

**A CRITICAL CULTURAL REVIEW OF THE MEDIA COVERAGE IN THE INFIGHTING
OF NELSON MANDELA'S BURIAL IN 2013**

BY

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DECLARATION

I, **Nontlahla Tandwa – Student Number: 211204560** hereby declare that the Treatise for Media Studies to be awarded is my work; and that it has not previously been submitted for assessment or completion of a Post Graduate Qualification to another University or for another Qualification.

Signature:

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1. Introduction

Most South Africans are living according to African Culture. This has been happening from time immemorial from one generation to another. The four major ethnics divisions among Black South Africans are the Nguni, Sotho, Shangaan-Tsonga and Venda. Black population can be divided into four distinct groups; the Northern and Central Nguni, the Southern Nguni, the Swazi people from Swaziland and adjacent areas and the Ndebele people of the Northern Province and Mpumalanga [<http://www.sahistory.org.za/people-south-africa/xhosa>].

The Southern Nguni are isiXhosa speaking people and who have the same culture and different traditions when compared to the Black population. IsiXhosa tradition is an extremely powerful tool that helps to unite the people of the Eastern Cape and still have family connections when following their traditional processes. On their traditions, there are also isiXhosa beliefs that identify the existence of the ancestors which form a supreme power amongst this nation. It is a well known fact among amaXhosa that the spirits of those who passed on are honored in rituals and ceremonies; being called upon for guidance, support and to return the tide of favor.

This practice also applies during a funeral of someone who has passed on. Some families slaughter an animal as a way by which ancestors are summoned. Among Africans when someone is buried, certain processes pertinent to their culture are followed.

Zimmermann, K (2012, July 09) explains that culture is the characteristics of a particular group of people, defined by everything from language, religion, cuisine, social habits, music and arts. Culture is influenced by many groups of people that now make up the country.

Among amaXhosa as a matter of fact, in line with the above paragraph, the culture and history tradition includes homes, arts and crafts, music and dancing, a way of dressing and it is interesting to note that, that has not changed much in the present generation. Interestingly, South Africans nowadays are referred to as the 'rainbow nation', a name which epitomizes the country's cultural diversity. As will be found in this treatise, the population of South Africa is one of the most complex and diverse in the world, culturally and otherwise.

In South Africa, there is diversity of different cultures and traditions. People practice culture in many ways and in this they are guided by their beliefs and customs in terms of different groupings and

language. However, some of these practices have evolved with time and hence cultural change with people following or trying to emulate the Western norms and values.

Unknown (2005, Sep 24), 'Defining culture, heritage and identity', Edward Burnett Taylor who wrote from the perspective of social anthropology in the UK in 1871 has a view similar to the above in expressing "culture or civilization, taken in its wide ethnographic sense, is the complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society". Unlike the previously quoted scholars, he seems to lay more emphasis on knowledge and belief. Knowledge implicitly refers to the wisdom of the elderly. United Nations Educational, Scientific and Cultural Organisation has more depth into the meaning of the concept of culture, that culture should be regarded as the distinctive spiritual, material, intellectual and emotional features of society or a social group, and that it encompasses, in addition to art and literature, life styles, ways of living together, value systems, traditions and beliefs. In this way culture is given wider social amplitude.

The observation of cultural significance among amaXhosa is highlighted on the death of a member of society. It is an important time to pay the last respects, a symbolic gesture of dignity to the dead transcending to eternal life and peace. Davis (2011, Oct 10), describes death in many African cultures as the beginning of a new mode of existence characterized by a higher level of spirituality. It is also the time of ultimate test: whether one will become an ancestor. Death is thought of as a journey to the ancestral world. As part of culture, Tasha further postulates that:

African philosophy from one culture to another agrees that the spirit of the deceased is still with the living community; distinction must be made in the status of the various spirits, as there are distinctions made in the status of the living.

It is precisely for that reason that emotions run high when an old person dies, more so if he had played a vital role in his community or country. At times a person is remembered as a great person who should be followed and be given the highest honour. Significantly a person like Nelson Mandela, who was an icon, stalwart, a liberator, a peace maker, reconciler, a 'Father of the Nation', is one such person. Because of his unprecedented legacy in South Africa's political liberation struggle and also as a member of the abaThembu Royal House, his burial had become a prominent event in the entire world. Long before he died, there were articles running in local and international newspapers, television, and radio and online about his death, expressing mixed emotions that speculated about the possibilities of

his death. (Mike 2013:60) for instance, describes the legal battle that ensued over where to bury Nelson Mandela as a deep disappointment and contrary to African customs.

The legal battle in June 2013 six months before he passed away, affected the society including the Royal house. The legal battle saw Mandla, Mandela's grandson being taken to Mthatha High court for announcing that when Mandela dies, he would be buried in Mvezo, the royal place. This became a family feud that affected the reputation of the family and the name of Mandela, the man. The fighting about the burial site and the subsequent removal of the remains of Mandela's children from Mvezo to Qunu not only enraged the abaThembu people, but was also seen as an affront to the people's culture. Discussing such issues in the media, while an old man was very sick in hospital was a highlight of a typical society that had lost cultural values. South Africa was in an international map on this issue, which was insensitive to others, because fighting amongst the family can bring different perceptions to the people.

However, many people around the globe were critical about this action and felt it was not necessary for it to happen. The infighting in the Mandela family made media headlines nationally and internationally.

