather by Roman Dutch Law courts.

IMPOWER indicated that such a practice emanated from the customary belief that land should only be allocated to men as they are the ones who are expected to build homes for their wives and families. However, due to the change in family dynamics which gave rise to single-parenting, this cultural practice became obsolete and bias in terms of the rights of women to rural land acquisition. Seeker (2011), in his illustration about the importance of shelter mentioned that, among other things, it helps one to have the feeling of well-being. This explains that shelter forms part of the basic accomplishment of SED and clearly, the affected women were deprived of improving their socio-economic status and well-being.

2.9 The Influence of Cultural Attractions on SED

Cultural attractions have also tended to play a significant role in SED through tourism. This sub-set of tourism which has been widely referred to as cultural tourism, may include tourism in urban areas and also tourism in rural areas. The OECD (2009) has concurred that cultural tourists have had a significant influence on SED because of their notable general trend of spending substantially when compared to standard tourists.

Csapo (2012) introduced a standardised classification of cultural tourism in order to highlight the most important types or elements by some thematic grouping. The study observed that this can prove essential in terms of ascertaining the influence of culture on SED in as far as cultural tourism is concerned. He considered Heritage tourism, Cultural thematic routes, Cultural tours, Traditions/Ethnic tourism, Event/Festival tourism, Religious tourism and Creative culture as what may constitute major cultural tourism

forms or types. For purposes of this study, focus has been on Traditions tourism and Heritage tourism because the two are the ones predominating in the KOS. With Traditions Tourism, he identified local cultures' traditions as the tourism product while with Heritage Tourism, he among other things, identified cultural heritage sites as the product or activity of tourism.

Other forms of focus may be the Event/Festival tourism, in which among other things, he identified cultural festivals and events as the product of Tourism and Creative culture. Apart from the beautiful scenery, Csapo pointed out that the Kingdom was hugely demonstrated as one very rich in culture, which helps it make up for its lack of size. Cultural heritages such as Mantenga Cultural Village showcasing various deep traditional Swazi ways of life and cultural festivities/ events such as the annual reed dance portrays the amount of potential the Kingdom could be having if properly nurtured. A cultural event of note is the annual reed dance, an annual event where young and unmarried maidens always pitch up at Ludzidzini Royal residence for one of the most fabulous and amazing cultural scenes you can find the world over. As Euromonitor (2013) asserted, 'cultural' tourists are always attracted and motivated to spend substantially more than they would for a normal tourist destination in the KOS. That can be viewed as having some significant influence on SED of the individual citizens benefiting from spending such as in accommodation, transport, shopping and handcraft to name but a few.

Swaziland Tourism Authority (STA (2013) revealed that Southern Africa Tourism Services Association (SATSA), to whom the government entity is a subscribing member, has actually 'branded' the Kingdom of Swaziland as 'A Royal Experience' for tourists. Royal is 'cultural' in the context of the Kingdom and so clearly, SATSA portrays it as the identity or symbol of culture.

SATSA substantiated the 'branding' by singling out the Kingdom's uniqueness of its governance (Executive Monarchy), as characterised by a high practice and embodiment of culture and heritage that is effectively influencing almost all aspects of Swazi life. Supporting that assertion, Euromonitor further illustrated that this is a traditional kind culture coupled with a sub-culture of respect, friendliness and hospitality, all of which being major attributes of an attractive tourism-based SED. Such features have propelled SATSA to symbolise a visit by tourists to the Kingdom as a 'magical experience'. The 'magical experience' denotation inferred an experience rare to find as the Kingdom is a destination that has adequate attractions in terms of both the natural environment interaction and human interaction aspects.

Further empirical evidence by the OECD (2009) on tourism revealed that the growing relationship between tourism and culture has become major co-drivers of destination attractiveness and competitiveness, which economists would want to call comparative advantage, a thing the Kingdom could strive to achieve. As tourism in the KOS is a highly regarded form of SED, culture being a sub-set of same therefore has the potential of significantly influencing the latter, which fact is alluded to by (Kukreja et al., 2012).

Kukreja et al., continued to point out that the number of tourists worldwide has doubled from 565.4 million in 1995 to 1006.4 million in 2010, with an expected rise estimated at 1.56 billion by 2020, where such rate of increase will be largest in developing countries. Clearly, by virtue of being one of the developing countries, the KOS can be said to be practically poised to have her SED reasonably enhanced. The current national constitution adopted in 2005, wherein section 60 (11) provides that places of historical interest, artefacts and the environment ought to be preserved and protected, could also play a big role in enhancing tourism-based socio-economic development.

In summary, what can be noted from this chapter is that a larger content of the empirical evidence recorded reflects that culture could have had an adverse influence on socio-economic development in the Kingdom of Swaziland, where themes such as Gender marginalisation, People Living with Disability, Cultural Governance, Similarities of the KOJ and the KOS and Culturally Influenced Gender Inequality have concurring indications. On the other hand, themes like Cultural Diplomacy, The Influence of the Monarch Authority on SED and the Influence of Cultural Attractions on SED show a favourable influence on same in the Kingdom as many have benefited from either working in the cultural industry or selling their wares to tourists.

CHAPTER THREE

RESEARCH METHODS

3.1 Introduction

This chapter gives an outline of the methods and procedures that were used to explore and identify the influence of culture on socio-economic development (SED) in the Kingdom of Swaziland (KOS). The methodology is explained under the sub-headings research design, population and sampling. The rest are research instruments, research procedure, data analysis procedure and lastly research ethics.

While the Kingdom is administratively partitioned into 4 regions, which have their respective Regional Administrators (RA) for development purposes, it is further divided into sub-regions called constituencies (Tinkhundla), all with their Heads called *Tindvuna teTinkhundla*. Furthermore, as it might be normal that the Kingdom is governed by the 3 arms of government (Legislature, Judiciary and Executive), it happens to be also traditionally controlled, as manifested by the existence of chiefdoms within the constituencies which are headed by traditional leaders called Chiefs. While the former report through the RAs line of authority, the latter are subordinated directly to the Monarch authority only. This study chose the two (Chiefs and Constituency heads) because they are the people entrusted with the SED sanctioned by the Government of Swaziland (GOS) through development initiatives and development practitioners.

According to the existing national governance structure, the Chiefs are the ones mandated with authority of consenting to any SED by virtue of being the ultimate

custodians of all land in the various communities of the Kingdom. Precisely, they carry out that duty on behalf of and in representation of the Monarch Authority (the King). On the other hand, the constituency heads' is to operationalize SED and ensure that it is accordingly expedited. The third participants, who are the development practitioners, are responsible for delivering and coordinating SED initiatives to the two (Chiefs and constitutional heads), who's Offices fall in parallel hierarchical structures.

Procedurally, the former is concerned with proper allocation of the land resource for SED and accounts to the Monarch Authority, while the latter is expected to ensure proper utilisation of the other material resources like building material allocated and accounts to Government. This is a conflict of interest not easy to resolve as both Offices prove to be equally important for the roles they play. However, if the Monarch Authority could establish and empower a Board of Trustees per region to have a unified power of full execution of SED earmarked. Such a board could comprise a membership that is all encompassing in terms of matters that are both socio-cultural and socio-economic at the same time.

The resources for SED sanctioned are delivered at the constituency centres (Tinkhundla), which by design of the *Tinkhundla* concept seek to facilitate the intended decentralisation of services. That further strains the relationship of the two participants as most of the Chiefs feel these should be delivered to them because culturally, they are superior to the constituency heads and as such, as traditional leaders, they are the ones that oversee everything (including SED) that takes place in the communities they lead.

The idea of Board of Trustees could even help bridge a possible de-link in terms of the relationship between the Monarch Authority and the Government Authority which impacts on the constituency heads to whom the SED resources are delivered.

The study used the sequential mixed-method research approach, where both the qualitative and the quantitative methods were needed to capture the different aspects of the influence of culture. The qualitative method is highly appropriate for questions where pre-emptive reduction of the data will prevent discovery. If the purpose is to learn from the participants in a setting or a process the way they experience it, the meanings they put on it, and how they interpret what they experience, the researcher needs methods that will allow for discovery and exploration of perceptions and the complexity of their interpretations (Atieno, 2009).

In the light of the above mentioned, the study adopted the qualitative approach to learn from participants on the influence of culture on socio-economic development. This approach was also informed by the literature review, wherein the factors identified in the literature were the focal points of investigation. Qualitative analysis provides a complete and detailed description of a central phenomenon and as such this approach was used to describe the influence paths existing between culture and socio-economic development.

The quantitative approach was used to attempt to overcome the drawbacks of the qualitative approach which include lack of attempt made by the approach to assign frequencies to the linguistic features which are identified in the data, and rare phenomenon receiving the same amount of attention as more frequent, with the ultimate

intention to quantify the perceptions of the targeted population and to ensure that findings can be extended to the wider population (Atieno, 2009). Distinctly, the study employed, the sequential mixed-method, which was described by Driscoll et al., (2007), as the collection of data in an iterative process whereby the data collected in one phase contributes to the data collected in the next. The iterative process in this design occurs by ensuring to collect a particular data first in order to be provided with results and analysis that will help improve in the collection of same in the next phase. In the context of this study, qualitative data (in-depth understanding of relative cultures) collected from Chiefs and constituency heads in the first phase provided insight about the appropriate quantitative respondents (Development Initiatives and practitioners) for findings that would provide augmenting results and possible evaluation of the identified cultures' influence on SED.

3.2 Research Design

Creswell (2012) illustrates the three categories which are qualitative, quantitative and mixed methods, as distinguishing features along the paths a researcher can take in the research process. The sequential mixed method was utilised ahead of the contrasting concurrent design because it clearly separates the two sequential phases which allowed optimum and independent exploration of the qualitative and quantitative data collected.

Under the qualitative approach, the in-depth interviews method was used. Steber (2017) described in-depth interviews as the qualitative data collection method that involves direct, one-on-one engagement with individual participants to elicit detailed and perhaps

sensitive information. In this study the one-on-one engagement with the traditional leaders and the constituency heads focused on identifying cultures that glaringly influence socio-economic development in their communities and exploring the severity of such influence. This covered issues like chieftaincy disputes, land/boundary disputes, mourning culture for women, culture of underage marriage on girl-child and the culture of disability being a taboo. Others are culture of respecting the Monarch and its cultural events/rituals, culture of hospitality and ancestral beliefs, to name but a few. This qualitative method proved ideal because it made the traditional leaders being interviewed feel at ease thus generating more insightful responses from the probing questions. This part of the study sought to cover the 55 constituencies in the Kingdom by interviewing all Chiefs/traditional leaders and constituency heads.

The in-depth knowledge and understanding of the Swazi cultures and how they relate and influence SED in the various constituencies and communities of the Kingdom which was elicited on individual face-to-face basis, notably favoured this study because it generated a rich understanding of the participants' attitudes, perceptions and motivations about the Swazi cultures, as part of the issue of central phenomenon. They all concurred about the sensitivity of culture in the context of the KOS, where it forms part of the country's governance and socio-economic integration.

The quantitative phase of the study employed the survey research approach to interrogate the influence of culture on socio economic development in the Kingdom of Swaziland. Delecce (2017) described survey design as the method for collecting

information or data as reported by individuals. The method which is sometimes referred to as self-report data, was particularly helpful for the collection of primary data showing evidence that confirms the existence or non-existence of cultural influence on SED in the Kingdom. This entailed the use of semi-structured questionnaires, which were completed by government development practitioners, and development officers from government organisations and non-governmental organisations (NGOs). The reported data was further qualified by a review of the reports and documents from government departments, government organisations and NGOs. The development practitioners were only from government departments, government organisations and NGOs that are involved in different dimensions of SED of the various constituencies and communities. The method assisted in further evaluating the identified cultural influence on socio-economic projects and initiatives run by the various establishments under survey.

The researcher used stratified simple random sampling to sample 92 development officers from 30 socio-economic development initiatives. The 30 socio-economic development initiatives formed the 3 strata of the study, those being government departments, government organisations and NGOs.

The strata covered both rural and urban areas of the KOS, and their weights were calculated using the total number of SED categorised in each stratum. Development practitioners from the sampled SED initiatives formed the sample of the study.

The respondents were contacted using telephone communication and served with a semi-structured questionnaire, which were later picked up by the researcher for analysis and

informed the quantitative part of the study. Furthermore, reports and articles related to the topic were used to enrich the results for the study and concretise the findings with real issues prevalent in the KOS.

Rural-urban basis of geographical settings was used to assist in the evaluation of such influence, considering that cultural perceptions can differ, one way or another within a country. This was done by analysing the responses provided by development practitioners with regards to culture's influence in the projects carried out by their SED Initiatives in the rural and urban areas respectively. The periods post and prior to the adoption of the NC was also used in the evaluation with the aim of noting change in culture influence on SED.

3.3 Population

The population for this study included the people responsible for consenting and operationalizing socio-economic development earmarked for their territories (communities), which are traditional leaders (Chiefs) and constitutional heads respectively as qualitative data participants. While the former are appointed by the King, the latter are democratically chosen to head their constituencies. Quantitative data respondents included development officers from government, representatives from government organizations and NGOs (development practitioners), by virtue of them being the key people responsible for accountability and transparency of SED initiatives.

The total population of the qualitative part of the study included 216 participants, where 55 of them were CHs and 161 of them were traditional leaders (Chiefs). The population

of the quantitative part of the study included 30 institutions which were the only institutions relevant for the objectives of the study and employed 120 development practitioners. These were chosen based on their SED projects which are susceptible to the influence of the Kingdom's cultures by nature and magnitude. This choice conforms to the standards of truthfulness, validity and reliability of this study because it was made in the second phase, being motivated by the qualitative data collected (identification of cultures influencing SED in the communities) and analysis thereto from the first phase.

3.4 Sampling

The study used the survey technique to target all 216 participants (Chiefs and Constituency heads), who are responsible for consenting and operationalizing socio-economic development earmarked for their communities, which are traditional leaders (Chiefs) and Constituency heads respectively. The Chiefs and constituency heads were surveyed on merits of availability during the time of the survey.

Furthermore, the study used stratified simple random sampling to target 30 institutions tasked with socio-economic development in the Kingdom and employed 120 development practitioners which were the respondents of the quantitative part of the survey. These institutions were UNICEF, Micro-projects, SIPA, SASSCO, MOEPD, FODSWA, FINCORP, NERCHA, ESDTC, GR, Mantenga Cultural Village, SNTC, MOHA, MOTA, MOCI, MOET, EU, and Government Security Forces. Others were SMI, CANGO, Khulisuntfwana, Ezulwini Handcraft Centre, SWADE, NDMA, WNL, SNA, SEC, HOPAD, SNCAC and STA.

The different institutions were first stratified into 3 strata, being the government departments, government organisations and NGOs. Each stratum had members that were homogeneous in terms of mandate, and the total number of institutions in each stratum over the overall number of institutions responsible for socio-economic development represented the weight of each stratum to the total sample. The researcher used the Slovene's sampling technique, where n represents sample size, N represents population size and e represents the margin error, to calculate the total sample of the study.

$$n = \frac{N}{1 + N(e^2)}$$

$$n = 120 / (1 + 120 \cdot 0.0025)$$

$$n = 120 / 1 + 0.3$$

$$n = 92$$

The total sample of 92 development practitioners was further apportioned using stratum weights (proportions) which were calculated based on the total number of SED institutions in each category or stratum (government departments, government organisations and NGOs). The numbers of development practitioners to be selected in each stratum are shown in Table 3.1.

Table 3.1: Samples per strata

Strata	Weight	Sample
Government departments	0.423077	39
Government organisations	0.384615	35
NGOs	0.192308	18
Total		92

In each stratum, development practitioners were selected using simple random sampling, wherein, a list of all development practitioners was compiled by consolidating all employees lists of institutions categorized into that strata and assigning them numbers. Furthermore the numbers assigned to each employee were used together with the table of random numbers to select the total number of respondents required in each stratum as per the determined weights.

3.5 Research Instruments

The study used a qualitative questionnaire guide for the qualitative phase, where the Chiefs/traditional leaders and constituency heads were interviewed face-to-face, while the semi-structured questionnaire with both closed-ended and open-ended questions was used for the quantitative part of the study.

Questions in the qualitative questionnaire guide and the semi-structured questionnaires were compiled from the literature review, which reviewed the existing and empirically identified influence of culture to SED. This was done to investigate the relevance of the

influences identified in the literature review in the context of the KOS. Closed questions were created based on the factors identified in literature.

The face-to-face interviews were employed to allow the participants opportunity and room to illuminate all aspects of the specific cultures, thereby getting in-depth information on how they relate to SED. This gave clarity that proved essential during the analytical stages of the study. The interviewer used the qualitative questionnaire guide to make records of the data gathered during the interview. To address and avoid ambiguous notes made on the qualitative questionnaire guide, the interviewer proceeded with recording even after the interviews.

It suffices to mention that the interviewer ensured to ask questions provoking answers that sought to accommodate the two measures used in the interview tools in order to consider issues of homogeneity and heterogeneity of the Swazi culture. The first one was compiling the questionnaire to include both the prior and post to adoption of NC periods, where the former was presumed to represent a more homogeneous Swazi cultural society and the latter reflecting a less homogeneous one. Supporting this assertion is the contemporary world's inevitable influence of globalisation and the dynamic nature of culture as conceded by Van Der Bly (2007).

In the context of this study, the period prior to NC in the KOS is likened to the period with less globalisation, while the period post the NC represents the period with more globalisation. Van Der Bly also asserted that globalisation of culture creates heterogeneity. This therefore infers that the more contemporary (post NC) the period is,

the more it is being impacted by globalisation, and the more a local society is exposed to globalisation, the more its culture becomes heterogeneous.

The second one was comparing data collected from rural-based participants with those from the urban environment, where the study identified the former with a more homogeneous Swazi cultural society and the latter representing a less homogenous one. Again, the basis for the use of this measure was on Van Der Bly's evidence who stated that globalisation is usually impacting urban environments more than the rural ones. Thus said, and as literature review of the study has also indicated, individuals living in rural settings differ in the way they live from those in the urban, and so does heterogeneity.

In summary, the case of the KOS can be synthesised and likened to assertions by Stolyarov II (2011) who related that the most important heterogeneity exists at the level of the individual, being the heterogeneity of ideas, personalities and ways of living. Considering the cultural governance and the national shared values that prevail, the majority of individual citizens of the Kingdom can be identified with those having a low heterogeneity of ideas, personalities and way of living. Van Der Bly typifies such a condition to cultural homogeneity, which she points out that it normally stifles progress and innovation as the people under the society concerned are expected to conform to predetermined template of conduct. She continued to relate that cultural homogeneity politicises the dominant culture, something that affects its positive integration to national progress such as socio-economic development.

The observation and discussion instruments were used at minimal to confirm some of the cultural practices in the Chiefs' led communities and were used as a follow up to the survey questionnaire, where the responses were found to be inadequate.

3.6 Research Procedures

Qualitative data collection was given priority in this study, because it encompassed in-depth understanding of the Kingdom's different cultures influencing SED, which was in line with the fundamentals or primary requisites of the study's problem definition. The study identified these cultures because of their homogeneity in nature in terms of the area of central phenomenon and they were therefore viewed to be actually the same. However, the general nature of culture was acknowledged and cushioned as indicated under the preceding research instruments sub-heading of this chapter. The quantitative aspect of data collection was carried out as a second phase with the intention to synthesize the results from the two approaches.

Firstly, the researcher telephonically scheduled a meeting to brief the respective Chiefs and CHs separately on the purpose of the study, two weeks before the actual face-to-face interview. This was not difficult to do because of the understanding the researcher had with them by virtue of working for the Swazi National Administration (SNA), the office also linked to the work of traditional leaders. Secondly, pretesting of the qualitative questionnaire was done with two traditional leaders. The first one, being a leader of the Inyatsi regiment and Indvuna (Chiefdom Administrator) and the second one a leader of traditional courts and Indvuna (Royal Residence Administrator). The face-to-face

interviews assured them of confidentiality and autonomy regardless of the interview questions being open-ended.

Thirdly for the quantitative phase of the study, the researcher piloted the questionnaire to one of the targeted groups of respondents, being two development officers from FINCORP, to ensure that the final questionnaire was relevant, clear and unambiguous at least two weeks before commencement of the survey. FINCORP was used based on their experience on SED matters and the scope of their mandate as a socio-economic development Initiative. Firstly, they started as government department and were later recommended to be a stand-alone (government organisation), where they assumed the name FINCORP. Secondly, their mandate covers the most intense SED projects in terms of culture's influence in the Kingdom as it touches on issues of chieftaincy power, land and boundaries disputes. Thirdly, their competence in managing transition and the 'cultural' scope of their work has been complimented by Co-ordinating Assembly for Non-Governmental Organisations (CANGO), an umbrella body for all NGOs in the Kingdom.

The self-administered type of semi-structured questionnaire was preferred and used in this study because the survey needed to be free from researcher effect and respondent information bias. The main limitation of closed-ended questions in the study could be receiving answers that lack uniqueness from the respondents. However, firstly, the fact that the researcher aimed at attaining conclusive answers that focus on socio-economic aspect of culture, the use of such was sometimes deliberate to avoid the temptation of

encroaching to the inevitable political relatedness of the subject matter. Secondly, the use of the stratified method in the study was, among other purposes, to have groups of respondents come from different set-ups, which are the government departments, government organisations and NGOs. Answers from these were envisaged to possess some uniqueness because of the possible diverse opinion, due to their SED projects being subjected to different exposures. Thirdly, the inclusion of open-ended questions counteracted the researcher interpretation bias. In summary, all these helped bridge the limitation of the closed-ended questions used.

The development practitioners from the three groups were given ample time to complete the survey questionnaire. The good relationship with the development practitioners the researcher managed to build during the introduction of the research to them, created friendly follow up telephone interactions. The latter said, together with the simplicity nature of the questionnaire design, eliminated the high risk of low response that go along with self-administered questionnaires.

3.7 Data Analysis Procedure

The sequential mixed methods data analysis procedure involved analysing the data from both the qualitative and quantitative approaches used in the study. The data from the interviews was recorded and transcribed for analysis by hand, where the results were categorised and presented thematically. As the data was collected sequentially, with qualitative data given priority, the analytical process was also carried out sequentially. Quantitative data collected from development practitioners was collected, coded,

captured and analysed using Microsoft Excel programme and Statistical Package for Social Sciences (SPSS). Furthermore, descriptive statistics such as frequencies and proportions were used to help in describing the cultural and socio-economic development trends and tendencies.

