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Propositions

belonging to the thesis of Gerda Jeanette Hooghordel,

Reeds in the wind of change: *Zulu sangomas in transition*

On the subject of this research

1. The sangomas' idiosyncratic training and the conviction that the obtained knowledge can be increased by 'perpetual private revelation' are key to an imagistic indigenous healing practice. These healing practices should therefore be considered as a constantly reinvented tradition.
2. 'Perpetual private revelation' is personal (secret) knowledge, allegedly continuously revealed to sangomas by the ancestors: before, during, and after their training. It means the concept of indigenous healing knowledge is transformative.
3. The only consistent element in sangomas' healing sessions is the alleged communication with the ancestors.
4. Recent South African traditional healthcare legislation aims to integrate indigenous healing into the national health care system. Imagistic executed healing practices, however, do not fit within a regulating system of checks and controls as entailed in such traditional healthcare law.
5. For the sake of a majority of the population and concerned authorities (government, associations, healers, and patients), the implementation of traditional healthcare legislation can better go uncompleted. The government is in a catch-22 position, the most feasible route may well be to leave the matter in limbo.

On the research discipline(s)

6. In contemporary South African society, sangomas offer their patients profound, adequate answers regarding the reasons for their suffering. Their shared cosmology and worldview, their (indigenous) religion, resonates in the provided response to such existential questions.
7. From a Western scientific perspective, the sangomas' indigenous healing practice is an imagistic religious phenomenon. Sangomas' healing procedures are not conceptual or theoretical but rather experiential, and religious elements like invocation of and communication with the ancestors are fundamental in every healing session.
8. According to Scherz (2018), recent medical anthropological research in sub-Saharan Africa is focused on biomedicine and little attention has been given to African indigenous healing as it is practised in the healers' compound, i.e. separate from medical clinics. She is right in her claim that this contributes to the marginalisation of indigenous healing practice.

9. There are clear parallels between the role of prophet/healers in African Indigenous Churches and sangomas: rituals are important elements in their healings; both professionals act as intermediates with the supernatural; and their patients' belief in the supernatural as well as in the professionals' competence is conditional to a successful healing.

Philosophical

10. It is human nature to want to retrieve the cause of what happens in our lives in order to give meaning to it.
11. A wider perception of the concept of health as physical, mental, and social well-being would benefit people's well-being globally.