Data representation included graphs, tables and charts created using Microsoft Excel. In essence, these software programmes assisted in reflecting the triangulation of findings of the qualitative and quantitative data about the cultures and their influence on SED. Finally, to maximise the strengths of each of the approaches used, the data collected was integrated to complete and harmonise the analysis made.

As a measure of articulating reliability and validity of the study, a review team of experts was formulated, one from the University of Swaziland department of Languages, one from Swaziland Tourism Authority and one from Central Statistics Office. This team was expected to look at all aspects of the questionnaire, with the professor in Languages looking at the grammatical aspect of the questionnaire and linguistic chronology. On the other hand, the research assistant on surveys from Swaziland Tourism Authority looked at the cultural and ethnographic aspects of the questionnaire, while the planning officer from the Central Statistics Office explored the statistical aspect of the questionnaire looking at issues of sufficiency, consistency and quality of the data to be collected by the tool. They all reported that the tool was ready and good as a data collection tool.

Reliability of the data was further cross checked by reviewing reports and articles that were written by the development practitioners on the projects they were supervising and inconsistency discovered was sorted through follow-up phone call conversations.

3.9 Research Ethics

Ethical clearance from University of Namibia (UNAM) was sought as per requirements of the conformity standards of this study. This played an important role in assuring the participants and the respondents about the authenticity, legality and equitability of the study. To seek informed consent from participants, self-designed 'informed consent forms' that met all the UNAM prescriptions were printed and issued to all respondents of the study, wherein before the interviews the forms were signed by both parties and each party had a copy. This ensured that the participants and respondents targeted were informed of the objective of the study before the actual interviews and survey respectively. Their participation was voluntary and their autonomy, privacy and confidentiality were respected. The use of disrespectful and discriminatory language was avoided. Lastly, the collected data is locked away in the office safe for a period of five years and will be destroyed thereafter.

CHAPTER FOUR

RESULTS AND DISCUSSIONS

4.1 Introduction

The results of the study are presented systematically, with respect to the two approaches of data collection and analysis applied in the study, being the qualitative and quantitative analysis. The qualitative method of the study covered traditional leaders and constituency heads, where a maximum of 30 interviews was done, under the guidance of saturation in the responses being received. The quantitative method covered a sample of 92 development practitioners, with a balanced composition of all the relevant development Initiatives available in the KOS.

The fundamental facts from the survey indicated that the Kingdom of Swaziland does have cultural elements or conditions that have influenced the social benefit envisaged from projects and initiatives by government, government organisations and NGOs. A total of 80% and 100% response rates were recorded on the responses of 'other' cultural influence (factors) and 'main' cultural influence (factors) that influence SED in the KOS on the quantitative analysis respectively. The subsequent section begins with articulating the results of the qualitative analysis of the study.

4.2 Analysis of the qualitative survey

Out of 30 CHs interviewed about the practice of the predominating cultures in their constituencies, together with the total number of projects that have been affected by their presence during the past political term of office (2008-2013), their responses are

summarized in Table 4.1 in a form of the three-point Likert scale ‘strongly agree’, ‘agree’, and disagree’.

It must be noted that 30 CHs were responding on each of the 6 common cultures, and that this analytical in-depth research was centred around the fundamental interview question which solicited an answer on whether or not culture does influence SED in each particular constituency that participated.

Table 4.1: Summary of the elucidated CHs responses about cultures influencing SED

Culture	Strongly Agree	Agree	Disagree	Highest Result
Chieftaincy Disputes – division on chieftaincy candidacy stalls SED as no one else is authorised to sign consent for it	10	17	3	Agree
Boundaries Disputes – confusion on rightful Chief authorised to sign consent for SED earmarked	11	15	4	Agree
Polygamy Influence – family infighting spilling over to SED associations which members are affiliated to	4	8	18	Disagree

Women Mourning Period – long mourning period (2years) for late husband restricts women from SED participation like Parliament and community projects	19	11	0	Strongly agree
Isolation of the Disable – lack of SED support facilities renders them to be falsely in a condition of inability to sustain themselves hence depend on government grants	17	11	2	Strongly agree
Girl-child Early Marriages – girls and women deprived of education which results in suppressed opportunities of enhanced self and Kingdom’s SED	14	16	0	Agree
Overall assessment	75	78	27	3 -‘agree’ 2-‘strongly agree’ 1 -‘disagree’

An analysis of the qualitative findings as illustrated in table 4.1 shows that a majority of the constituency heads interviewed demonstrated the prevalent practice of the identified cultures. This is depicted by the 'overall assessment' row which indicates overall totals of 75, 78 and 27 responses for those who strongly agreed, agreed and disagreed respectively. It must be noted that the 75 and 78 (totalling to 153 responses) depicts a high prevalence in terms of the practice and influence of these cultures on SED, compared to the 27 responses depicting low prevalence in terms of same. On the other hand, the 'highest result' column, has the aggregated totals for those who agreed that the cultures do influence SED in their constituencies as 3, while for those who strongly agreed as 2 and lastly, for those who disagreed as 1. Again, an overall evaluation of the aggregated totals affirms the prevalent practice and the existence of influence of the cultures on SED in their constituencies as those who agreed and those who strongly agreed are 3 and 2 respectively, compared to those who disagreed with an overall total of 1.

In summary, all these are a resemblance of a very unique way of influencing SED. Generally, the above cultural factors influence SED by impeding earmarked projects that would either improve living conditions of individual members of the community or of the community as a beneficiary unit. The culture of long mourning period for women is a quite particular one as it also has a telling influence on women parliamentarians who are forced to be away from parliament sessions (for a period of two years) where national projects and policies are being debated and passed. This is a typical example of socio-economic development being impeded as the voice and contribution of women

(women representation) becomes absent. To compress the findings obtained from the two-phased data collection, the results can be thematically outlined as follows:

4.2 Job Creation

4.2.1 Cultural Tourism

Findings from in-depth interviews and the qualitative content analysis show that the rural citizens have benefited the most from this phenomenon. The quantitative data collected through content analysis of reports from Mantenga Cultural Village (government organisation), reveals that the village has most of such under their employees compared to those from urban backgrounds. They are said to have a better understanding and knowledge of the Swazi way of life, something that is the core-business of the village, which is commercialising Swazi culture by providing various exhibitions and relevant information to tourists. This involves exhibiting Swazi traditional homesteads, the true Swazi family set up and the demonstration of various traditional dances, to name but a few. It must be noted that traditional dancing is the most fancied by the tourists. The knowledge of the Kingdom's cultures, traditions and customary backgrounds made the employees to have a competitive edge in terms of opportunities in this cultural-related job, which is something that enables enhancement of socio-economic life.

The village is also running a small nature reserve, where the visiting tourists are treated with the pleasure of watching and admiring the beauty of nature. Findings show that this unit experiences some challenge relating to poaching, something which the culprits

claimed as just a normal traditional hunting (*kutingela*). According to the officer from Mantenga Cultural village, Swazis have been practising hunting as a way of supporting their families since ancient times and as a result this practice has been considered a norm.

Figure 4.1 below seeks to demonstrate that most workers of the cultural village come from the rural locations, confirming the cultural influence on the village's business.

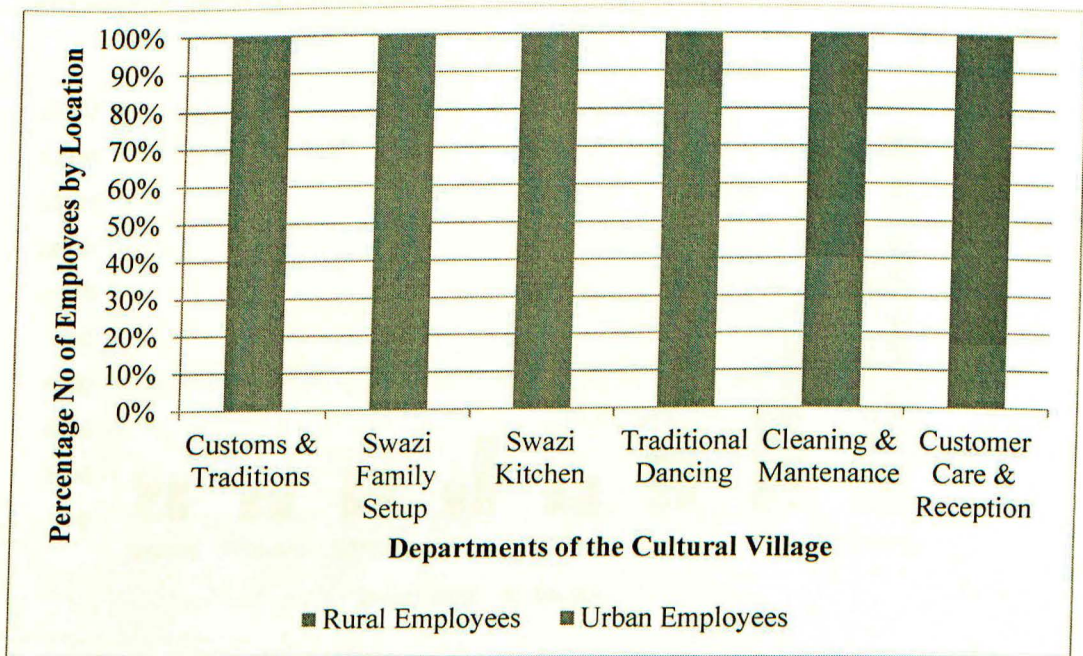


Figure 4.1: Mantenga Cultural Village employees

Figure 4.1 illustrates that 4 of the 6 (majority) departments of the cultural village are dominated by employees coming from the rural areas where Swazi culture is predominant. It also demonstrates that the four departments dominated by employees from the rural are those departments that require deeper knowledge of the Swazi culture. These departments are the Customs and Traditions, Swazi Family Setup, Swazi Kitchen

and Traditional dancing. This affirms that better knowledge of the Kingdom's culture has created better opportunities for these employees as the Village's management confirmed that they were employed according to their capabilities in order to enhance their focus on tourism business.

The village's report on tourists' annual statistics for the past two years, 2016 and 2017 affirms the existence of cultural influence. Figure 4.2 seeks to elucidate the culture influence in terms of the number of inbound tourists for the Village.

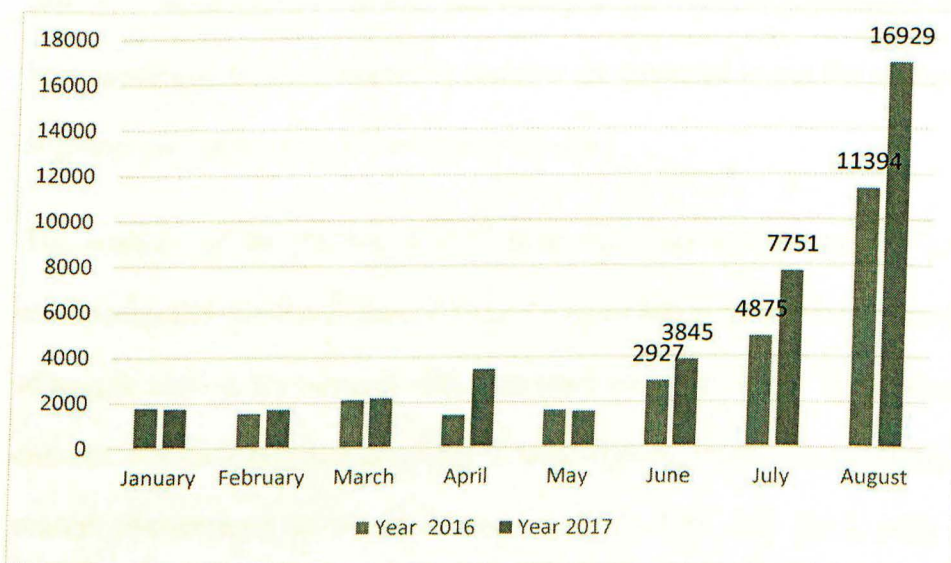


Figure 4.2: Mantenga Cultural Village Tourists for the years 2016 and 2017

Figure 4.2 shows the monthly performance of the Mantenga cultural village in the past two years 2016 and 2017. A graphical Analysis shows that in the month of August, every year, the village welcomes a significantly large number of tourists (11394 and 16929 in 2016 and 2017 respectively). Following the fact that the month of August is

coupled with the cultural event, which is the Umhlanga Reed Dance, a significant part of the increase in the arrivals figures can be attributed to it.

This was further qualified by the Officer in charge in the Village, who cited the Umhlanga Reed Dance annual ceremony taking place in August and the cultural educational trips taking place during the months of June and July as having a significant influence on the SED aspect of the workers and the Kingdom's economy in general. The latter has been reportedly incorporated in the education curriculum of the country's primary and secondary schools, and owing to the cultural governance that prevails, has been made compulsory where the learners are expected to get the necessary exposure to augment the theory part of the culture lessons.

The analysis of the 2016 and 2017 financial years tendencies in Figure 4.2 provide evidence as the months of June, July and August show significant increase in the number of people visiting the cultural village to learn about the life of indigenous Swazis, their cultures and their original identities. Tourist figures of the village during the months of central phenomenon show consistency in both 2016 and 2017, with no significant variance. In summary, the increase in the number of tourists for the Village imply a positive influence on SED, as sectors including those for accommodation, restaurants, shopping and even transport (since tourists sleep, eat, shop and tour), have their sales rising meaning job security for the workers concerned and a positive contribution to the economic activity of the country.

4.2.2 Monarch Patronage Influence on Sports Tourism

Findings from the survey conducted in the Ministry of Tourism and Environment (MOTE) show that sporting activities such as golf have increasingly gained popularity amongst the locals in the Kingdom, yet golf was all along being considered as an alien and sophisticated sport. Information elicited from the Tourism Minister reveal that ever since the Monarch started patronising and participating in the sport, motivation from professional, amateur and aspiring players suddenly rose to higher levels. Sponsors who were scarce because of the perception they had on the golf sporting activity started emerging without being implored. The involvement of HMK suddenly changed their mentality and opinions, something which changed the complexion of the sport. This was confirmed by the increase of its sponsorship from E1, 452, 000 in 2016 to E1, 830, 000 in 2017, depicting an increase of 26%.

Figure 4.3 below attempts to clearly show the ascending trend and the 26% variance deducible. These figures are based on the contribution of the anchor sponsors, who are Swaziland Royal Insurance Corporation (SRIC), Mobile Telephone Network Swaziland (MTN), Swaziland Post and Telecommunication Corporation (SPTC), Ned Bank Swaziland and Swaziland Electricity Company (SEC). Others are Sun International, Swaziland Railway, Swaziland National Provident Fund (SNPF), Buy Cash Hardware and Build It. All these form part of the big corporates in the land who have raised their hand and refused to be left out in giving support to the Monarch authority, which is culturally tantamount to *kwetfula* (showering the King with gifts of honour and loyalty). According to findings from a late survey conducted with their public affairs office and

the office of national revenue services, which is Swaziland Revenue Authority (SRA), these are corporates that have a corporate social responsibility (CSR) policy that is geared towards developing the under-privileged directly, which is something they have not stopped doing. They generate profits that are publicly declared and attract substantial government tax which further contribute in the Kingdom's SED.

According to the Minister's 2017 half-year report, this change of events has generated significant interest from golfers and golf lovers beyond the borders of the Kingdom, who have come to participate in the now internationally-acclaimed tournament and they have found themselves spending sizeable amounts of money in the Kingdom. Essentially, the presence of HMK has conspicuously promoted the tourism market in the not so fancied sporting perspective in the KOS, something that has been attributed by the stakeholders to loyalty and respect for the Monarch. The Minister for Tourism further highlighted that HMK's vision was targeting not only tourism but also business investments which normally come with the international golf players as they are known to be Chief Executive Officers (CEOs) and decision makers of big corporations. Their coming to play golf opens opportunities of sharing business ideas and investment opportunities, which is something envisaged to improve the socio-economic status of the Kingdom through job creation and better standard of living among the citizens. Figure 4.3 seeks to show the magnitude of the influence of culture in tourism related SED due to the 'culturally influenced' golf tournament.

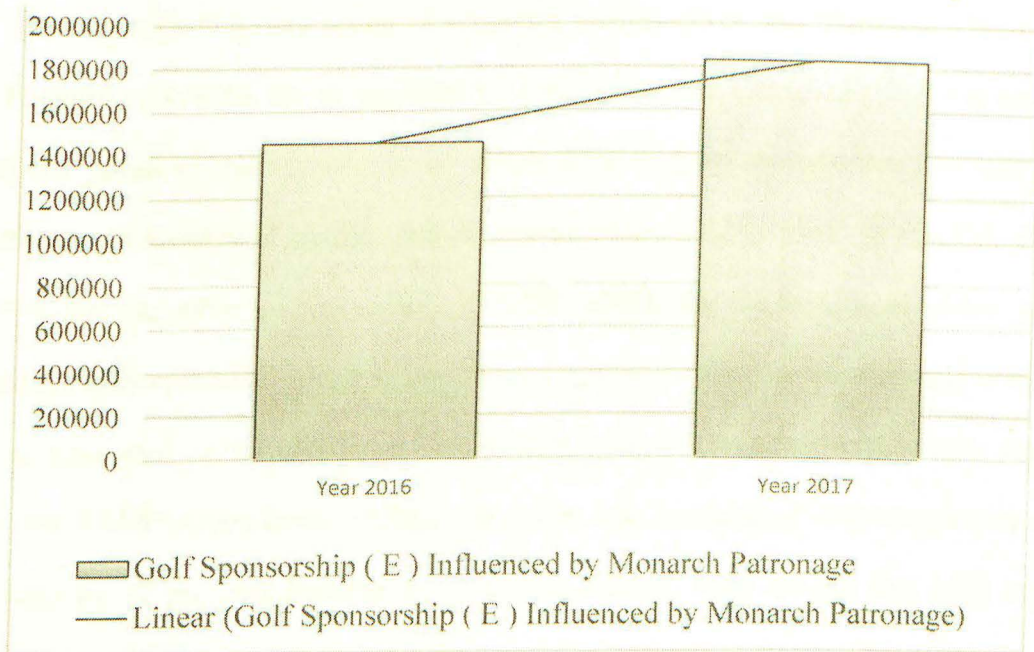


Figure 4.3: Golf sponsorship influenced by Monarch patronage

Figure 4.3 is a simple demonstration of the increase in the golf sponsorship as influenced by the culture of respect and patriotism (*kwetfula*). From the graph there is a notable rise of 26 per cent in the monetary value of the sponsorship when year 2016 and year 2017. That has enhanced socio-economic development in the Kingdom as hotels, cultural and heritage entities, arts shops like handcrafts and even shops get their business boosted and sustained due to the visiting players of the ‘culturally influenced golf tournament’. The Ministry’s survey responses with regards to the influence of this culture to the tourism kind of SED were alluded to by the traditional leader who is one of the King’s emissaries in the sphere of Sports, who mentioned that the two attributes (respect and loyalty) form part of the backbone for the Kingdom’s shared values and traditions. He suggested that this is a belief that is unequivocal about natives being expected to render

patriotic support to any social or economic endeavour by the Monarch. This could be financial or in-kind. He exemplified by highlighting the enthusiasm and support shown by the public in participating in the Imbube Marathon, an annual 42km race named after the King's traditional identity *Imbube* translated to 'Mighty Lion' in English. This is a race that has attracted sponsorship of E250, 000.00 for the three consecutive years of 2015, 2016 and 2017, which is something regarded as huge by the standard of the sport (amateur level) in the Kingdom. Competitive runners from other neighbouring countries in the SADC region have also been attracted, with numbers of such runners reportedly rising by 12 per cent between year 2015 and 2017. Even though this SED initiative attracts many female runners, these are mostly found under the lowest level of the amateur category, while the higher level is mostly composed of male runners. The sponsors (SNPF) agreed that their contribution to the sport was in honour to the Monarch authority in the pioneer role he has assumed in this sporting initiative, for it is culturally a taboo for a King to be isolated in social campaigns of any nature.

In summary, it can be therefore said that the golf tournament creates job opportunities due to the sport being able to attract players who are usually high ranking business personalities from within the country and outside. During this 'culturally' supported event, the business executives get to interact and share ideas on possible investment in the Kingdom that is not spared from challenges of poverty. This is something commendatory in terms of SED envisaged by the citizens of the country at large. On the other hand, sporting events also patronised by the Monarch, like the *Imbube* marathon and *Ingwenyama* tournaments, reflect a picture of young aspiring people having

opportunities of excelling in their sporting talents and hence stand a good chance of making a living out of these.

As a substantiation of the latter said, when being interviewed, the King's emissary who is in the organising committee of the *Ingwenyama* cultural tournament highlighted that women participation in the *ummiso* and *ingadla* (cultural dances solely for women) has attracted the eye of the three National Commissioners, being the national commissioner of Police, national commissioner of Correctional Services and the national commissioner of Defence Force. The three security forces have over the years adopted a recruitment policy that includes cultural competency among requirements set for candidacy. Apparently, the need for such competency is particularly high on the women side due to the magnitude of national cultural events that require them to take a leading role. As a result, young women have also grown interest in participating in the non-discriminating competitive tournament, where those excelling in their cultural dancing skills and understanding of traditional values have gained opportunities of being security officers.

4.2.3 Cultural inclination of Security Forces

Employment and recruitment of members of the three security forces, who are the Police Service, the Correctional Service and the Defence Force, has in the recent past 10 years had the inclusion of cultural eloquence as part of qualifying qualities deemed a necessity among the aspiring candidates. According to the survey conducted with the forces, such qualities are promulgated by the belief systems and values that characterise the socio-cultural nature of the Kingdom. They allege that among the many national duties they

are expected to perform, cultural duties are regarded as preeminent and of paramount significance. Their role requires them to have some kind of cultural competence which enables them to easily identify themselves with the cultural authority and the majority they serve. This include the protection of the Monarch leadership, protection of all levels of traditional authority, protection of the culturally-controlled government and ensuring that the Swazi socio-cultural ethics are upheld at all times. Findings of the survey further revealed that the execution of the mandatory principle of patriotism and loyalty within the forces has thus been made easy. This has subsequently prompted the voluntary expansion of the Forces' mandate to include being active partakers in cultural events and also being part of the front-liners in the national cultural events and festivities. This is something that has added to the prestige and attractiveness of this unique Swazi cultural practice. More young aspiring security officers are said to have been further motivated into learning cultural activities to enhance their opportunities of being recruited into one of the security forces to improve their socio-economic life.

Cultural activities such as Umhlanga Reed Dance ceremony and Lusekwane cutting ceremony (sacred shrub ritual) are the cultural activities where the security forces usually put their main focus on for recruitments as they are the platform where young maidens (*Imbali*) and the male juveniles (*Ingaja*) respectively, exhibit their passion and competence for their culture.

Others are the Sagila semnikati, (a traditional dance national team for young men) and Imbali yamhlekezazi (a traditional dance national team for girls) who take the lead in

cultural entertainment and recreation. The continuous recruitment of their members into the Forces has generated new interest in the traditional dancing of the two groups hence the creation of development teams at grassroots level in the regions and constituencies.

Joining the regiments and being an official warrior (*kubutseka*) has also been encouraged and rewarded by some recruitment into the security forces. According to one of the leaders of the group of regiments, this is an exercise fully embraced by the authority of security forces as they believe in employing personnel that has openly exhibited patriotism and loyalty to the Kingdom's leadership. While the objectives of this initiative might be seen to be culturally motivated, findings have mainly noted the SED influence in terms of opportunities opened for the young males to exhibit their cultural talents and passion to stand a chance of a gaining a job thereby earning a living.

Due to the complexity of compiling a report ideal for this study, it was impossible to get statistical testament from the security forces with regards to whether the 'cultural recruitment' is dominated by rural or urban folks, save for the geographical predominance of such practice in the rural areas noted by findings of the other cultural categories. The researcher only managed to get the quota set for every periodical recruitment, being 20 per cent for USDF, 15 per cent for SPS and 10 per cent for HMCS of the total set for recruitment in that particular period. On the other hand, *Sagila Semnikati*, *Imbali Yamhleka* and *Umbutfo* (Man Regiment) Groups have provided statistical report regarding the security forces recruitment based on the average of 50

members joining per year. Figure 4.4 seek to give an analytical demonstration of the aforesaid respectively.

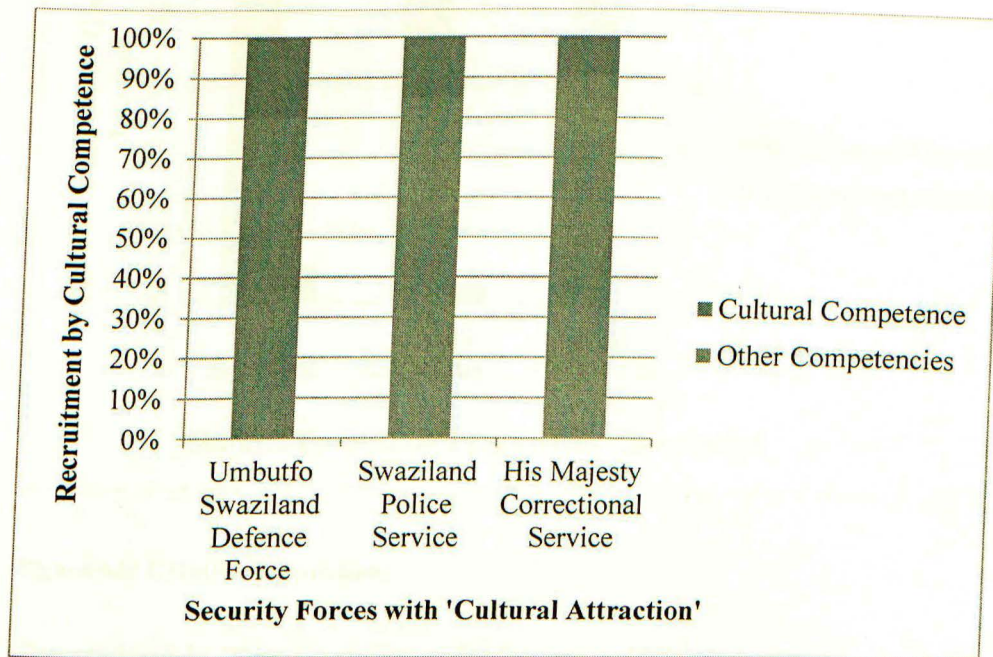


Figure 4.4: Security forces Recruitment Influenced by Cultural Competencies

Figure 4.4 show that a higher proportion of recruited employees across all security forces had cultural competences, with the Umbutfo Swaziland Defence Force (USDF) employing 20 per cent of its staff considering cultural competencies (red indicators). This depicts culture as another variable that should be considered in evaluating employability in Swaziland, especially into the security forces. In this case culture is enhancing the living conditions of young Swazis and their extended families through employment, which is one of the determinants of SED. A further analysis of the cultural recruitment is shown in Figure 4.5

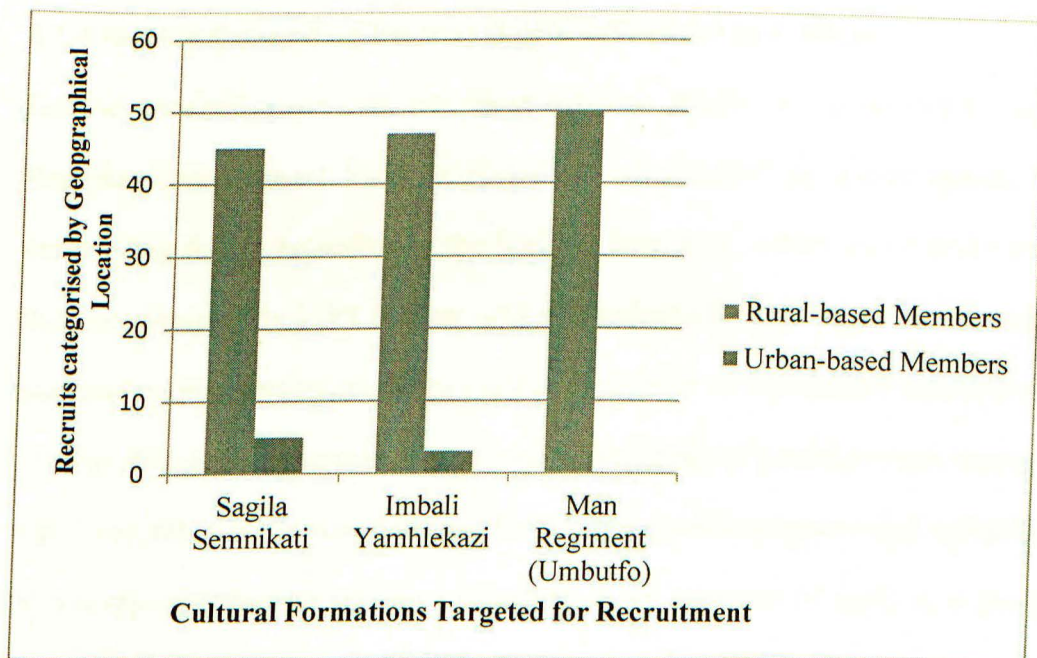


Figure 4.5: Cultural Recruitment

The analysis in Figure 4.5 shows a high proportion of rural residents (blue indicators) being recruited into the cultural formations, with the man regiment having all its members coming from the rural areas and the Imbali Yamhlekezzi having less than 5 per cent of its members coming from the urban areas and the Sagila Semnikati having approximately 5 per cent of its members from the urban areas. This analysis shows that the security forces initiative of employing someone from a cultural formation is a positive SED influence as many lives of the rural citizens are saved from the spin-offs of poverty such as crime, ill-health, illiteracy and malnutrition to name but a few.

4.2.4 Income Generating Projects (IGPs) Influenced by Culture

Income generating projects are those projects funded by government through the Regional Development Fund (RDF) which are intended for profit-making by those undertaking them. According to the findings from RDF, which is the entity overseeing this programme, the IGPs concept was established with the objectives of empowering community members by providing capital funding for small-medium enterprises (SMEs) of their choice. The initiative was formed in the height of persistent high unemployment rate (over 28%) in the Kingdom mainly to achieve self-sustenance and mitigate hunger. It was reported that the aspiring entrepreneurs are expected to apply as a group of not less than 7 members, who are also expected to collectively contribute 10 per cent of the total cost of the ear-marked project, which could be cash or in kind. Contributing in kind has been exemplified as the provision of an equivalent labour force. According to RDF, the idea of this kind of SED has been effective for them because they have been able to achieve better accountability on projects funded and also achieved massive alleviation of sheer poverty on people in the communities.

In addition, the survey also indicated that amongst other culture related challenges, the project officers face hostile attitude from the aspiring entrepreneurs, as they normally demand to be funded unconditionally for this SED initiative, without following the prescribed qualifying procedures of group lending and 10 per cent contribution. Notably, their justification for such action is that the RDF initiative is a brainchild of His Majesty the King (HMK) and as such it was perceived to be a 'free empowerment' fund or a 'gift

to the poor' by HMK. This notion was said to be mainly driven by the traditional belief that all of the Kingdom's wealth belongs to him (the King).

This is a belief based on the misunderstanding about the absolute power of the Monarch in the Kingdom. That is said to have had some adverse influence on this otherwise viable SED endeavour especially in the rural communities where there are more people with such ignorant thinking. The RDF development officers have had to spend time and resource to try to clear the misunderstanding and convince people into partaking procedurally in the SED initiative as that would help them earn a living for their families.

If the testimonies of the first phase of the study from the CHs are anything to go by, the intentions of the IGP programme were successfully resuscitated under the management of RDF. Figure 4.6 is an analysis that seeks to demonstrate by region the monetary value (in Emalangeni currency) of culturally influenced projects against the monetary value of unsuccessful projects, successful and budgeted projects during the financial year 2015/2016. It is worthy explaining the labelling 'budget total', 'successful projects' and 'unsuccessful projects'. Budget total refers to the total amount allocated for SED per region, successful projects being those projects that were not impacted by culture and lastly the unsuccessful projects were those that were either impacted or influenced by culture or by other factors. The most prevalent cultures that were highlighted by RDF development officers in terms of influence were chieftaincy disputes affecting granting

of consent for the SED land, women mourning condition restraining them from taking part in SED, belief in Monarch power being absolute even in SED, to name but a few.

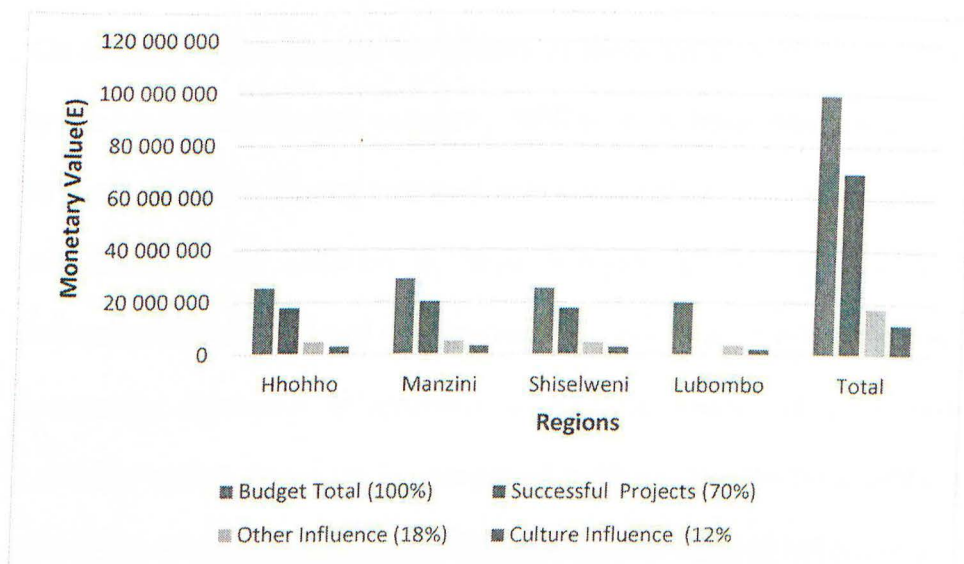


Figure 4.6: SED Community projects (in Emalangeni currency) funded by RDF-Micro Project

Figure 4.6 seeks to elucidate the amount or extent of the cultural influence compared to the rest of other facts. The amount of influence was based on the monetary value of SED projects that were hindered by culture compared to the total amount of projects that were sanctioned by the Development Initiative. The aggregated analysis showed 12 per cent influence by culture and 18 per cent by the rest of other influences. Further analysis of this imply that the ‘other factors’ are only more than the culture factor by a minimal margin of 33 per cent ($12/18 \times 100\%$), which means culture has got quite a significant influence because it a single factor, yet ‘other factors’ is made of more than one factors.

It also analyses the extent of such influence by region, which showed uniformity across them all, as indicated by the insignificant variance under the culture factor of all the regions.

On another note, IGPs that are already in operation have also been exposed to another type of cultural influence, polygamy. SED projects have experienced challenges related to family conflicts among members within the IGP. Intense animosity caused by family misunderstandings common in large polygamous families was reported to have influenced decisions aimed at improving the performance and the going concern of the community enterprise. Interviewed on the same matter, one traditional leader from Lubombo region where most agricultural IGPs are located conceded that polygamy is one of the leading cultures in the Kingdom and as such its influence on SED is widely felt.

An in-depth interview with the traditional leader from Hlane, a community involved in the growing of sugar cane revealed that their IGP ended up being halted due to an intense conflict within the association emanating from a polygamous family members who do not see eye to eye. The local traditional authority mentioned that they tried in vain to bring sanity among the fighting family members. The bone of contention is said to be the election of certain members into leadership positions of the IGP.

One of the two clashing parties in the faction refused to be led by members whom they have family misgivings and misunderstandings with hence flatly refused to recognise or allow their 'enemy' into the association's leadership.

The traditional leader further revealed that the root cause of the conflict was the dynamics of a polygamous family. The fighting members were born from different mothers (half-brothers) and the instigator was the party allegedly aggrieved by the ill-treatment they were subjected to (while they were still young) by their father who happened to offer the 'wanted away from the association's leadership' half-brothers good treatment. The head of the troubled family, is said to have been relatively more fond of the latter's mother hence the partial treatment. The 'aggrieved' siblings grew under family conditions of not being cared for in food, clothing and education matters, a thing that made them develop anger and hate on their siblings who received all the mentioned commodities of good living. In the context of the study therefore, their supposed 'revenge' of refusing to accept and recognise their democratically elected half-brothers as leaders of the association, was clearly an indication of the polygamy culture having an adverse influence on the sugar cane growing SED at Hlane community.

The survey (which was part of the second phase of the study) conducted with Swaziland Financial Corporation (FINCORP), a corporate which was established by government in 1996 with the objective of lending associations and small/medium enterprises and boasting of a clientele base of about 1000 SMEs, indicated that such challenges have been mostly faced by IGPs operating in the rural communities. This was largely attributed to the rural areas' dominant practice of the polygamy culture. Such assertions by FINCORP was based on that similar SED associations they have funded in the urban communities have not had such derailment since there was no such provocative cases of polygamy within them. The development entity further highlighted that the Kingdom is

having urban settlers consisting of more people who happen to prefer civil rights marriage to the much adored Swazi Law and Custom which embraces polygamy. That has thus impacted SED positively as members from the urban communities have benefited improved dividends due to the absence of cultural impediments in business growth of their associations.

The government entity which later (in 2003) accommodated micro lending and in the process gained about 14000 micro lending clients, admitted that while they have reasonably managed to deal with chieftaincy and boundaries disputes challenges, they have not yet managed to overcome the influence of the polygamy culture. The entity's project Officers lamented this state of affairs, considering that the Kingdom is generally an agricultural-based economy. They also lamented the fact that it currently faced with unavailability of jobs, yet the Swazi Nation Land (SNL) concept is about offering the rural-based IGP members free land for such SED and enhancement.

On a different note of the polygamy culture influence experienced by the Hlane SED project, the traditional leader further highlighted about the challenge of adhering to the association's limited number of admissible members per family. The IGP association's policy dictates that only one member (eldest child) can be allowed, yet this representation is not equitable in a polygamy situation.

A compromise was allegedly reached to allow a five member representation for each big polygamous family constituted by five different households, regardless of gender. The resolution was aimed at allowing an equitable economic distribution of the proceeds

from the development scheme. Due to the dynamics of the polygamy culture, such an effort ended up being unfruitful, which led to some families' members benefiting meagre dividends in terms of satisfying the needs of their large-member families. All efforts apparently failed to resolve the cultural-influenced issue of the socio-economic driven association as dissenting opinions continued to cause division until recently where it reached uncontrollable violent confrontations. Not even some arbitration offered by FINCORP project officers could help as their decision would always be deemed partial by the party not favoured by the verdict, something that threw the 62-member IGP into indefinite derailment and uncertain going concern. According to statistics elicited from a survey conducted with the Ministry of Economic Planning and Development (MOEPD) indicated that one breadwinner supports 7 people per family, inferring that about 434 people would be left vulnerable to hunger and poverty in the families of members of the Hlane IGP association. This is a huge impediment of culture on SED.

To augment the findings relating to IGPs, a further survey was conducted with Swaziland Association of Savings and Credit Cooperative (SASCCO), which is the apex body responsible for monitoring and promoting all Savings and Credit Cooperative Societies (SACCOS) in the country. The survey produced evidence from their periodical education workshops, relating to a cultural-linked influence experienced by Lutsango Lwaka Ngwane Savings and Credit Cooperative Society, a savings and credit cooperative for women who have joined the women regiment in the Kingdom known as Lutsango Lwaka Ngwane. Findings of the study suggested that delinquent loans remain

the SACCO's major challenge. According to Cooperative Development Audit Survey (CODAS) Report for 2016, a performance report on all savings and credit co-operatives compiled by the Ministry of Commerce, Industry and Trade (MOCIT), which is the Ministry responsible, concurred that the organisation experienced challenges such as poor loan management, poor member capacity and poor quality control, hence the loan delinquency. The report noted that the auditing exercise conducted to ascertain the cause of the poor performance revealed that cultural influence played a bigger part, as the SACCO's management was being elected by virtues of being in the leadership of the traditional regiment. According to the savings and credit co-operatives' Manager responsible for audit inspection, such management or governance, which he also identified as cultural governance, had a big hand in influencing the management committee into disregarding the clearly prescribed loan policy in terms of granting of loans. This is a culture of showing respect to a cultural authority without regarding the SED situation at hand.

4.2.5 Farming as Influenced by Culture

4.2.5.1 Cultural Power of Chiefs contributes to their own Marginalisation in SED

Findings from the survey from the Ministry of Tinkhundla Administration (MOTA) indicated that the Ministry has Inhlanyelo Fund, an Initiative where small farmers in the communities are loaned a maximum of E20, 000.00 to finance their farming operations for subsistence or small-scale commercial purposes. Most farmers are said to have

utilised this government facility to their advantage, helping them to put food on the table, send children to school and repaying the loans owed.

However, findings from the in-depth interviews show that Chiefs (traditional leaders) have been excluded. According to the MOTA survey, the reason given for excluding traditional leaders in this fund is their status of being the King's symbol or representation in the communities. This entails fears related to insubordination owing to the superiority (culturally) of their position over the constituency heads and development practitioners who are supposed to administer them in the execution of their government-funded SED. To be more precise, the Officers from MOTA suggested that their non-eligibility was centred on feared possible failure by the community leaders to exhibit transparency and accountability in their personal SED projects, knowing that culturally, the responsible Officers can have difficulty in challenging them as their authority is attached to the Monarch. Chapter II, section 11 of the national constitution of the Kingdom stipulates that the Monarch authority is immune from any litigation. Given such a background of fact, funding of the Chiefs with the Inhlanyelo SED is thought to be exposed to risk associated with delinquency of their loans, which could result in possible collapse of the Initiative hence affect the ordinary citizens standing to benefit from the food harvest and money derived from sale of the harvest.

On further investigation of this unique cultural influence, a Chief from one of the constituencies in the Manzini region agreed that culturally, the King is given unreserved (absolute) powers, wherefore traditional leaders are presumed to assume similar status

by virtue of being the former's representation, the power of which cannot be easily challenged on legal grounds. He further stated that the insistence by MOTA on that their eligibility for admission is feared to have a potential of creating delinquent loans on the part of Inhlanyelo Fund SED Initiative, has been received with much lamentation by most, if not all of his colleagues, decrying that this segregation has got an undesirable influence on socio-economic development in their communities. He asserted that it has created a demotivation among their subjects due to same from them as leaders.

According to one traditional leader who was being interviewed in the context of his chieftdom, this is a setback in terms of his personal economic development and that of his community because he believes in leading by example. He mentioned that part of their leadership mandate as community leaders is to encourage the people into development that will help them earn a living thereby curbing poverty. He alleges that experience has taught him that members of the community get encouraged and motivated to pursue such projects when they see their leader 'practising what he preaches'.

To augment these results, findings elicited from the Sector Wide Approach (SWAP) report of 2012 in the survey conducted at the MOEPD indicate that one of the Ministry's major recommendations was the need for stronger national ownership and leadership especially at local or domestic level, in order to counter acceptance and implementation challenges. In explaining this recommendation, the officer in charge of advising and facilitating in the SWAP programme mentioned that this recommendation was

necessitated by past failures of some projects, being attributed to lack of ownership and leadership from the traditional leaders in the various communities. The alleged major outcry by the community leaders was lack of involvement or consultation by government in the initial stages of the programme design which they believed would have been a catalyst for most if not all the cultural dominant challenges such as chieftaincy disputes, land disputes, marginalisation of women and people living with disabilities. This is something believed would be manageable at the programme policy design level. The recommendation, as prescribed by the SWAP report, was based on significant positive correlation observed between policy reforms and development outcomes, which is something distinctly consistent with the marginalised or segregated Chiefs' concerns.

4.2.5.2 Chieftaincy, Land and Boundaries Disputes influencing Irrigation Farming

Swaziland Water and Agricultural Development Enterprise (SWADE), a government organisation established with the aim to promote mainly commercial farming on a large-scale has been identified by the survey as the major provider of water facilities for irrigation farming. These include large reservoirs, distribution and infrastructure. According to SWADE, this initiative has benefited communities mostly in the Lubombo region where there is scarcity of rainfall, something that has enhanced the livelihood and self-sustenance of the inhabitants through water projects, agricultural projects and other similar socio-economic initiatives.

However, the survey reveals that this programme is not without challenges where most of them are notably influenced by cultural norms and beliefs. These are allegedly ranging from chiefdom boundaries disputes to general land disputes. These are ancient old traditional patterns that denote that a Chief is not chosen but born from the culturally rightful household of the chiefdom's clan and that this clan is the only one with delegated cultural power by His Majesty the King over specific boundaries of land. While the bone of contention with the former has been generally the absence of chief's consent due to death, the latter has been largely to do with conflicts concerning the rightful ownership of the land used for that particular project. The survey was able to find the most recent of such scenarios in the 2016/2017 SWADE's annual reports. It revealed some dispute involving boundaries for Simoyini community under KaPhunga Chiefdom in the Shiselweni region and Mamisa community under Sithobela Chiefdom in the Lubombo region. This water project was derailed owing to lack of Chief's consent from KaPhunga and the stoppage costs were estimated to be at E4M.

While it is true that the KaPhunga Chief is late and has not been replaced in more than thirty years, it was being argued by the chiefdom that it was wrong for the Regional Administrator for Shiselweni to sign the respective consent needed by SWADE. This query was in reference to the latter having acquired the relevant consent through the former's 'unauthentic' signatory. Other grounds for halting this SED were boundary related as the community (Mamisa) targeted to benefit from this water project was not under the KaPhunga chiefdom which is where the water would be sourced.

Based on the two culturally-linked challenges the KaPhunga traditional authority who are the authenticated consenters to development refused to sign the consent unless SWADE commits to ensuring that the water would also be harvested by people from Simoyini community which is under its jurisdiction. The aggrieved chieftdom and the affected community were adamant regardless of the explanation and reason given that the beneficiary community was being strategically targeted because of their being located in a geographically suitable area for large-scale sugar cane farming, which is something under SWADE's main mandate. This is a typical case where the country's SED mandate and protocols clashes with the traditional protocols, with the latter predominating thus derailing earmarked SED. These findings are also consistent with the existence of cultural governance in the Kingdom and the power it possesses due to the national shared values and beliefs.

4.2.5.3 Livestock wealth belief influencing Livestock Farming

Most Swazi farmers are involved in cattle farming more than in any other livestock in the Kingdom. According to the survey from Swaziland Meat Industries (SMI), about 80 per cent of the national herd come from rural-based land otherwise known as Swazi Nation Land (SNL) farmers. These are indigenous farmers who still hold the traditional belief that cattle represent wealth and they are also a symbol of their ancestors or their 'ancestors' property'. Part of the findings of the survey conducted at RDF Micro Projects is consistent with SMI's where Dip Tank projects for disinfecting livestock particularly cattle, are highly embraced especially by those indigenous citizens living in the rural areas. The development officers did concede that such response is associated

with their traditional passion for livestock especially cattle. They also mentioned that in one of their follow-up visits in communities where they funded the building of Dip-Tanks, they were amazed to receive reports that suggested that some cattle have died after struggling to swim through the Dip-Tank water owing to drought-related weakness (starving). They related that these are mostly those identified as for *emadloti* (belong to the ancestors) and so they cannot be sold lest they infuriate the ancestors and trigger bad luck in their lives. RDF's 2016 regional reports also indicated that all dipping tanks projects, averaging 2 in each of the 55 constituencies received immense labour support from the people in the communities, with no delays or derailment reported.

The literature review part of the study also shows similar results with regards to this kind of cultural influence on the same kind of socio-economic practice. The findings show that this belief influences the indigenous farmers and SMI business transaction in terms of low stock supply caused by the farmers' reluctance in releasing their 'wealth' thus limiting SMI production. The dubbing of their cattle as 'the bank for Swazis' has been alleged by SMI as having created a culture of holding on to their 'wealth' even when the effects of drought, overgrazing and soil erosion has begun to take its toll. According to SMI, the unwillingness by farmers to part with their cattle was precisely based on that keeping them is tantamount to keeping money in the bank account with a strong belief that such an act will generate better returns, while disposing them, in their understanding is like 'unnecessarily' withdrawing investment savings from the bank.

This practice has been viewed as a bad perception that has ruined the otherwise good attitude (passion for cattle farming) among the Swazi farmers. This is something that has really impeded on their SED as they have tended to lose money they would have gained if they sold them to individual butchery owners or SMI. The SMI statistics reveal that during year 2015/2016, the national herd was reduced from 620, 032 to 594, 024, depicting a mortality of 9.7 per cent perpetuated by severe drought. According to the meat factory, this could have been averted if the farmers were to change their traditional belief of holding on to their cattle so much that they cannot sell and let go of them before they die of the inevitable drought conditions.

4.2.6 Culturally Marginalised Social Groups

4.2.7 Women Marginalised in most key positions of Leadership and SED

Findings of the in-depth interviews show that many of the traditional leaders perceived the recognition of men-leadership ahead of women's as cultural and strongly associated with the Swazi traditions. They agreed that key positions like those of traditional leaders (as community leaders), constituency heads and that of legislators are naturally 'suited' or predestined for men by God. One traditional leader from the Manzini region went to the extent of making an example of positions of the highest authority in the KOS, that of Kingship and that of Prime Minister (PM). He stated that these can never be occupied by a female like it could in other countries. This was confirmed by findings from the survey conducted with the Swaziland National Administration Archives Department (SNAAD), where it is being reported that since 1968, when the KOS attained independence, there

has been (sequentially) Prince Makhosini, Prince Maphevu, Prince Mabandla, Sotsha Dlamini, Prince Bhekimpi, Obed Dlamini and Barnabas Dlamini, all being men.

Furtherance of the quantitative survey revealed findings from the Ministry of Economic Planning and Development (MOEPD) that proved to be consistent with those from the first phase of the study. Statistics extracted from the Ministry's National Development Strategy (NDS) 2016/2017 report on the past four political terms of office, starting from 1998 to date, show consistency with regards to marginalisation of women in the Kingdom. NDS is a government's national strategy which provides a policy framework that emphasises on progress and development, operationalized by the Poverty Reduction Strategy and Action Plan (PRSAP) with clear visions about the direction of the country. The report conceded that while the NC (in embracing gender equality) prescribes a 30 per cent quota for women representation in parliament, the Kingdom still fell far below.

According to statistics sourced from the House of Parliament Archives Department (HOPAD), national elections produced 2 per cent in 2013, 13 per cent in 2008, 9 per cent in 2003 and 4 per cent in 1998 elected women Member of Parliament (MPs). The 2 per cent for 2013, which is the current political term of office, was a translation of only 1 out of 65 parliament seats. The findings of this survey are an explicit demonstration of national shared values and traditional belief of the Swazi people with regards to gender. This is viewed as a social challenge that widens the gap of economic inequality between men and women in the Kingdom. Such a situation exists and persists despite the fact that

women form an integral part in contributing towards improvement of African economies.

To substantiate this assertion, Make Every Woman Count (MEWC) (2014) mentioned that gender disparities in women's economic participation have remained deep and persistent in the Kingdom of Swaziland. MEWC went on to add that this gender issue has been a global concern where there was consensus realisation that failure to pay closer attention to the differentiated positions of women and men in society in the formulation of policies and designing projects can have adverse impact on developmental outcomes. Elaborating, MEWC stated that the extent of such impact or influence can be aggravated by the high number of women (which is said to be 70%) engaged in small income generating self-employment in both agricultural and non-agricultural activities, which constitute informal economies where 80 per cent of new jobs are being created.

Apparently, the adoption of the NC in 2005, which was gender sensitive, did nothing to change the mind-sets, perceptions and opinions of the Swazi majority. SNA where the Chiefs are administered and where their register is kept reflects 0 per cent women and 100 per cent men save for 3 per cent who are standing-in for the uncrowned young male candidate who succeeds the late substantive traditional leader (father). According to the traditional leader from Old Ludzidzini Royal Residence, who is also a national broadcast consultant on cultural and traditional affairs, this is a customary and traditional protocol not necessarily inclined to democratic protocols that have recently tended to advocate

for gender equality. On the same note, HOPAD further revealed that elected women CHs for the past four political terms of office indicated 9 per cent in 2013, 11 per cent in 2008, 7 per cent in 2003 and 2 per cent in 1998 in the national elections.

A comparison of the periods prior and post the adoption of the NC indicate that the discriminatory practice against women on leadership positions remains generally unvaried. Table 4.2 seeks to elucidate the minimal percentage of women representation by categories of high political positions in the Kingdom and the demonstrated data affirms or triangulates the assertions made by the traditional leader interviewed in the first phase of the study with regards to the prevalence of this belief. This illustration means provisions of the national constitution (section 28) seeking to protect and advocate for women empowerment also failed to change the people's perceptions.

Table 4.2: Perceptions about Women

Period	No. of Women in Political Leadership Positions					Total
	MPs	CHs	Chiefdom Reps (<i>Bucopho</i>)	Chiefs	PM	
Office Term						
<i>Prior Constitution</i>	13	9	27	7	0	56
1998-2003	4	2	13	3	0	22
2003-2008	9	7	14	4	0	34
<i>Post Constitution</i>	15	20	31	7	0	73
2008-2013	13	11	17	5	0	46
2013-2018	2	9	14	2	0	27

To further analyse the perception of women in the KOS, Table 4.2 shows the last column reflecting totals (in italics) of the percentages of the 5 categories of leadership. The overall total of percentages for the 5 categories and for period prior to adoption of

constitution is 56, while overall total for the 5 categories for the period post the adoption of the NC is 73. This depicts some slight increase in the women in the selected leadership positions. However, the notable significant increase was only in the category of constituency heads, from overall total of 9% to overall total of 20%, for the periods prior and post to constitution respectively. The categories of MPs and Bucopho have shown a very insignificant overall increase while the categories of Chiefs and Prime Ministers show a dismal zero overall increase. This does not only show a symmetrical trend of the two periods but a clear indication that the general belief and perception by the majority about women in the KOS is persistently marginalising.

Another notable but interesting information from findings of a follow-up survey with the RDF development officers give a picture of women taking the lead in the labour work of the projects (workaholics) which depicts some potential administrative leadership considering that contemporary leadership supports horizontal as opposed to vertical leadership style. The Projects Officer under the Micro Projects – World Bank funded programme revealed that one of the prerequisites of the programme was a contribution payment of 20 per cent of the project's total cost by membership, which could be cash or in kind. He asserted that in 70 per cent of the projects that have been successfully finished, the membership preferred to contribute labour (in-kind) which he alleged 70 per cent as being constituted by women and 30 per cent men. He continued to concede that men would be found to outnumber women in an exact reciprocal fashion in projects relating to dip tanks and fencing of grazing lands, something he attributed to their traditional passion and obsession with livestock.

On another note, the vast experienced development practitioner lamented the existence of the culture of long mourning period for women which he observed in some communities. He stated that this culture has not only marginalised women in terms of achieving self-sustenance from the IGPs but also deprived them of their envied contribution in-kind (labour input) yet such is usually used as a major determinant for membership eligibility and subsequently for being part of beneficiaries.

To triangulate the latter findings, an in-depth interview conducted with one traditional leader who presides in the higher court of appeal for traditional courts produced findings that concurred with those of the Micro Projects–World Bank survey, where the participant agreed that according to Swazi traditional culture and custom, a woman is restrained from public activity and participation (including such relating to SED) pending her mourning period for her husband, which normally ranges between 12 and 24 months. However, under the same experience of losing a partner, men are subjected to a lesser period of mourning (between 1 and 3 months), something the presiding officer attributed to the existing traditional ethics which are liberal to men when it comes to interacting with people stringent to women. He exemplified by the belief that a fully-conformed to Swazi ethics woman is expected to stay in-house as a house wife and only move out if there is a dire need to do so. In the context of the longer mourning period, the wife is said to be subjected to such as some form of measures to keep her away from men who might want to propose and solicit a new love relationship seeing that she has lost the husband, yet cultural ethics prohibit that. Another version given by the traditional leader for the restriction from socio-economic activity is that death means the

body returns to the form of soil as per God's creation and so going out to work is identified with going out to till the very soil which the late husband or wife has become, something considered as a taboo.

On the other hand, men are only restricted for a maximum period of 3 months because it is being argued that culture generally permits them to be out there interacting with people due to the nature of their pre-destined socio-economic errands. The traditional judicial officer ended by noting that section 28 of the 2005 NC, which sought to eliminate discriminatory elements and further protect women from such, has done little to achieve its mandate as most communities especially in the rural areas, still persist with this unintentional marginalising practice.

This assertion was verified through information elicited from the House of Parliament Archives Department, where evidence of noted marginalisation on one woman nominee for the MP candidacy at the Timphisini Constituency in the Hhohho region was obtained. The aspiring woman politician was in her mourning attire during the nominations period, having recently lost her husband. For being in such condition, traditional culture inhibited her to participate in the 2008 elections. The Elections Report of 2008 reflected her name under disqualified candidates. Her apparent appeals fell on deaf ears as the relevant traditional leaders responsible for hearing such matters were adamant about her participation in the elections. Notably, she was the strongest hopeful to win the elections for her constituency as she was popular and favoured by many voters.

In order to cement the survey of cultural influence on women and perhaps fill gaps of inadequate coverage, the Researcher opted for the observation methodology and noted that more women are now able to attain land title rights on SNL, something that was only reserved for men, thanks to section 19 of the NC of 2005. Even though this proclamation of the constitution has not culminated into an Act of Parliament, women have been allowed to own land and have been able build themselves homes that have changed the face of SED in the rural communities using this constitutional right.

4.2.8 Girl-Child Marginalised in education and SED opportunities

Highlights have already been made in the literature review of the study with regards to commendable efforts and strides made by UNICEF in terms of initiatives and programmes put in place with the aim of supporting and promoting the social and education life of the girl-child. However, findings from the quantitative survey show that of the estimated 90 per cent literacy rate in the country, males' still remain slightly higher than that of the females. According to the Swaziland Business Year Book (SBYB) 2017, an annual report sourced from the Ministry of Commerce, Industry and Trade (MOCIT), males able to read and write are at 75.7 per cent, while females are at 75.2 per cent. The report also concedes that the country's education system, partially assisted by European Union (EU) has introduced free primary education (FPE), a programme aimed at reducing the level of illiteracy, something which contributes significantly to SED. The NDS 2016/2017 report proved that this programme had an impact as the girls/boys education enrolment subsequently stood at 50:50 from a previous 47:53 in 2011.

Notably, these findings are consistent with the first phase of the study. The in-depth interviews with the traditional leaders provided answers to the affirmative concerning the traditional norm of having boys exposed to education ahead of girls. One traditional leader who is the Chief's emissary in the Ngculwini chiefdom under the Manzini region, attributed this to the Swazi traditional notion that 'a woman's place is in the kitchen', and she necessarily did not need education. However, he agreed that such a belief is slowly being subdued by socio-economic demands which dictate the need for women to be in some employment. Such demands are said to have been largely necessitated by the gap caused by the resurgent social challenge of single-parent status and lack of employment or meagre earnings by the partner.

An in-depth interview with the traditional leader from Ejubukweni chiefdom in the Hhohho region revealed that the girl-child's right of access to education being undermined by this traditional norm is indisputably unfavourable for her future SED. However, he highlighted that according to the Swazi cultural norms, marrying an underage girl was acceptable. He mentioned that the Swazi custom considered parents-arranged marriage (*kwendzisa*) for their daughter as not some form of abuse or violation of her right. He asserted that girl's family stood to benefit from the 'cattle wealthy' groom, as the cattle used to pay dowry (*lobola*) was regarded as valuable enough to enhance or sustain their socio-economic conditions in terms of the beef and dairy products derived. When being interviewed further, the traditional leader who is also a leader of the Inyatsi regiment enlightened that the traditional belief about cattle being a symbol for wealth is based on the notion that they serve as valuable assets for purposes

of *lobola*, subsistence and commercial.. On the other hand, oxen are said to be useful for ploughing, as they are comparatively cheaper than tractors. This enhances the farming kind of SED as it becomes affordable due to less costs of using cattle instead of tractor.

The traditional agreed that the 'benefits' associated with embracing this practice indeed went a long way in satisfying the needs of both the parents and the girl-child. He conceded that due to the continuing effects of drought, the *lobola* cattle envisaged for dairy food and beef hardly survive and the young girl and her new family is left more vulnerable to hunger and malnutrition because finding a rewarding job becomes difficult for a school drop-out like her. This situation is said to be exacerbated if the husband, who is usually much older, is also uneducated and unemployed, as under such circumstances the couple is usually clouded with naivety on issues of family planning. This results in a situation where the couple tends to have more children than they could afford to maintain which essentially means abject poverty and more malnutrition on them. This is supported by United Nations Women (UN Women) 2017, who asserted that for every one additional year of education for women of reproductive age, child mortality decreases by 9.5 per cent.

Clearly, this is a case of impeded SED on the girl-child in the KOS as her success and improvement on same, will always be limited by her little education resource. On the other hand, her colleagues of the opposite sex stand a chance of an even better rewarding formal employ and as such relative opportunities are determined by better education. UN

Women (2017) also alluded to this fact by relating that increasing women and girls education contributes to higher economic growth.

A survey conducted with Women and Law (WNL) and Coordinating Association for Non-governmental Organisations (CANGO) provided testament that this traditional belief could continue to have some significantly undesirable influence on socio-economic aspirations of the girl-child in the KOS. CANGO made an example of the impending Sexual Offences and Domestic Violence Bill which was being deliberated and debated in parliament for the past 15 years now (3 parliament terms). The derailment of the bill is alleged to be perpetuated by the inclusion of clauses 4, 10, 42 and 47 which are thought by the legislators as having been crafted to seriously undermine Swazi traditions, something which they are not willing to give in to.

To clarify their stand-point, one legislator who is a Member of Parliament in the Manzini region, mentioned that these four clauses are reportedly dealing with incest, unlawful stalking, abduction and flashing offences respectively. He further revealed that their strong will to reject all these clauses and ask for a redrafting is justified by the fact that incest could mean cohabiting with a sister to your wife, something which is traditionally acceptable, while what is deemed to be unlawful stalking by the crafters of the Bill could be tantamount to persistently proposing for love on a girl or woman, which is also something traditionally legal to do. The other clauses, which are abduction and flashing are also said to be a traditional norm in that abduction could be the process of prolonged courting to a girl or woman to ensure a proper choice for a wife is made,

while flashing was being considered socially unacceptable when it comes to people wearing revealing 'ordinary' clothes with prostitution intents. The contention on the latter is that the bill does not come out clear on the wearing of revealing 'traditional regalia' on special cultural events, which according to them should be clearly prescribed as an exception as it was considered culturally and socially acceptable in the KOS.

In summary, WNL and CANGO are of the view that the Parliamentarians' stand-point was bias to culture and lacked insightful consideration of the potential adverse SED influence carried by the failure of this women-empowering bill. Their argument is that all the clauses in the centre of contention are intended to out rightly do away with the cases of sexual abuse and harassment the girl-child and women in the Kingdom are subjected to, under the disguise of cultural traditions and norms. They view such a continuing culture as detrimental to girls and women SED because it exposes them to early pregnancies and curtailed education aspirations, something that is depriving the country of some capable minds to contribute effectively in finding solutions to its socio-economic ills. Contrary to what the two NGOs argued, according to submissions made by one of the most reputable and widely consulted traditional leaders based in Lobamba in the Hhohho region, the Kingdom cannot afford to give in to Parliament Bills that are highly influenced by foreign cultures.

Lamenting on the continuous failure to adopt the Bill by the legislators, CANGO further argued that it is such cultural beliefs that make gender equality rights for women to be impeded, something that keeps women subdued due to perpetuated promotion of socio-

economic inequality between men and women in the Kingdom. They allegedly based their argument on that the girls and young women are susceptible to sexual abuse which also exposes them to challenges that are socially and economically counter-productive such as HIV AIDS. Valuable human resource is lost through death as a result of health challenges such as HIV AIDS, while more government resources have to be channelled to the Ministry of Health to counter the scourge of same. This diminishes the budget allocated for SED projects in the constituencies.

4.2.9 People Living with Disabilities (PLWD)

In one of the endeavours to counter the seemingly perennial discrimination prevailing against PLWD, Federation of People Living with Disability in Swaziland (FODSWA) went to the extent of successfully lobbying for change of identification for their societal group. Being formed with a specific mandate to oversee, represent and empower affiliated and non-affiliated members in year 1992, FODSWA initially had its members identified as disabled people or/and as handicapped people prior to year 1992. According to the president of the federation, the call for such change was necessitated by the apparent offensive language exhibited by the public majority. Lamenting on this deplorable type of behaviour, the president noted that the usage of the discriminatory language was closely linked to the naturally strong traditional language of the indigenous Swazi. He exemplified that the identification of the physically impaired person as *Sishosha* (crawling person) was found to be marginalising if not offensive. He also made an example of the word *Sihhulu*, which is used to refer to a person who has hearing problems, yet in the Swazi context, it was mostly used to refer to a person

considered an unsound 'thing' when being rebuked or reprimanded for being naughty. Distinctly, such language does sound too strong and intentionally offensive and so change of identification was aimed at creating awareness that while being disable cannot be disputed, but the manner in which it is being perceived should not necessarily create the impression of inability. He continued to mention that while United Nations adopted the expression 'persons with', FODSWA chose the 'living with' kind of identity, an expression hoped to eliminate the marginalising 'disabled persons' expression.

Findings of the in-depth interviews with the traditional leaders concurred with the subsequent survey in relation to the existence of the cultural belief about their birth being considered a taboo. Clearly, the change in the identification name was motivated by the strong will to change the society's mind-set on that 'disability is inability'. Such awareness campaign was believed to be the primary catalyst for the undesirable discrimination, which the president asserted was prevalent in the rural areas. One traditional leader from Mafutseni constituency in the Manzini region, when further quizzed about the existence of this cultural belief shared that it was a normal practice for Swazis to hide away a member of their family who lives with disability when an outsider suddenly pays a visit in the rural homesteads. He mentioned that the victim would be hidden away for as long as the visitor has not departed, which may be tantamount to some form of social abduction or social rejection. According to the traditional leader, hiding the disable persons was an indication that Swazis had adopted a norm and belief that being born disable was a taboo and so such a person was thought to be some sort of an 'embarrassing' figure in the face of strangers in that particular Swazi homestead.

Such an act meant these people were deprived of education opportunities and subsequent empowerment in self-employment as disability is not necessarily inability. Socio-economic development resources intended for such was clearly underutilised.

The establishment of the St Joseph's Roman Catholic Mission in Mzimphofu in 1914 by Father Francis Meyer was primarily for objectives of evangelism and education, but Father Angelo Ciccone who succeeded the late Father Meyers had an expanded vision that also incorporated rehabilitation and social integration of PLWD. Findings of the survey conducted at the Mission revealed that the latter man of the cloth's vision was aimed at paying tribute to the former who himself was living with disability. The Principal of the mission's vocational centre related that when the new vision of making the Mission a home for PLWD got the endorsement and blessing of King Sobhuza II (the head of state then) in 1974, many families staying with such children came in numbers to bring their own as soon as it was fully operational. Earlier in-depth interview with the incumbent Chief of the area where this Christian Mission is located had concurred with the findings of the second phase survey. The Chief related that many of the families concerned got opportunity to use this facility as a place to further 'hide' or 'dump' their own. Even though that still portrayed a wrong attitude about them, it nevertheless did not come in the way of their ultimate objective, socio-economic development.

The second phase of the survey also provided information that due to the continued existence of this challenge, coupled with the non-accommodativeness of the country's

system of education, the Mission successfully opened a vocational wing called Ekululameni (loosely translated to a place of recovery) for developing the marginalised inhabitants of the Mission with socio-economic skills. Ekululameni Skills Development and Training Centre (ESDTC) became a gateway for the marginalised kids who had either finished high school with no suitable tertiary to pursue their formal education or could not finish school due to non-availability of learning aids (especially the blind). The Principal of the vocational associated the non-provision of supportive facilities by government to the existing belief that disable people are incapable and therefore any form of assistance to them was considered a waste of resources. The ESDTC head further mentioned that this kind of marginalisation still lives on to date as numerous requests by his office for optimum government support are followed by endless empty promises, especially with the Ministry responsible for operationalizing SED.

However, persistent awareness campaigns by NGOs advocating for full implementation of the new constitution dictates (section 30) regarding the rights of the disable, raised hopes that the pending Parliament Bill of 2014, which seeks to promote educational, employment and entrepreneurship support for (PLWD) will ultimately be adopted. Findings of the survey from the Mission School further revealed that about 70 per cent of the children living with disabilities and staying at the vocational ended up being its burden as their parents found a good place to 'hide' them away from society, as also alluded to by findings of the qualitative study. The office of the vocational Principal attributed non-payment of tuition fees of E700 per year by most parents to marginalisation than lack of funds because they would normally give an excuse to the

effect that they have used up all their money to pay for 'school-going children' back at home, which indirectly meant the disable children were not considered or less considered when it came to their education needs. The Principal found such a response discriminatory to the disable children because it was normally uttered in their presence. He supported that by insisting that the children back at home were not necessarily better than them because disability is not necessarily inability and that both the latter and the former stand to benefit the same rewards in terms of the ultimate SED prospects.

The survey provided evidence that nevertheless, the PLWD skills development initiative went a long way in bridging the marginalisation consequences in the outside social environment because it was able to provide them with capital base to buy material, working tools and working place within the mission to start their individual entrepreneurships, courtesy of the German Embassy. The public response towards supporting their products was viewed as very positive as people came in their numbers to buy services such as optical, carpentry, welding, shoe repairing, sewing, building, tailoring and bead work as these were an exhibition of the relevant skills acquired in the training centre. According to the ESDTC Principal, this helped in changing the mind-set of society that disability is inability and this was evident when one constituency from the Hhohho region gave a fencing tender to one female trainee living with visual impairment, yet she was previously mocked and doubted for her disability by people from the same constituency.

However, the survey noted that this milestone social integration was dealt a big blow after the German Embassy stopped sponsoring the entrepreneurship initiative of ESDTC. This is said to have retrogressed the work of the rehabilitation. Consequent to that about 450 trainees have been left stranded with no capital assistance to start their own businesses for self-sustenance. Instead of embracing them and help them find individual sponsors, society which mostly consist of parents, guardians or relatives ask ESDTC to extend the two-year training to three years for their sons and daughters, which are apparent signals of social rejection. Lastly, it was noted from the survey that currently, ESDTC is surviving by income generated by the Optical Centre, the most successful income generating unit of ESDTC, and by the Ministry of Education and Training (MOET) subvention which pays salaries for the skilled labour only.

According to FODSWA president, a similar subsequent study is hoped to come up with variably different results, due to the influence of the recently ratified United Nations (UN) Convention of 2012 through the Disability Act of 2013 that is perhaps endowed with domestication challenges. FODSWA president further alluded to the fact that while government's efforts to mitigate other challenges such as accessibility was something to be applauded, optimisation of this Act seeking to protect and support PLWD is yet to be witnessed on issues that are cultural in nature. To synthesize the assertion by FODSWA president, ESDTC concurred by providing evidence of the 450 people living with disability (PLWD) left stranded after the German Embassy's assistance ceased some 10 years ago. These are people who could manage to feed about 3150 family members, based on the average 7 members per family statistically proven by the MOEPD. The two

heads of the PLWD labelled government's services as partial and marginalised towards them. Figure 4.7 below illustrates the potential extent of the loss incurred through the loss of the German Embassy and subsequent failure by government to save the situation faced by the PLWD.

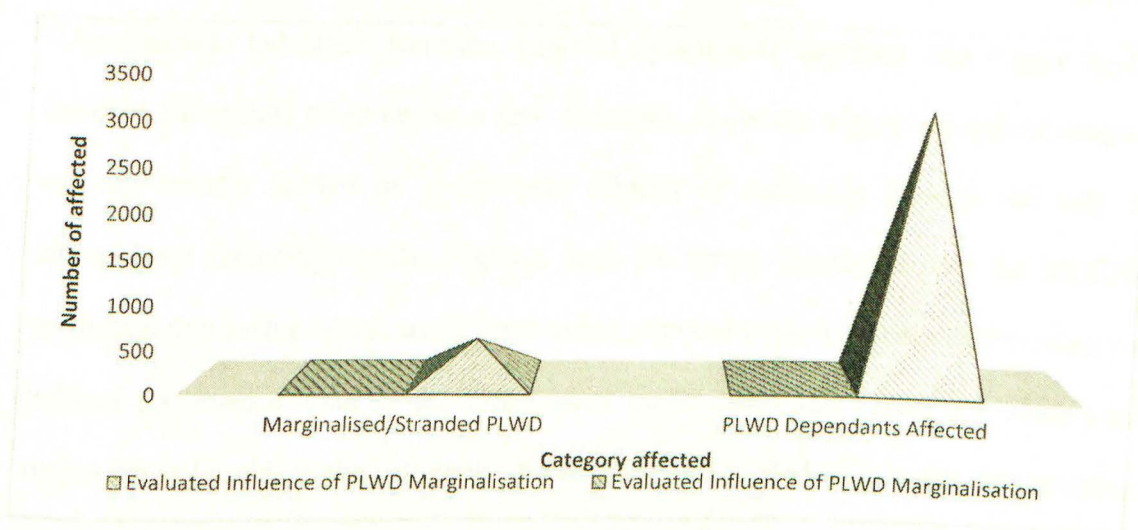


Figure 4.7: influence on SED due to marginalisation of PLWD at ESDTC

Under figure 4.7, the bar line marked 'marginalised/stranded PLWD' shows the number (450) of PLWD affected by the marginalisation (being left unattended after losing the assistance from Germany) that took place at ESDTC and also how much influence that had on them in terms of earning a living. The bar line marked 'PLWD Dependants Affected' demonstrates the possible repercussions, which is the total number (3150) of family members of the PLWD who could be left vulnerable socially and economically owing to the same discriminatory behaviour experienced at ESDTC. This is a clear indication of the influence of culture being detrimental on SED of the PLWD and their families.

4.2.10 Cultural Governance

4.2.10 Culturally Influenced Service Delivery on Macro Projects

Service delivery on macro projects includes infrastructural development involving capital projects such as roads, railway lines, higher-institution education facilities (Universities), industrial factories, national agricultural facilities and bigger health facilities (hospitals) to name but a few. Normally, these are highly capitalised projects and are usually funded by government directly or indirectly through the help of international financing agents. Findings from the survey conducted with the MOEPD confirmed that such projects are to some extent exposed to the influence of the country's cultural governance. One of the interviewed traditional leaders from the Shiselweni region attributed this to the nationally shared values associated with loyalty and absolute respect to the Monarch authority, as projects of this magnitude are normally 'pushed' by HMK in his seat of absolute power, but for the interest of the people. Lack of explicit official reports confirming this attribution drove the study into the observation methodology option, which formed part of the proposed working plan to ensure gaps created by inadequate findings from interviews and questionnaires are bridged.

His Majesty the King (HMK) is said to be passionate about infrastructure development and always take a leading role in decisions associated with it. Government has found itself under pressure to rally behind him even during periods of unfavourable fiscal conditions, something that has been otherwise appreciated and not regretted in the long-term. A typical example of such projects is the Five Star Hotel and International

Convention Centre (FSHICC), Sikhuphe International Airport, Science and Biotechnology Park (SBTP) and the Sikhuphe-Manzini Highway to name but a few. Others are the upcoming Swazi Rail Link and the Phuzamoya Oil Refinery and Fuel projects. According to the MOEPD, the FSHICC, which is currently in progress, has created short-term jobs for over 5000 people in the construction industry plus envisaged permanent jobs of about 2000 people. The major focus of this observation survey was only on the larger magnitude and high political-staked infrastructural projects like the ones already mentioned.

According to findings from further in-depth interviews with community/traditional leaders across the chiefdoms, this cultural and unique practice actually form the core of all the shared national values, making it an epitome of the Kingdom's success both socially and economically. About 85% of the Kingdom's CHs agreed that this is one culture that has weathered long spells of dissenting political views of the minority, who hold the belief of misaligned priorities in terms of the country's development.

To augment the observation part of the study, one of the legislators was engaged in a relevant discussion, in his capacity as Minister for Tourism and Environment. He shared that this kind of socio-cultural understanding between HMK and the majority of his people has triggered admiration from many high ranking delegates from other African countries, delightful in seeing new infrastructural development every time they come on official visits to this small economy country. He continued by noting the state of being a single-ethnic group Kingdom as an additional factor of the influence, something that

makes the development aspirations of the Monarch authority easy to achieve. The Member of Parliament from Mafutseni constituency also noted that if the Kingdom was a nation consisting of different ethnic formations, it perhaps would not have sustained the unified cultural values that have created quite a competitive socio-economic advantage by standards of both its geographical and economy size.

4.2.11 Culturally Influenced Service Delivery on Micro Projects

Findings of the survey from Micro-Project development initiative, a government's entity mandated to expedite service delivery to the people in the communities, showed that the success of projects of micro nature is also largely dependent to cultural governance as their implementation relies on consent of traditional/community leaders (Chiefs).

Micro-Project is primarily mandated to ensure that social development such as water supply, electricity supply, dams, clinics and classrooms to name but a few, are proficiently and efficiently carried out on behalf of government. According to the government entity's annual reports, some of these development projects get hampered if the mandatory Chief's consent has not been acquired, which is usually owed to disputes that are cultural in nature. These are predominated by chieftaincy, chiefdom boundaries and land ownership disputes. The associated impediments are said to include but not limited to the unilateralism practised by some of the traditional leaders in allocating land for settlement to new subjects, where they are said to sometimes disregard developmental necessities on the ground. Allowing construction of structures under

electricity cables or in storm/flood-risky land is one of the examples provided by the Development Initiative's 2016/2017 report.

While the consenters (Chiefs) are said to be exercising their inferred cultural power, the set procedures of SED are overshadowed, causing programmes like electrification and disaster continuum to fail. This has been noted by the project officers as part of the reason why the Kingdom's access to electricity has been at 75% since 2014 as Swaziland Electricity Company (government power providing company) is legally obligated to observe all precautionary measures and standards before erecting any facilities for electricity supply. Findings from National Disaster Management Agency (NDMA), which is the disaster continuum organisation, are consistent with SEC's as they revealed challenges of negotiating with the traditional leaders behind such developmental hiccups. NDMA's mandate to prevent, prepare, mitigate, respond and recover from the imminent socio-economic life-threatening natural catastrophes resultantly gets obstructed. The findings noted that carrying the mandate, as empowered by the Disaster Management Act of 2006 to control and monitor disasters such as fires, drought, storms and floods to name but a few, might be its obligation, but controlling and monitoring land settlements is the traditional leaders'. This is said to be exacerbated by the bureaucratic cultural and traditional structures of finding redress on such issues.

To augment the two-phased study, an in-depth interview with one constituency head from the Manzini region was conducted and it provided more pragmatic responses with regards to the influence of Chiefs on SED taking place in communities under their

territories. The traditional leader concerned is reportedly having refused to consent two major projects sponsored by the German Embassy to the tune of E0.5 million and the other one for an undisclosed amount. The international financiers had agreed to build a demographically sensitive sports symposium and a six-storey sugar diabetes facility. These projects ended up being unsuccessful due to failure to get the Chief's consent. The latter's reason for refusal is that constituencies and communities are by cultural and traditional structures under the chieftom's authority, not vice-versa. When further quizzed, he conceded that while his (Chief's) argument is culturally true, according to the government structure for socio-economic service delivery, his demand was unprocedural and out of order. However, the constituency head concluded that due to the superiority and reverence paid to traditional leaders, he unsuccessfully dealt with the issue. Chiefs are regarded as a representation of HMK and as such are only subordinated to none other than him. This is a scenario depicting susceptibility of traditional power to abuse for personal gain.

For purposes of triangulation and consolidation of the study, a further survey conducted with Micro-Project – World Bank, a sub project for Micro-Project development initiative revealed consistent findings with those drawn from the first phase of the study. A report for the 2016 financial year contained a similar case of a SED project that has been derailed by chieftaincy and chieftoms' boundary dispute at Siphofaneni in the Lubombo region. A multi-purpose market which the development initiative built through financial assistance from World Bank was halted when it was just at the foundation level because its territorial location was allegedly being contested by three chiefs, who all

claimed it was under their jurisdiction or chieftdom. Tireless efforts by the government entity's officers to find redress proved futile as disputes and conflicts of this nature are said to be resolved through traditional structures only.

The report continues to reveal that when the project was eventually allowed to continue and finally completed after a resolve by the relevant authorities, it regrettably became a white elephant to date because the targeted beneficiaries collectively refused to recognise the Chief allegedly favoured by the verdict. Participants and respondents of both phases of the study agreed that cultural-linked disputes such as this one have a high tendency of being prolonged if not perennial in the Kingdom as a whole. The reported cost of the still unproductive project was E571, 000.00 with a total of about 100 women that stood to benefit one stall each for selling their wares. With the family statistics averaging 7 members each, as per 2015/2016 report from the Central Statistics Office (CSO) the project could enhance economic lives of about 700 people.

4.2.12 Ancestral Culture Mitigating Vulnerability of Orphaned Children

Findings of the in-depth interviews from the community leaders revealed that part of the endeavours to improve socio-economic conditions of orphaned children have included GOS setting aside financial resources, with the assistance of the Global Fund to build them suitable halls as national care points (NCPs), popularly known as Gogo Centres (GCs) in all the chieftdoms around the country. According to the National Emergency Response Care against HIV AIDS (NERCHA), a government entity mandated to carry out this socio-economic project, this initiative managed to build 360 NCPs or GCs that

cost about E80 million. The name Gogo Centre is linked to the name given to a Swazi traditional house customarily built in every Swazi homestead for ancestral ritual purposes. The main concept of the initiative is said to be associated with the belief that customs and traditions of the Swazis consider such a house as a place of shelter or safety, protection and food provision for every member of the family. These are things considered as basic amenities superstitiously believed to be provided by ancestors.

The constituency head from Ezulwini chiefdom explained that the idea of the GCs was promulgated by the resurgence of the HIV AIDS scourge that ended lives of many family heads and bread winners, living many homesteads being headed by orphaned children. True to the belief and intended purpose, the UNICEF Report of 2015 revealed that the centres are being used to facilitate welfare support such as feeding, clothing and other social services for about 40, 000 orphaned and vulnerable children (OVCs) across the Kingdom. This great cultural influence saw the less-privileged children afforded better living conditions. The programme is said to have reasonably bridged the social-welfare gap that naturally kept the OVCs away from school due to hunger, lack of clothing and sometimes being without shelter.

In summary, this is an initiative that was highly influenced by the traditional belief that there should be nothing like OVC. The Gogo Centres represent the affected children's ancestral place of abode, which under extreme circumstances is being constituted by extended-family place of abode. The Ezulwini constituency head and the previously interviewed qualitative data participants also agreed to the ancient-old culture having

been successfully resuscitated, and having satisfactorily mitigated the socio-economic challenges previously encountered by OVCs in the Kingdom.

To consolidate this socio-cultural information, a survey was conducted with Khulisumntswana, a cultural NGO that looks into the proper up-bringing of the less-privileged children. The elicited findings indicated that the NGO shared the same sentiments with regards to the GCs culture and further mentioned that the Kingdom's state of being a single-ethnic group nation has made its practice easier because of the inevitable interrelatedness of the citizens. However, due to the magnitude of the HIV pandemic, aggravated by the drought effects and lack of unemployment, UNICEF Report of 2015 noted that the number of OVCs in the Kingdom has skyrocketed from 66, 000 in 2013 to a 100, 000 in 2015, signalling the room for more supportive input needed to optimise the GCs cultural-inclined idea.

4.2.13 Culturally Influenced Recreational and Sporting Initiatives

The Organising Committee for the Ngwenyama Cultural Dance Cup, a cultural tournament fully patronised by HMK to promote cultural activities, asserted that they have achieved enormous public support and team participation in various cultural sporting activities. Findings of the survey revealed that the involvement of the Monarch in the Ngwenyama Cup created enthusiasm in participation and competitiveness, where more than 80 cultural teams with over 1, 000 members exhibit zeal to surpass the preliminaries and eliminations stages in order to have the much envied opportunity to be crowned as champions by the adored hands of HMK. The findings of the survey reveal

that year 2015 recorded 81 teams with 1, 040 participants, while year 2016 had 84 teams with 1, 152 participants. The E3 million sponsored cultural tournament has as a result been able to bridge the social gap that is usually filled by indulgence into inappropriate recreation like drugs and alcohol consumption, all of which are substances that are known as a big impediment for current and future SED. Gartner (2008) provided evidence supporting this assertion, where he mentioned that planned initiatives involving sport, leisure, and cultural activities can empower youth that is socially and economically excluded. He highlighted that such measures equip them with relevant social skills and offer them an alternative to violent or criminal behaviour. The KOS, being a country well embracive of cultural values and norms identified this cultural dance tournament something to keep the people happy and busy, which should ultimately help to improve their focus and participation in SED of their own, and that of the communities and country at large.

According to the tournament's Trustees member, the cultural tournament has not only contributed in reducing government resources normally used to address destitution and poverty cases created by indulgence in toxic substances, but also in improving the health condition of the participants. Further to that, participants in the cultural tournament also create better opportunities of being professional football players or being employed in the cultural industry (which has included security forces in the context of the Kingdom).

Similar studies will perhaps be in a better position to come up with statistical results of this futuristic recreation initiative as it is relatively new (3 years) in terms of having enumerable evidence relating to the envisaged latter mentioned socio-economic benefits.

4.2.14 Cultural Influence on Investments

Findings under this theme provide a synthesis of those noted under cultural governance. They were put to test through the quantitative study conducted with Swaziland Investment Promotion Authority (SIPA), a government organisation mandated with wooing or marketing the country for foreign direct investment (FDI) with the aim to enhance the socio-economic status of the country. The survey shows that while the government organisation encounters challenges such as small domestic market owing to the size of the country and also some strong competition from neighbouring countries in the SADC region, these are said to be manageable because of the negotiability of flexible terms. In contrast to that, the governance and sovereignty of the Kingdom is said to create non-negotiable investment terms, which according to the findings of the SIPA survey has been largely attributed to the perception of the potential investors with regards to the cultural way or system of governing the Kingdom.

In short, the apparent disparity emanates from the belief in socio-political priorities by such investors against socio-cultural priorities by the KOS. Derailment of such investments is considered to be associated with disintegrated beliefs and values which ultimately have tended to have an adverse effect on the improvement of the standard of living for the people. This could be in a form of job creation, pay as you earn (PAYE)

income tax, corporate tax, value added tax (VAT) and export earnings. While export earnings help in the growth of the gross domestic product (GDP), which is currently sitting at E47.54 Billion (which is equivalent to \$3.657 Billion with current rate of exchange averaging 13.000), the aspect of tax payment means the country is enabled to obtain funds needed to render essential services to the people that include but not limited to education, health, security and infrastructure.

It was also mentioned that SIPA's mandate is limited to only facilitating investment promotion by disseminating the necessary coordinative information between the investor and the GOS, whereupon, the investment terms are the unilateral duty and discretion of the latter only. These findings are consistent with those provided under the literature review chapter, where it was reported and confirmed that the benchmarks put forward as conditions for restoring AGOA could not be easily met owing to the GOS belief in socio-cultural governance, which was indeed something beyond SIPA's mandate or control. The resultant job losses meant SED in the Kingdom is adversely impacted or influenced as more families found themselves in a state of poverty, ill-health, illiteracy and crime.

According to the SIPA 2017 report, the KOS has been recognised in 3 categories of the 'attractive areas of global competitiveness'. Firstly, Swaziland is ranked 11 out of 52 in Literacy Index of Africa 2014, secondly, the Kingdom is ranked number 50 out 140 for quality of roads in the Global Competitiveness 2015/16 and thirdly, the Kingdom being ranked 50 out of 189 in Ease in Trading Across Borders. The state of affairs where

investment is impeded by the Kingdom's culture factor therefore regrettably results in the 3 'attractive areas of global competitiveness of the Kingdom' being compromised due to lack of their full optimisation.

Even the inception of the Investor Road Map Unit (IRMU) within the operations of the government organisation, which was aimed at spearheading the Kingdom's transformation in the ease of doing business and global competitiveness, has not succeeded as yet to address this socio-economic-threatening disparity. The IRMU report of 2017 indicates that the Kingdom is ranked 111 out of 190 countries, which depicts the existence of major impediments that contribute to the large magnitude of the gap for improvement from the number 111 rank position to a potentially closer to the recognised top 10 rankings.

4.2.15 Tourism as Influenced by Culture

4.2.15.1 Cultural Heritage

Findings on the survey conducted at Swaziland Tourism Authority (STA), a government organisation mandated to market and promote tourism in the Kingdom, show that this government entity has programmes in place that seek to promote cultural activities in the Kingdom. These include enabling rural communities to develop tourist attractions on SNL (community tourism) and also marketing the well supported and colourful national events that draw enormous local and international attention/attendance. An updated STA report for 2017 on the organisation's special tourism survey reveal that more than 98 per

cent of the respondents said they would recommend Swaziland as a desirable destination particularly for her unique culture, natural beauty and hospitable people.

Statistics sourced from the annual reports prove the survey right through the culture of Umhlanga Reed Dance, where the inbound visitors' number show a sharp ascending trend during the period of this cultural practice. As already highlighted in previous chapters, Umhlanga is a cultural and national ceremony where young girls annually come in big numbers from all over the Kingdom and neighbouring RSA to pay allegiance to the Monarch and showcase their traditional dancing talent. Cultural ethics of this traditional gathering prohibit attendance of those girls who have fallen pregnant resulting in having a baby prematurely (before marriage). Their short and revealing traditional attire, *indlamu* and *umjijimba* are designed this way to allow them to pride and delight themselves in their 'un-tampered with' bodies. One of the traditional leaders from the Manzini region agreed that this is one of the ancient old Swazi cultures which aimed at promoting good morals on the Swazi girl child. This specifically included keeping their virginity and showing respect to the elderly by adhering to their orders and counsel until they are matured enough to get married.

Findings from the survey pursued with Khulisumntfwana, a cultural NGO that was established to help in good upbringing of the girl-child indicate that this cultural practice is symmetrical to global health campaigns against the HIV AIDS pandemic, which prioritise sexual abstinence to unmarried girls. According to the NGO's *Umliba Loya Embili* Annual Progress Report for 2016/17, in the height of the prevalent HIV AIDS

pandemic, which is reported at 40 per cent of the population by UNICEF's report of 2015, ensuring protection of the health life of adolescents is fundamental for their futuristic socio-economic empowerment. *Umliba Loya Embili* (Future Generation) is a project that paid special attention to the girl-child and young women because of their vulnerability given the Swazi traditional environment that generally perceived boy-child more important. The results of the project as contained in the report substantiated this objective by revealing that most girls drop out of school due to pregnancy (early sex) and lack of school fees. Khulisumntfwana also agreed with the Reed Dance culture being aimed at countering the effects of SED factors such as curtailed education aspirations and impeded future economic enhancement.

Given these findings, it essentially infers that the Reed Dance culture has had an influence on SED in terms of cultural tourism, where tourists have responded tremendously to commercials mainly by STA, aimed at marketing the Kingdom beyond the borders. Statistics of inbound tourists between 25 and 31 August, which is the period during which Umhlanga Reed Dance takes place, attest to this as they reflect consistently high numbers attending the cultural event year after year. Figure 4.8 below shows an analysis of inbound visitors from the RSA (country where most tourists come from) during this period.

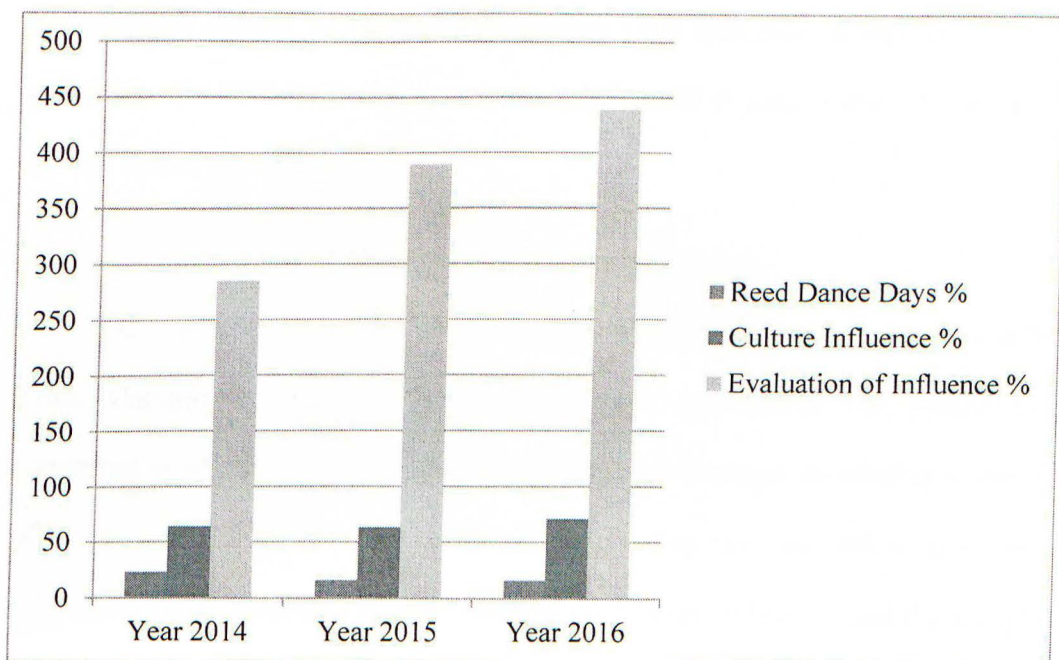


Figure 4.8: 3 Years Analysis of Tourists from RSA for Cultural Reed Dance during the month of August

Figure 4.8 primarily sought to demonstrate the consistently highest number of tourists during the Reed Dance days in the month of August. It also showed consistency (insignificant variance) in same for the recent past 3 years. Furthermore Figure 4.8 attempted to give an even explicit analysis, where the Reed Dance event takes place for an overall $1/3^{\text{rd}}$ (18%) number of days (blue bar line) of the concerned month (August) for the 3 years, while the number of tourists during the same number of days constitute an overall $2/3^{\text{rd}}$ (66%) (red bar line) of the total inbound tourists for the entire month in question.

To correctly evaluate the influence of this cultural event, the two afore-stated elements ($1/3^{\text{rd}}$ number of days and $2/3^{\text{rd}}$ number of tourists) were proportionated, which depicted

an enormous overall 371 per cent (green bar line) influence of the culture. This is an indication that SED in the tourism sense is enhanced as jobs in the cultural industry are created or/and sustained.

4.2.15.2 Preservation of Cultural and Natural Heritage

The SED Initiative identified as appropriate under this theme is Swaziland National Trust Commission (SNTC), an establishment responsible for preservation and conservation of the Kingdom's cultural and natural heritage. According to the findings of the survey, this government entity has managed to carry out this mandate through a wide diversity of projects and activities like the National Museum and the King Sobhuza II Memorial Park at Lobamba to name but a few. The two specific operations are said to attract visitors both locally and outside the country, who are attracted to come and learn about the Kingdom's historical heritage. Findings from the survey conducted with the National Museum show that this tourist attraction area displays early history and traditional culture, amongst other exhibitions. The local visitors are said to be school children who come on educational-related trips, something useful for their future socio-economic lives. According to the Director of the National Museum, King Sobhuza II Memorial Park depicts the fitting tribute to the late and arguably one of the wisest rulers of the Swazi nation. It exhibits his rich traces of wisdom in traditional leadership, from which the current tranquillity and sustainable cultural values and beliefs is still being attributed to. The late King is being described as a heritage that has drawn attention from mostly inbound tourists who have spent their resources just to come and cherish the gone but not forgotten cultural acumen. Figure 4.9 below shows statistics demonstrating

the productiveness of the cultural-based tourism area for the past 5 years, where the trend line shows a somewhat consistent ascending trend.

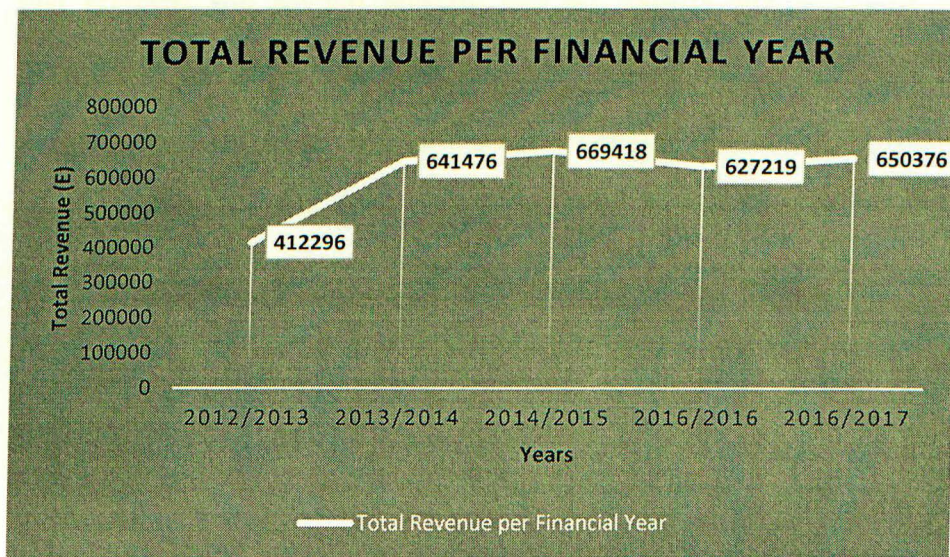


Figure 4.9: Cultural heritage tourist attraction in monetary value per financial year

The illustrations in Figure 4.9 show that there is consistency in revenue derived from tourists coming to visit the cultural heritage area. On average, an amount of E600,157.00 is being received annually. This is money that assures job security for the staff of the cultural organisation.

4.2.15.3 Cultural Norm of Hospitality

As the literature review section might have already provided some empirical evidence about the hospitality and friendliness of the people of this unique Kingdom, the findings of the surveys from both STA and SNTC in the second phase of the study have provided consistent findings. As a follow up on these (cultural tourism), the Culture of Hospitality

theme was considered worthy of being pursued with at the Ministry of Home Affairs Refugee Section (MOHARS) for more evidence. This choice was motivated by the fact that refugees and asylum seekers, like the tourists, are a reliable source of such information by virtue of being inbound 'visitors'. A 2017 report, 'Working with Refugees in Swaziland' sourced from the Ministry shows that MOHARS continue to have a good inter-relationship with them, which the latter (refugees) mainly attribute to the warm reception they received initially and even currently. It is being reported that they responded to the affirmative when asked whether the eight services they are being offered by the GOS in partnership with United Nations High Commission for Refugees (UNHCR) and Caritas were good. Such services include legal protection, education, health, counselling, shelter, food assistance, income generating opportunities and skills development. They are reported to have remarked that these could not have come from a better people and could have neither been appreciated accordingly. The report concedes that hospitality is a traditional culture that is interwoven with that of respect which the natives are widely known for. Through this culture, the country has been able to gainfully 'import' and embrace already existing or potential medical practitioners, mechanical engineering, teaching and other skills in them (refugees). Since the Kingdom is generally deficient of some of these skills, this kind of influence (hospitality norm) demonstrates a very unique way of culture exhibiting ability to bridge this socio-economic gap, which would not be accomplished if these refugees or asylum seekers were ill-treated.

From the data sourced from MOHARS, Figure 4.10 below demonstrates findings similar to those provided by STA annual reports for the past three consecutive years where the influence of hospitality and friendliness is demonstrated. The fact that the average 'repeat visits' are way higher than the 'first visits' provides sufficient evidence that they were well satisfied with the general treatment they were accorded during their previous visits, otherwise the 'repeat visits' percentage would be lower than the 'first visits'.

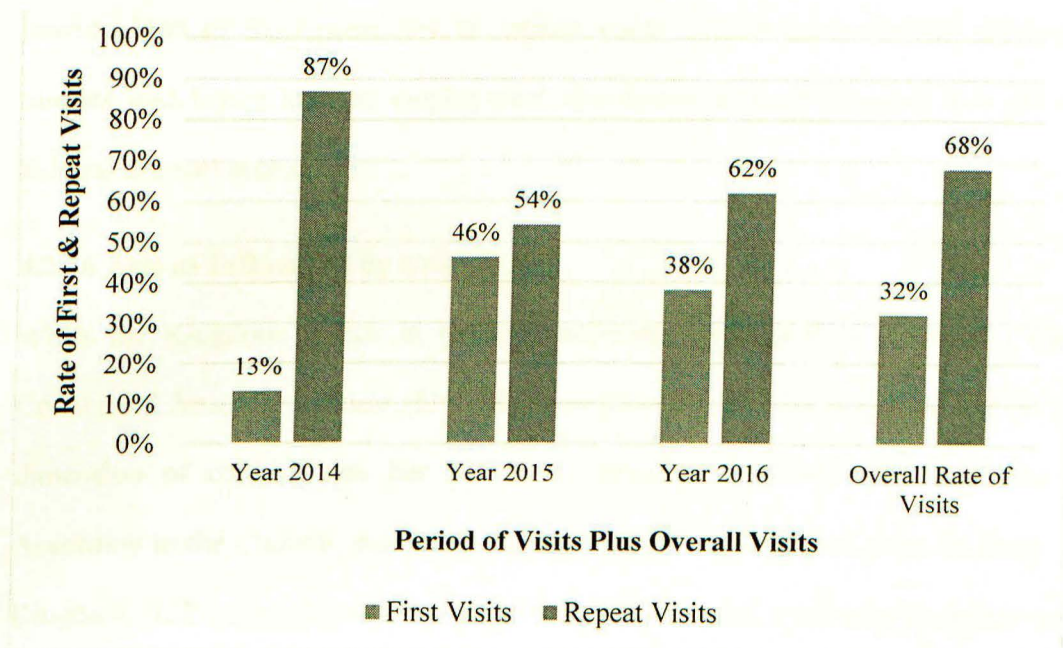


Figure 4.10: Visits by South Africans influenced by the Cultural Norm of Hospitality

The graphical presentation in Figure 4.10 is meant to clearly demonstrate the big margin of difference when comparing the ‘first visits’ with the ‘repeat visits’. The figures of the number first time visitors and the repeat visitors show consistency for the three years of 2014, 2015 and 2016, with the repeat visits showing an upper hand. The last two sets of comparisons (bars) in Figure 4.10 seek to highlight that the overall rate of visits, reflects 32 per cent on ‘first visits’ and 68 per cent on ‘repeat visits’, depicting an overall variance of 36 (53%) in favour of the ‘repeat visits’. The STA annual reports for the recent past 3 years have all indicated that their annual mini-survey conducted with the RSA inbound visitors produced responses to the effect that their repeat visits was squarely attributed to the cultural norm of hospitality and friendliness of the Swazi people. Analytically, this is an exhibition of the culture of hospitality influencing

tourism kind of SED positively as 'repeat visits' means more revenue derived from tourists and hence assured employment opportunities for businesses that are in the cultural tourism sector.

4.2.16 Arts as Influenced by Culture

While the Kingdom is rich in cultural activities, findings from Swaziland National Council of Arts and Culture (SNCAC) revealed that its level of advancement in the dimension of cultural arts has not been optimised in terms of influencing SED. According to the Council, due to the cultural nature of the artwork done by many in the Kingdom, SED related to it has mostly impacted the rural communities, where cultural sentiments are widely shared and valued. The survey showed that handicrafts predominates this industry and it is comprised of the formal and informal categories. The formal sector comprises the professionally structured and managed entrepreneurs which are mainly export-oriented while the informal is made of the talented people, mainly self-employed women who rely on passing trade and tourists to buy from their roadside stalls.

According to the Ezulwini Handcraft Centre survey, which is one of the largest of such stalls, both of these sectors have played a part in influencing the socio-economic life of these entrepreneurs and it is gathered that they are able to pay for necessities such as school fees for the school-going children and also providing food. Items like basketware, indigenous Swazi jewellery, ornamental candles and pottery, to name but a few are said to have a traceable history to the ancient Swazi people and have been adopted as

one of the unique artistic culture. It is for that reason that it is mostly done by the rural women, as that is where most cultural practices prevailed and still currently does. Due to lack of funds, the GOS has only managed to assist by erecting facility stalls mainly in Ezulwini, Mbabane and Manzini (the busiest towns) for the entrepreneurs to operate their businesses more effectively and profitably. This resulted in 70 per cent of them countrywide being left with no good structure and shelter under which to sell their products.

Further survey revealed that organisations such as Gone Rural (GR) in Malkerns have come in handy in playing the middle-man role (agent) by ‘employing’ about 750 women who work at home (mostly rural communities) producing those colourful traditional baskets and decorative items to name but a few, which are collectively passed on to the already existing international buyers. GR is said to play as mentors by providing materials, adequate training to ensure goods produced meet the required standards, thus help to meet the sufficient quantities and quality needed by the international market.

4.2.17 Religion as Influenced by Culture

Findings of the in-depth interviews from the traditional leaders and CHs reveal that prior to adoption of the NC, the Christian religion was dominant not only in membership but in SED such as building of schools and clinics. Makhubela (2015) provided evidence of SED initiatives such as Teacher training college, Nursing College, Bible College, elementary schools, high schools, hospitals, clinics, and orphanages as having been established by the Christian church of the Nazarenes. Being one of the first and leading

Christian missionaries in the Kingdom, the Nazarenes are said to have built the Raleigh Fitkin Memorial (RFM) hospital in Manzini city, which was a town then. This hospital is the biggest in the country and Makhubela asserts that it treats an average of 55, 000 patients in one year. Makhubela also highlighted that the Church managed to build 15 clinics and these treat about 120, 000 patients per year on average. Furthermore, its college is said to enrol an average of 121 nurses per year.

This exhibits a health-related and education-related socio-economic development influenced by a culture-based religion, as confirmed by the Chief from Emasini chiefdom who agreed that the domination of the Christian Faith is widely attributed to the former ancient ruler of the KOS, King Somhlolo. The late King of the Swazi is said to have had a vision about its coming into the Kingdom and welcomed it for its envisioned good teachings of the bible and good morals.

A further survey done with one of the leaders of the Roman Catholic Church at Mzimpofo in the Manzini region produced responses that were affirmative to those received from the traditional leader from Emasini chiefdom. Their underlying assertion is that Swazis tended to take King Somhlolo's belief in the Christian Missionaries as 'a way to go' for all Swazis as culturally, the King's voice is final (*Inkhosi ingumlomo longacalimanga*). The latter assertion has been alluded to by Redvers (2012) who revealed that Sam Mkhombe, the King's private secretary between 2004 and 2011, maintained his respect and loyalty (showed no dissenting attitude) to HMK despite being fired from his office for political reasons. He accepted the King's decision to fire him

just like the ancient Swazis accepted the decision by King Somhlolo of letting the Christian Missionaries come into the country.

This infers that it's the embracing of the Christian religion is rooted in the influence of the cultural ethics and values which are unequivocal about paying absolute respect and allegiance to the King. Such a unique behavioural pattern from the Swazi people helped the Kingdom to benefit (unexpectedly as the primary mission was evangelism) an immense measure of SED in form of schools, hospitals and clinics from the religion.

To augment the findings of the interviews, the MOEPD was consulted during the second phase of the study. The development consultant stated that according to their year 2015 annual progress report, the education that increased literacy rate, and the clinics that that minimised infant mortality are reportedly sourced from schools and clinics that are owned by missionary churches in the Kingdom.

The survey conducted with the MOEPD during the second phase of the study also revealed that section 23 of the new NC adopted in 2005 (which allowed freedom of religion) saw the Muslim people migrating into the Kingdom and started to influence SED through their belief in business entrepreneurship as way of life, a culture which has made them to be arguably one of the recognisable nations in terms of business acumen in the retail industry. This was confirmed by the Central Statistical Office, which indicated that the ratio of the two dominating religions in the Kingdom changed from 10:0.2 to 5:1 (Christianity: Muslim) for periods prior to post adoption of the national constitution. Currently, the Department's statistics for 2016 indicate 89 per cent

Christians and 2 per cent Muslims, yet prior to adoption of NCNC (2005), reflected 94 per cent Christians and 0.2 per cent Muslims. The remaining percentages are said to represent the other religions like Bahai Faith, Hindu, Bhudhists and Shembe, to name but a few. The migration of the Muslim business architects into the Kingdom has been reported by MOEPD to have had a significant influence on SED particularly in job creation where the Kingdom's unemployment rate, as per The CIA World Factbook (2017), remains at 28 per cent.

However, regardless of their positive socio-economic contribution, an augmentation survey done with the GOS revealed that Cabinet (the executive arm of government) made a dramatic decision to revoke the Muslim syllabus in the Kingdom's education curriculum with effect from 2017 education year. Notably, this was done with complete disregard of the protected right to freedom of religion regulated by section 23 of the subsistent NC of 2005. Justification of the revocation was that they only approve of the culturally recognised teachings derived from the Christian religion and not of any other (Muslim included). This can have an adverse influence in SED of the country as international financiers of same have frowned at the Kingdom's decision, which they called gross violation of some people constituted right.

Clearly, the latter findings of the survey triangulate those of the first phase of the study where the participants (traditional leaders) suggested that Christian religion in the KOS turned out to be a traditional belief due to it being associated with the late King Somhlolo, who is otherwise called King Sobhuza I. The cancellation of the Muslim

syllabus was distinctly deemed by independent organisations like the EU to be culturally motivated, considering that it was followed by a full embracement of the Christian one. Consequently, the European SED financing entity, who are partial sponsors for the country's Free Primary Education (FPE), revealed that they as advocators of freedom of religion are already considering withdrawing their assistance in the FPE programme due to the GOS unconstitutional and human rights-biased decision of excluding Muslim related learning in the country's syllabus. The EU is said to be sponsoring grade 1 and 2, who constitute about 28 per cent (74194) of the total (264427) pupils. Based on the 2017/18 Expenditure and Evaluation Report sourced from the survey conducted with the Ministry of Education and Training (MOET), Table 4.3 below seeks to demonstrate the amount of loss in monetary terms that the Kingdom stands to be subjected to:

Table 4.3: Amount of loss in FPE funding the KOS stands to incur due to EU sponsorship withdrawal

Item	Amount Per Pupil	Number of Pupils	Total Sponsorship Amount
Fees	E560	74194	E41, 548, 640.00
Stationery	E84	74194	E6, 232, 296.00
Textbooks	E229	74194	E16, 990, 426.00
Feeding	E150	74194	E11, 129, 100.00
Cash Grants	E550	74194	E40, 806, 700.00
Total			E116, 707, 162.00

Clearly, from the breakdown analysis of EU sponsorship illustrated in Table 4.3 above, the Kingdom stands to lose approximately E117 million, which is money that could be used in other socio-economic initiatives in the communities, like those allocated to Micro Projects covering all the four regions of the country per annum (refer to Table 4.3 for the more or less equivalent SED expenditure).

The above results as contained in this chapter reflect the qualitative and content analysis against the findings of the sampled SED Initiatives. Following is the quantitative approach for the study's analysis of the noted cultural influence on SED.

4.3 Analysis of the Quantitative Survey

This section of the results sought to quantify the perceptions of development practitioners so as to statistically deduce the 'main' and 'other' cultural factors that influence SED. It is preceded by a section that showed the collected perceptions of constituency heads and traditional leaders, on the same area of central phenomenon. The sample of 92 development practitioners had the composition of development Initiatives as shown in Table 4.4.

Table 4.4 : Major Development Initiatives covered by the study

SED Initiative	Number of Development practitioners interviewed	Proportions of total sample
UNICEF	2	2%
Micro-project – RDF	2	2%
SIPA	2	2%
SASCCO	2	2%
MOEPD	2	2%
FODSWA	2	2%
FINCORP	2	2%
STA	2	2%
NERCHA	2	2%
ESDTC	2	2%
Ezulwini Handicraft Centre	2	2%
GR	2	2%
Mantenga Cultural Village	2	2%
SNA	5	5%
WNL	5	5%
MOHA	5	5%
NDMA	5	5%
MOTA	5	5%
MOCIT	5	5%
MOET	6	7%
EU	6	7%
Khulisumntfwana	6	7%
SWADE	6	7%
SMI	6	7%
CANGO	6	7%
Total	92	100%

The analysis was on the basis of periods prior and posts the KOS national constitution, for both urban and rural areas. An analysis of their perceptions on the 'main' cultural influence prior to the NC is shown in Table 4.5.

Table 4.5: Perceptions of development practitioners on the main cultural influence prior to NC

Time	Setting	Main cultural Factor	Influence		Total
			Positive	Negative	
Prior to NC	Urban	Girl-child early marriage	0	34	34
		Ancestral belief	6	10	16
		Livestock wealth/ancestral belief	0	9	9
		Christianity	6	0	6
		Chiefs consent	0	6	6
		Cultural education	9	0	9
		Cultural governance	0	6	6
		Chiefs' marginalization in accessing SED funds	0	6	6
		Total	21	71	92
		Rural	Girl-child early marriage	4	20
	Ancestral belief		3	3	6
	Livestock wealth belief		0	3	3
	Christianity		3	0	3
	Chiefs consent		0	3	3
	Cultural education		3	0	3
	Chieftaincy power disputes		0	4	4
	Cultural governance		0	11	11
	Women power undermined		0	4	4
	Disability considered taboo		0	4	4
	Polygamy conflicts		0	4	4
	Respect and hospitality		4	0	4
	Cultural events		16	0	16
	Chiefs' marginalization in accessing SED funds		0	3	3
	Total	33	59	92	

Table 4.5, shows respondents' perceptions on the influence of the main cultural influence, wherein, girl child early marriage, ancestral belief, livestock wealth beliefs Chiefs' consent to development, cultural governance and Chiefs marginalization in accessing SED funds are perceived as having a negative influence on SED.

This was supported by the fact that a significant 77 per cent (71 respondents) in urban areas and 64 per cent (59 respondents) in rural areas to total respondents to the survey believed that the factor mentioned above had a negative influence on SED prior to the national constitution. Furthermore, it is worth observing that all respondents (34), considering the urban setting believed that girl-child early marriage influenced SED negatively. On the contrary Christianity and cultural education were seen to be contributing positively to SED by all respondents covered by the survey (15 respondents in all) and were answering the questions looking at events prior to the constitution.

The rural setting was also not different from the urban setting as most responses were on the negative side. Approximately 83 per cent (20 respondents) of respondents on the rural setting were for the view that girl-child marriage contributed negatively to SED, whilst Christianity, cultural education, respect and hospitality and cultural events were seen by 79 per cent of respondents surveyed (26 respondents all together) to be contributing positively to SED prior to the constitution.

Table 4.6: Perceptions of development practitioners on the main cultural influence post the NC.

Time	Setting	Main Cultural factors	Influence		Total
			Positive	Negative	
Post NC	Urban	Girl-child early marriage	4	30	34
		Ancestral belief	7	9	16
		Livestock wealth belief	0	9	9
		Christianity	6	0	6
		Chiefs consent to development	0	6	6
		Cultural education	9	0	9
		Cultural governance	0	6	6
		Chiefs' marginalization in accessing SED funds	0	6	6
		Total	26	66	92
		Rural	Girl-child early marriage	0	24
	Ancestral belief		0	6	6
	Livestock wealth belief		0	3	3
	Christianity		3	0	3
	Chiefs consent to development		0	3	3
	Cultural education		3	0	3
	Chieftaincy power disputes		0	4	4
	Cultural governance		0	11	11
	Women power undermined		0	4	4
	Disability considered taboo		0	4	4
	Polygamy conflicts		0	4	4
	Respect and hospitality		4	0	4
	Cultural events		10	6	16
	Chiefs' marginalization in accessing SED funds		0	3	3
	Total		20	72	92

Table 4.6 shows that results even post the national constitution in urban area setting were still similar to those of prior the national constitution. This was evident as respondents that participated in the survey and answered the various questions, still

perceived the girl child early marriage (88%), ancestral belief (56%), livestock wealth belief (100%), Chief's consent to development (100%), cultural governance (100%), Chiefs' marginalization in accessing SED funds(100%), to have a negative influence on SED. These influenced SED negatively since the tradition hindered the girl child's education and made females not to access income through formal employment and self-employment income generating projects. This had the multiplier effect on poverty as most women in the country have a lot of dependencies. Secondly, livestock wealth has impacted negatively on SED by hindering both subsistence and commercial production and supply of the beef commodity.

Table 4.6 also show results from respondents in the rural setting, from which it can be noted that there is no much difference from results prior to the constitution, as still livestock wealth belief, chiefs consent, chieftaincy power disputes, cultural governance, women power undermined, disability considered taboo, polygamy conflicts and chief's marginalization in accessing SED funds, were still perceived to have a negative influence to SED by 78 per cent of total respondents (72 respondents).

Rural setting was also not different from the urban setting as most responses were on the negative side. Approximately 88 per cent (30 respondents) of respondents in the rural setting were for the view that girl-child marriage contributed negatively to SED, whilst Christianity, cultural education, respect and hospitality and cultural events were seen by 79 per cent of respondents surveyed and responded (26 respondents all together) to be contributing positively to SED post to the constitution, results of which are similar to

those for the survey of prior the constitution. The survey also sought to investigate ‘other’ cultural influence (other than the main) that influenced SED in KOS. Table 4.7 shows the results of the survey.

Table 4.7: Perceptions of development practitioners on ‘other’ cultural influence prior to NC

Time	Setting	Other cultural factors	Influence		Total	
			Positive	negative		
Prior to NC	Urban	Boy-child afforded education	30	13	43	
		Monarchy power (abused)	0	6	6	
		Traditional SNL disputes	0	9	9	
		Land disputes	0	10	10	
		Muslim	0	6	6	
		Total	30	44	74	
	Rural	Boy-child afforded education	16	3	19	
		Monarchy power (abused)	5	10	15	
		Peace and tranquillity	4	0	4	
		Chiefs consent to development	0	4	4	
		Disability considered inability	4	4	8	
		Traditional SNL disputes	0	7	7	
		Cultural events	4	0	4	
		Cultural education	16	0	16	
		Land disputes	0	3	3	
		Muslim	0	3	3	
			Total	49	34	83

Urban setting, prior to NC:

From Table 4.7, it can be noted that prior to the NC and in the urban setting, 30 (41 % of total respondents) respondents perceived the boy-child afforded education tradition to have a positive influence to SED, whilst 44 respondents (59% of total respondents) perceived cultural events, cultural education and peace and tranquillity, to influence SED negatively prior to the national constitution.

Rural setting, prior to NC:

In the rural setting, prior to the constitution, 49 respondents (59% of total respondents) perceived the factors boy-child afforded education, , peace and tranquillity, disability considered inability, , cultural events and cultural education as affecting SED positively. These factors are dominated by the boy-child afforded education and cultural education, which form 32 (39%) of the 49 (59%) total under 'positive influence'. On the other hand 34 respondents (41% of total respondents) believed that Monarchy power abuse, peace and tranquillity, Chiefs consent to development, disability considered inability, traditional SNL disputes, cultural events, land disputes, cultural education, and Muslim religion had a negative influence to SED. These are dominated by the Monarchy power abuse and traditional SNL disputes factors which form 17 (21%) of the 34 (41%) total under 'negative influence'.

Post the NC also depicted no relative change on 'other' cultural influence, and the responses are shown in Table 4.8.

Table 4.8: Perceptions of development practitioners on ‘other’ cultural influence post to NC

Time	Setting	Other cultural influence	Influence		Total
			positive	negative	
Post NC	Urban	Boy-child afforded education	34	9	43
		Monarchy power abuse	0	6	6
		Traditional SNL disputes	0	9	9
		Land disputes	0	10	10
		Muslim religion	0	6	6
		Total	34	40	74
	Rural	Boy-child afforded education	16	3	19
		Monarchy power abuse	0	15	15
		Peace and tranquillity	4	0	4
		Chiefs’ consent to development	0	4	4
		Disability considered inability	4	4	8
		Traditional SNL disputes	0	7	7
		Cultural events	4	0	4
		Cultural education	16	0	16
		Land disputes	0	3	3
		Muslim religion	0	3	3
			Total	44	39

Urban setting, post NC:

The boy-child factor 34 (46%) was perceived to be immensely influencing SED, as it completely dominated the other factors under ‘positive influence’. Furthermore, Monarchy power abuse, traditional SNL disputes, land disputes and the Muslim religion factors 40 (55%) were perceived to be hampering SED, as shown by the enormous number of respondents attesting to its negative influence on urban SED.

Rural setting, post NC:

Table 13, shows that even post the NC in rural setting, the boy-child afforded education tradition, peace and tranquillity, cultural events and cultural education 44 (53%) were perceived to influence SED positively. These positively influencing factors are dominated by the by-child afforded education and cultural education factors which form 32 (39%) of the 44 (53%) total under 'positive influence'. Monarchy power abuse, Muslim religion, land disputes and traditional SNL disputes 39 (47%) were noted in the rural areas as 'other' factors exacerbating the negative influence on SED. These are dominated by the Monarchy power abuse and traditional SNL disputes factors which form 22 (26%) of the 39 (47%) total under 'negative influence'.

The subsequent graphs (Figure 4.11 & 4.12) show a brief and summarized comparison of the main and other cultural influence identified in this part of the study, prior and post the NC. This influence was not different from that cited by the CHs and traditional leaders who also cited chieftaincy disputes, chiefdom boundaries disputes, girl child early marriages and isolation of disabled people as main cultural influence influencing rural and urban SED in the KOS.

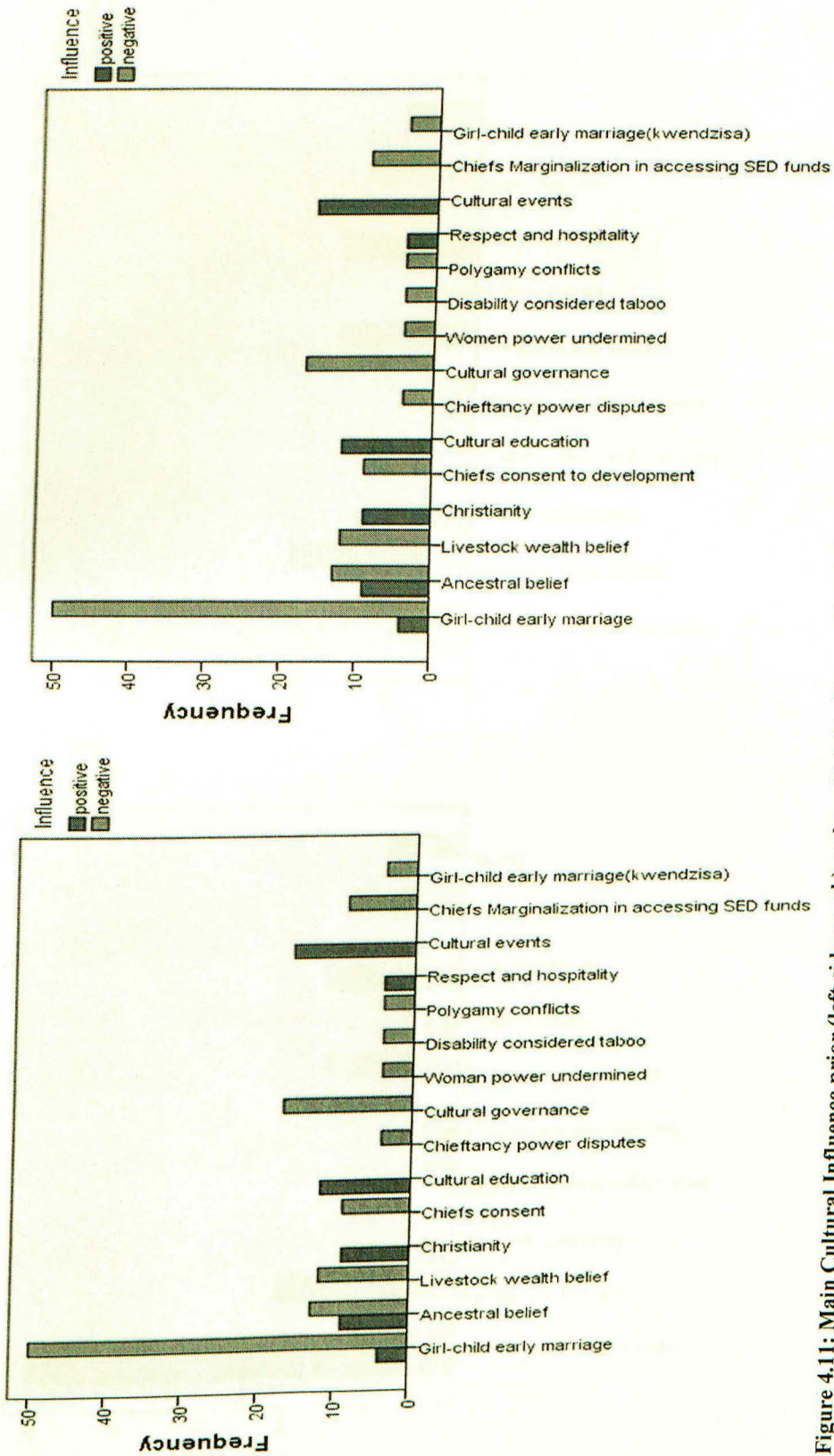


Figure 4.11: Main Cultural Influence prior (left-side graph) and post (right-side graph) to NC compared

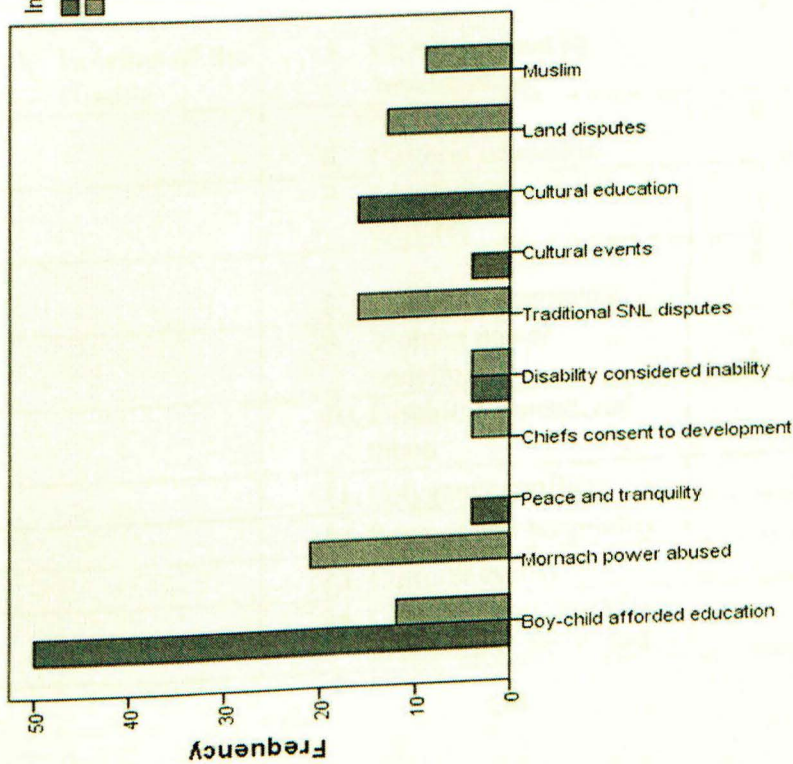
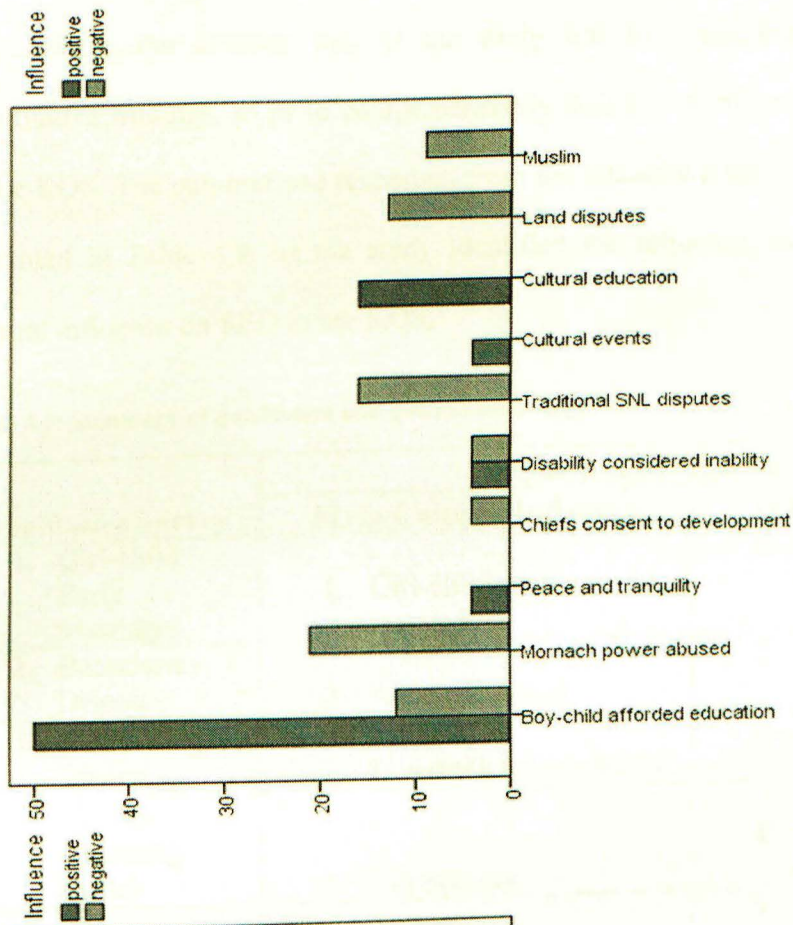


Figure 4.12: 'Other' Cultural Influences prior (left-side) and post (right-side) NC comparison

In summary, the ultimate aim of the study was to triangulate the qualitative and quantitative findings, so as to comprehensively deduce the influence of culture on SED in the KOS. The summarised responses from the qualitative and quantitative survey are presented in Table 4.9, as the study identified the following as forming part of the cultural influence on SED in the KOS.

Table 4.9: Summary of qualitative and quantitative responses

Qualitative Survey	Quantitative Survey	
	Main Cultural Influence	Other Influence
1. Girl-child Early Marriages	1. Girl-child early marriage	1. Boy-child afforded education
2. Boundaries Disputes	2. Ancestral belief	2. Monarchy power abused
3. Chieftaincy Disputes	3. Livestock wealth belief	3. Peace and tranquillity
4. Women Mourning Period	4. Christianity	4. Chiefs consent to development
5. Isolation of the Disable	5. Chiefs consent to development	5. Disability considered inability
	6. Cultural education	6. Traditional SNL disputes
	7. Chieftaincy power disputes	7. Cultural events
	8. Cultural governance	8. Cultural education
	9. Women power undermined	9. Land disputes
	10. Disability considered taboo	10. Muslim
	11. Polygamy conflicts	
	12. Respect and hospitality	
	13. Cultural events	
	14. Chiefs' marginalization in accessing SED funds	

The final consolidated cultural influences identified by the study on SED are presented in Table 4.10.

Table 4.10: Summary of identified Cultural Influence and influence on SED

Identified Cultural Influence	Influence on SED
1.Girlchild early marriage	NEGATIVE
2.Ancestral belief	NEGATIVE
3.Livestock wealth/ancestral belief	NEGATIVE
5.Chiefs consent to development	NEGATIVE
7.Chieftaincy power disputes	NEGATIVE
8.Cultural governance	NEGATIVE
9.Women power undermined	NEGATIVE
10.Disability considered taboo	NEGATIVE
11.Polygamy conflicts	NEGATIVE
14.Chiefs' marginalization in accessing SED funds	NEGATIVE
2.Monarchy power abused	NEGATIVE
5.Disability considered inability	NEGATIVE
6.Traditional SNL disputes	NEGATIVE
9.Land disputes	NEGATIVE
4.Christianity	POSITIVE
6.Cultural education	POSITIVE
12. Respect and hospitality	POSITIVE
13. Cultural events	POSITIVE
1. Boy child afforded education	POSITIVE
3. Peace and tranquillity	POSITIVE
10. Muslim	POSITIVE

To conclude the summary, the above summaries illustrated in Table 4.9 and Table 4.10 indicate that negative cultural influence identified by the study outweighs the positive influence in the study, suggesting an overall negative influence of culture on SED in the Kingdom of Swaziland.

CHAPTER FIVE

CONCLUSIONS AND RECOMMENDATIONS

This chapter firstly sums up, in form of conclusion, the findings and implications of the study in relation to the main objective, and lastly gives feasible opinions, in form of recommendations, on what measures ought to be adopted to address the area of central phenomenon and solve the problem successfully.

5.1 Conclusion

The study was aimed at investigating and identifying existing cultures influencing socio-economic development in the Kingdom of Swaziland. Cultures like girl-child early marriages, boundaries disputes, chieftaincy disputes, women mourning period, isolation of the disabled have been identified as those that influence SED in the Kingdom of Swaziland.

Furthermore, one of the sub-objectives of the study was to evaluate the identified cultures with respect to their influence to socio-economic development in the Kingdom of Swaziland. The findings of the study uncovered that most of the identified cultures have negative influence on SED as depicted in Table 4.10. The quantitative part of the study further revealed what the researcher identified as 'other' cultures perceived by development practitioners to influence SED in the Kingdom. These are summarised in Table 4.9. Predominance of the influential cultures was notable in the rural areas, while their overall practice was noted to have been insignificantly varied when comparing periods prior and post the adoption of the NC. While these cultures were seen to be

imposing such influence independently, most of them are importantly linked to the overall Monarch authority (traditional authority), hence the cultural-inclined overall governance of the country. These results can also be said to depict a country with a low cultural heterogeneity (culturally homogeneous) despite the influence of the inevitable globalisation factor. An augmented analysis of the study suggests that such a state of affairs has created a detrimental influence that outweighs the existing favourable influence on socio-economic development of the Kingdom.

Cultures that were seen to independently influence SED include the one marginalising PLWD by considering their birth a taboo. However, efforts of reversing this belief, as being made by FODSWA and ESDTC are seen to be slowly paying off. Other dominant cultures closely linked to the traditional authority include that of Chiefs being born (not appointed), underage marriages on the girl-child and discrimination of women on leadership positions, to name but a few. Efforts to find redress on these have not yet yielded significant impact and as such they continue to be impediments to socio-economic advancements linked to them.

The usefulness of the study is based on the awareness envisaged among stakeholders of socio-economic development and the custodians of culture with regards to the importance of a harmonised integration of the two. This could involve enabling the formulation of legislation and regulations that will proficiently manage the proper balance relating to socio-cultural and socio-economic priorities in the Kingdom. The two-phased study proved to be a major strength because it was not only able to augment

the findings but also triangulate them, which authenticated and validated the overall research. On the contrary, the political nature of culture in the Kingdom of Swaziland created a weakness as it tended to limit the information and responses elicited from both phases of the study. This limitation was difficult to handle save for the clarity made to the participants with regards to the objectives and significance of the study, together with its ethics of privacy and confidentiality. The one-on-one interviews in the first phase and the closed-ended questionnaire in the quantitative survey, assisted in keeping the risk of this shortcoming low.

The in-depth interviews with the traditional leaders indicated that the influence of culture in the Kingdom is quite diverse and wide, which suggests that other possibly affected dimensions are yet to be explored. These could include perception and understanding of nature conservation, traditional medicine, rituals in a typical Swazi homestead and human development in the Swazi context, to name but a few.

With regards to empowerment of women, who are the social group most affected by the culture influence, GR, one of the agents for handcraft entrepreneurs noted that over and above the 750 women benefiting from the coordination facility with international markets, there are still about 2000 of them working independently. They are said to be travelling to neighbouring Republic of South Africa and the Republic of Mozambique to sell their wares, something they could do more efficiently if government would help in equipping them with IT skills and IT facilities that enable access to potential markets.

In terms of the traditional beliefs and practices prevailing over SED initiatives sanctioned by government, the survey conducted with the MOEPD, who are the architects of economic planning and development for the Kingdom, indicated that the influence of culture is not adequately or appropriately considered in their plans and strategies, yet most Sector Wide Approach (SWAP) (a wing established to reach out to SED under process) encounter same in the environment where they are conducted. The government ministry has a new socio-economic development plan which is aligned to HMK's vision 2022 pronounced in the year 2015 state of the nation address (SONA). The plan is enshrined in the current NDS, purportedly covering all the aspects necessary to address the noted ills and gaps of SWAP save for the cultural influence which the Ministry's previous annual reports have glaringly unearthed. According to the NDS 2016/2017 report, the NDS 2022 macro strategies set out by government only include Sound Economic Management, Economic Empowerment and Human Resource Development. Others are Agricultural Development, Industrialisation, Research and Development and Environmental Management.

On cultural tourism, findings of this study show that the establishment of the Swaziland Tourism Authority (STA) has been one of the milestones achieved by the KOS. Empirical evidence as revealed by both the results of the study and the literature review suggest that the Kingdom possesses one of the most unique cultures in the whole universe and has produced a diverse cultural industry and institutions ranging from national cultural ceremonies, cultural heritage, traditional dancing and traditional arts to name but a few. While these have all the signs of socio-economic

comparative/competitive advantage, there are still those cultures that by either their nature or by abuse, have continued to pose a challenge to socio-economic enhancement.

The last sub-objective of the study was to investigate possible ways of countering the adverse influence of culture and stimulating the commendatory influences of these cultures on socio-economic development without undermining the values, beliefs and identity of the Swazi people. It is accordingly best addressed by the succeeding section (recommendations) of the study.

5.2 Recommendations

The drawn conclusions of the study, based on the recorded results, confirmed the reality of culture's influence on SED of the Kingdom. It also highlighted the existence and effectiveness of government programmes aimed at improving the socio-economic status of the people in the communities. Some are notably backed by the NC and some not. Clearly, most have not been able to reach their intended potential effectiveness-wise. The cultural-associated impediments have overall not been successfully mitigated. To achieve that, the primary recommendation would be the formulation of a more actionable policy seeking to bridge the glaring gap between socio-economic and socio-cultural perceptions. This will not only harmonise the traditional system currently predominating the Kingdom's governance with the internal economic-driven systems in place, but will also actualise the Kingdom's slogan which says 'Swaziland, the New Promise for Africa'. This is a slogan purported to mean that the Kingdom possesses qualities of potential growth in SED than any other country in Africa.

It will further contribute immeasurably towards the Kingdom's vision of first-world status by 2022 as contained in the NDS. Consequently, this is envisaged to create awareness of the existing challenges relating to the dynamics of both culture and SED, thereby appreciating and recognising the importance of all the relevant stakeholders. The following are sentiments that could be shared as specific recommendations to change the socio-economic status of the Kingdom for the better:

1. Clearly prescribed delegation of power on socio-economic initiatives and operations in the NC to ease the work of the development practitioners. This could involve the establishment of a Board of Trustees in each of the four regions of the Kingdom that will be empowered to facilitate progress of earmarked SED projects in the constituencies. This could go a long way in eliminating the derailment of same due to the existence of prevailing cultural disputes and differences that are warranted by the conflict of power and conflict of interest between the government authority and the traditional authority.
2. Adoption of a legislation that will facilitate implementation of actionable policies of SED to avoid a situation where the dictates of the NC end up being 'toothless'. This should empower the development practitioners, making their mandate to be fully operationalized and hence optimisation of government's objectives of decentralising all services and SED aimed at making better the standard of living for the people.
3. Involve traditional leaders (chiefdom leaders) in the initial stages of crafting socio-economic driven strategies like the NDS. This should help minimise unforeseen

derailments, like the ancestral beliefs, in implementing related SED initiatives in the communities.

4. Formulation of a school curriculum that will equip the younger generation with knowledge and understanding necessary in order to have a good comprehension about the proper balance between socio-cultural and socio-economic priorities. This could further eliminate the currently existing conflict of interest, as these are future traditional and government leaders who will have the much needed common understanding in issues of culture and SED.
5. Adequate orientation to SED and constant training of traditional leaders to equip them with knowledge and understanding of the importance of their role in facilitating success of socio-economic initiatives, which are purported to alleviate poverty, crime, illiteracy and ill-health to name but a few, among their very subjects.
6. To maximise opportunities for PLWD in accessing formal employ without being discriminated, government needs to consider heeding FODSWA's idea of setting up what they term National Disability Desk (NDD). NDD has been visualised by the federation's members (who are the primary stakeholders) ideal to create what they deemed to be a more practical and effective awareness strategy. If fully embraced as a permanent set up, it is a programme that would require each government Ministry or Department to have a focal person seconded by FODSWA to represent the interests of affiliated and non-affiliated members who will effectively advocate for PLWD.

7. To create more effective and convenient entrepreneurial opportunities, government should consider investing in vocational skill development in the various constituency centres (Tinkhundla) by building factory shells and solicit international donors to acquire workshop facilities for PLWD and also assist in securing adequate market for finished products. The same facility could be used by those who have already acquired the relevant skills. This could bridge the gap left through the loss of the German Embassy's sponsorship for entrepreneur skill development at ESDTC. As a result, Tinkhundla (constituency centres) will be found to be consistent with their original design and purpose, which is that of decentralisation of government social and economic services.
8. Through the MOCIT, government should consider emulating the role played by STA in marketing tourism in the Kingdom and apply the same concept to assist the women entrepreneurs involved in the handcraft business. An establishment of what could be called Swaziland Arts and Culture Promotion Authority (SACPA) would be an upgrade of the current Swaziland National Council of Arts and Culture (SNCAC). The difference between the two would be that the former will widen its market focus beyond the borders of the Kingdom while the latter has been all along focussing internally.
9. As a measure of growing SED through the aspect of cultural tourism, government should consider increasing the subsidy to its entities like STA as they are the ones that play a bigger role in attracting more tourists in the Kingdom. Such subsidy would among other things, improve the salaries of staff so as to attract more of the

competent ones and retain more of same. This could see the entity having a staff that is innovative enough research-wise in terms of finding new strategies of motivating all the stakeholders in the industry to keep up the cultural identity characterised by traditions, heritage, hospitality and respect.

10. It is recommended that Initiatives such as GR and STH that support artwork like handicraft, be considered as warehouses ideally referred to as Arts and Culture Warehouses (ACW). For their effective operationalization, these should be strategically located evenly and according to the 4 regions of the Kingdom in order to ease accessibility by the potential users (who are mostly women) of the facility. ACW will have to be overseen and regulated by the proposed SACPA for purposes of optimising their operations in terms of SED benefits accruing to both the promoters and the artists.

11. As means of eliminating impediments that create a non-conducive environment for foreign direct investment (FDI) and accelerating the SED wheel, government needs to consider empowering and utilising the SIPA unit in exploring and identifying potential cultural impediments of FDI in the Kingdom. This could involve expanding the context and objectives of the already established Investor Road Map (IRM) to not only include infrastructural factors like it presently does, but incorporate intangible factors like culture. This could be especially useful to Swaziland not only as a Kingdom highly epitomised by rich culture and heritage but also in contributing positively in its vision of attaining number 50 or better ranking in the World Bank Ease of doing business by 2022.

12. With the cultural aspect missing in the MOEPD vision 2022 strategies, yet culture is known to be one of the predominant determinants of SED, achieving the targeted 5 per cent domestic economy growth which would contribute immensely in the enhancement of the socio-economic life of the people, will still be difficult. The study therefore recommends that the MOEPD should consider adding the socio-cultural strategy in the NDS Vision 2022 strategies in order to enable formulation of bilateral policies that will seek to blend and harmonise the Kingdom's traditional culture with the various socio-economic initiatives and programmes in place.
13. To assess the conclusions and recommendations of this study for implementation purposes through formulation of the necessary policies, it is being recommended that government uses Swaziland Economic Policy Analysis and Research Centre (SEPARC). SEPARC is an entity that has been established under the auspices of the African Capacity Building Foundation (ACBF) in 2008, and is jointly financed by the Swaziland government and ACBF to build sustainable national capacity aimed at improving the quality and timeliness of public policies in the Kingdom. Supporting this recommendation is the participatory framework approach in policy making and implementation that is being employed and fully embraced by this entity (SEPARC).

In summary, save for the important lessons learnt about the Swazi culture on both its comparative advantage and the inevitability of its compatibility problems with socio-economic development, the problem was not entirely solved. However, based on the conclusion made from the results of the study, specific objective number 2 was well

achieved. The opinions expressed by the researcher in the recommendations section are can be the overall strength of the study considering that the fundamental problem was not solved entirely. In short, such recommendations infer that specific objective number 1 was also achieved adequately. The conclusion section typifies a study with the main objective of exploring various Swazi cultures' influence on socio-economic development well and worthily achieved. What remains to be learned from future studies is the influence of culture dynamics on future socio-economic development of the Kingdom of Swaziland in light of the much envied and prioritised socio-cultural status quo.

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APPENDIX 1: QUALITATIVE QUESTIONNAIRE GUIDE

NAME OF CHIEF/CONSTITUENCY HEAD:

CHIEFDOM / CONSTITUENCY:

PERIOD IN POSITION:

General Question: What is the status quo of socio-economic development in your area?

Specific Question	Prior-Constitution	Post-Constitution	Rural-based or Urban-based
1. a) What is Culture? b) In your view, what is its influence on socio economic development in general?			
2. What are the specific cultures you know of?			

3. a) Which are pre-dominating cultures in your area? b) Do they influence socio-economic development?			
4. Respecting the Monarch (Cultural Governance); What influence does it have on socio-economic development of the country or your area?			
5. Culture of Chieftaincy Power; what influence does it have on government's service delivery/socio- economic development?			
6. Mourning Culture of Men and Women: In gender equality sense, what influence does it have on socio- economic development in your area?			
7. Culture of Hospitality/Tourism; What influence does it have on socio-economic development in the country?			

8. Cultural Religion; What influence does it have on socio-economic development in your area?

APPENDIX 2: QUANTITATIVE QUESTIONNAIRE

This Questionnaire seeks to answer questions on the influence of culture on SED in the KOS

1 What is your Development Initiative?

Cultural Influences		Positive	Negative
2	What is the main cultural factor that influence rural based socio-economic development in your Initiative? <i>Prior to Swaziland's Constitution(a decade before 2005)</i>	please indicate the type of effect	
	<i>Post to Swaziland's Constitution(a decade After 2005)</i>		

		
3	What are other cultural influences that affect rural based socio-economic development in your Initiative?		
		
		
4	If any, please cite your initiative report(s) that state(s) the above cultural factor(s)?		
		

Cultural Influences		Positive	Negative
5	What is the main cultural influence that influences urban based socio-economic development in your Initiative?	please indicate the type of effect	
	<i>prior to Swaziland's constitution(a decade before 2005)</i>		
		
		
	<i>Post to Swaziland's Constitution(a decade After 2005)</i>		
		
		
6	What are other cultural influences that influence urban based socio-economic development in your Initiative?		
		
		

7 If any, please cite your Initiative report(s) that states the above cultural influence?

.....

.....

APPENDIX 3: INFORMED CONSENT FORM

Name of Principal Investigator: Gwebu Aaron S

Name of Organisation: University of Namibia

Name of Sponsor: N/A

Name of Project and Version: A thesis submitted in partial fulfilment of the requirements for the degree of Master of Business Administration – Business Strategy

Information Sheet

Introduction:

I am inviting traditional leaders, constituency heads and socio-economic development officers in the Kingdom of Swaziland to participate in the study. The identified areas of focus are chiefs' royal residencies, constituency centres and government and non-government socio-economic development initiatives.

The participants and respondents can consult anyone of their confidants to allay any fears and discomfort with regards to the research. They are also at liberty to ask questions anytime and may take time to decide whether they want to participate or not.

Purpose of the research:

The research is aimed at:

1. Investigating and identifying existing cultures influencing socio-economic development
2. Investigating possible ways of mitigating the adverse and stimulating the commendatory influences of these cultures to socio-economic development without undermining the values, beliefs and identity of the Swazi people
3. To evaluate the identified cultural influence in relation to socio-economic development

Type of Research Intervention

The research involves interviews and questionnaires.

Participant Selection

The selection was based on the important role played by the targeted participants in socio-economic development of the country.

Voluntary Participation

Participation is voluntary and the participants can choose to participate or not.

Procedures

The study is two-phased, where the in-depth face-to-face interviews constitute the qualitative approach phase and the structured questionnaire will be the format of the quantitative approach.

Duration

The questionnaire will take less than fifteen minutes.

Risks

There is no risk involved as participants will be answering a semi-structured and structured questionnaires crafted in such a way that will not require divulging of private information.

Benefits

The study will create awareness to the general populace of cultures that may either promote or hamper socio-economic development. Given the problem of the study, the regulators of culture and those of socio-economic development will be equipped with important information necessary to formulate the required policies.

Reimbursements/Compensation

There are no reimbursements and compensations.

Confidentiality

Participants will neither be identified nor be exposed in terms of their personal information and their responses. Information gathered will only be used for the purpose of the research.

Sharing the Results

Findings are not intended to be shared with the participants, but can be at their desire.

Right to Refuse or Withdraw

Participants were prior informed about their voluntary participation where the right to withdraw was also explained.

Who to Contact

Name:

Contact:

This proposal has been reviewed and approved by the University of Namibia Post Graduate Studies committee, which is a committee tasked with ensuring that research participants are protected from harm.

Statement by the Researcher/Person obtaining consent

I hereby confirm that the participant was given an opportunity to ask questions about the study, and all the questions asked have been answered correctly and to the best of my ability. I also confirm that the participant has not been coerced into giving consent, and the consent has been given freely and voluntarily.

Name of Researcher/Signature:

Name of Person obtaining consent/Signature:

APPENDIX 4: CULTURAL INFLUENCE IN PICTURES IN THE KOS



Figure 4.13: Example of Cultural attractions influencing SED positively in the KOS.

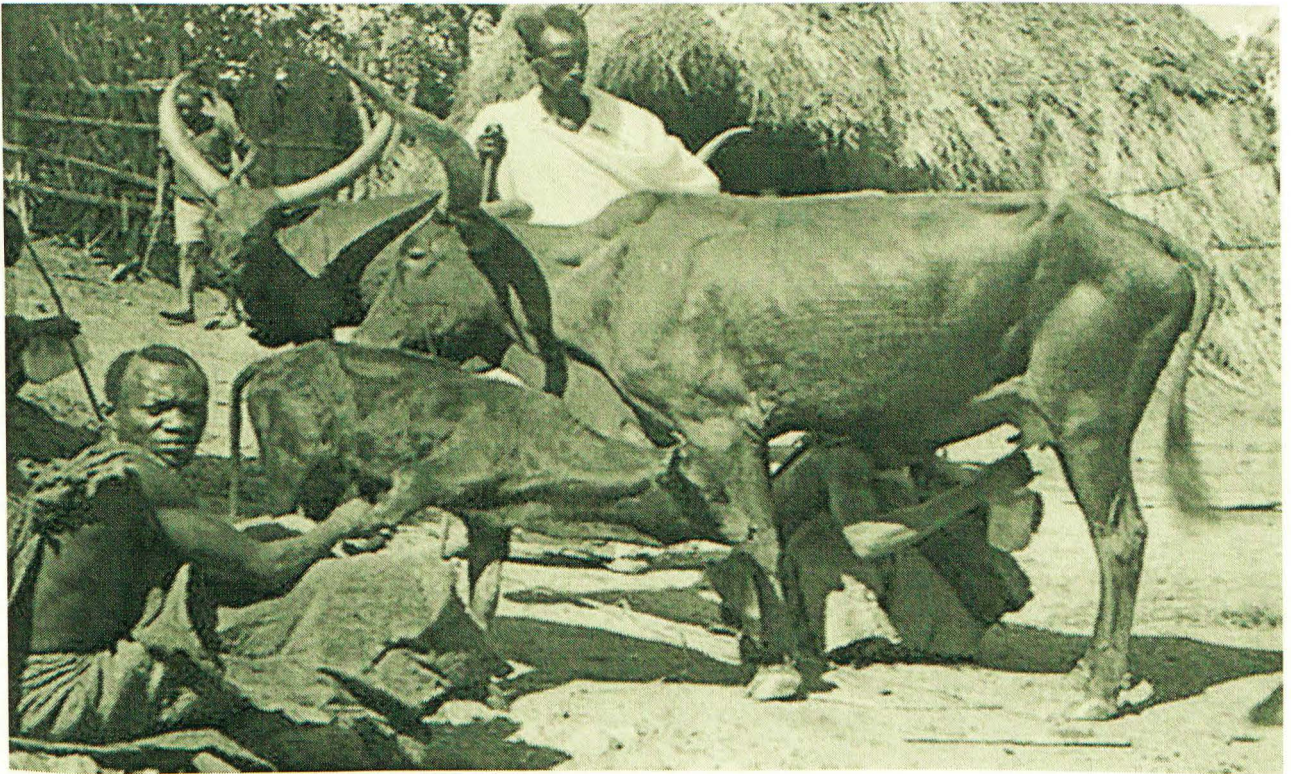


Figure 4.14: Example of Cultural Livestock wealth belief influencing SED negatively in the KOS

APPENDIX 5: ANNEX 16

RESEARCH PERMISSION LETTER

Student Name: Gwebu Aaron Siboniso

Student number: 201512739

Programme: MBA

Approved research title: An Investigation into Culture and its Influence on Socio-economic development in the Kingdom of Swaziland

TO WHOM IT MAY CONCERN

I hereby confirm that the above mentioned student is registered at the University of Namibia for the programme indicated. The proposed study met all the requirements as stipulated in the University guidelines and has been approved by the relevant committees.

The proposal adheres to ethical principles as per attached Ethical Clearance Certificate. Permission is hereby granted to carry out the research as described in the approved proposal.

Best Regards

Name

Date

Director: Centre for Postgraduate Studies

Tel: +264 61 2063275

Email: directorpgs@unam.na