It is in that vein that (Setsiba, 2010:12) according to Bonnano & Kaitman indicates that dealing with loss of human life is a universal human hardship for the ones who remain behind. Among all forms of experiences that occur in any given culture, society or community, death seems to be the one that transcends them all.

In his thesis entitled "Mourning and Practices in Contemporary South African Townships" Setsiba further points out that in psychological terms, death is equated to a crisis because it is a stressor that forces an individual to respond and adapt in some way, or try to get strategies to cope with its impact. Firsch & Firsch, (2006) and Bento (1994) fully support the above when they also advance the fact that in many instances, people attempt to find ways to avoid the various impacts of death.

One of the reasons to conduct funerals and rituals on bereavements is to assist in cleansing those who are bereaved. It is a traditional practice that differs from one community to the other. One thing certain, among Africans, it is community driven whereby participation is necessary to assist those who are under the dark cloud, so to speak, by alleviating them of the emotional by their support through traditional rituals and at times cleansing by African religious.

1.1 Background of the study

Nelson Mandela was born in a small village, Mvezo in Mthatha in the Eastern Cape. He is the son of Mphakanyiswa Mandela who was a Chief of Mvezo. His father was chased away from the village by a White Magistrate and settled in Qunu near Mthatha. He grew up there and when his father died, he was taken to Mqhekezweni Great Place under King Jongintaba Mtirara. He underwent circumcision school while staying there, studied and started his politics in Johannesburg in the early 1940s. He spent 67 years in politics as a freedom fighter and spent 27 years in prison for defying the laws of the apartheid regime. He was released from prisons with other freedom fighters and became the first black President under the democratic government. He resigned as a President and in politics and focused in some projects that were aimed at improving the lives of South Africans especial those living with HIV and AIDS.

The Herald newspaper has covered articles during a period when Nelson Mandela was admitted in hospital, on Saturday the 8th of June 2013 and after he was discharged. These articles covered more on his condition related to lung infection and also the family feud during that period. He was admitted to hospital several times and the last time he spent almost three months. On the articles covered by The Herald (June 2013), it has been indicated that by the time he was in hospital, he was critical but stable. (Ofeibea & Mark, 2013) also pointed out that former South African President Nelson Mandela remained in stable but critical condition at a Pretoria hospital, where he had been since June 8 for treatment of a lung infection. Former president Mandela's illness was of concern to the whole world. The favored icon was thought to be on his death bed, the media played a strong link between the family and general public.

South Africans became worried about Nelson Mandela's health, during his admission in hospital and praying for recovery. While lying down in hospital bed, the family was going in and out of court, fighting family affairs. This then unfortunately became the focus of the media; how the Mandela family was attacking one another at a time of pain. The Mandela family feud became headlines, all over the world; Mandela family secrets were aired live and published daily. Geldenhuys (2013) points out that Nonyameko Balizulu, niece of the female traditional chief of Qunu Nokwanele Balizulu, said that the most special place for Madiba to be buried would be the Mandela family gravesite in Qunu. She pointed out that he should not be separated from his family in the graveyard, because his forefathers are there, he must be placed there and that Nelson Mandela wanted to be buried in his home

in Qunu next to his children. Chief Mandla Mandela who is a grandson to Nelson Mandela removed the bodies of the three children Makgatho, Makaziwe and Thembekile to Mvezo in 2011 where he is a Chief and a place where Nelson Mandela was born.

According to the Associated Press, Nelson Mandela “has long said that he wants to be buried in Qunu, where his children were buried in the family plot” (Ofeibea & Mark, 2013). During an interview with Umhlobo Wenene (2013) during the period when Nelson Mandela was in hospital, Makaziwe Mandela the eldest daughter of Nelson Mandela from his first wife Evelyn Mase said that the family should obey his father’s wishes and be buried next to his children in Qunu. She ordered Chief Mandla Mandela to bring the remains of the bodies from Mvezo back to Qunu. On the transcript on Umhlobo Wenene FM’s interview, Chief Mandla Mandela refused to obey those orders and instructed that he is the Chief of the Mandela’s and has a right as a Chief to do as he wishes, according to tradition. However, (Ofeibea & Mark, 2013) states that television images and commentary show the court’s representative using a pickaxe to force open the locks on the gates of Mandla Mandela’s compound, opening the way for a convoy of police vehicles and Mandela family members. It is however stated by (Siya, Zine and Loyiso, 2013) that Makaziwe and other family members called a meeting in Qunu to discuss about family matters. One of the family matters could not be able to discuss about the meeting.

Makaziwe Mandela and the other 16 members of the family took Chief Mandla Mandela to court and the court ruled against Chief Mandla Mandela. He then removed the remains of the bones back to Qunu. Sudarsan (2013) agrees that South Africa’s Mail & Guardian newspaper said it had obtained a court affidavit from the case brought by 16 Mandela relatives against Mandla Mandela, seeking to exhume the remains and return the bodies to Qunu. The Mandela family seemed to want to handle these matters privately, but the media found a way and links to report on all happenings. It should have been respected that the family called for privacy and space, but their family affairs became public knowledge.

Sudarsan (2013) highlights that in a news conference in the village of Mvezo in the Eastern Cape; Mandla Mandela said he would not challenge a court ruling ordering the exhumation of the remains, which he had secretly taken to Mvezo two years before, allegedly to ensure that his grandfather would be buried there.

The battle continued where they exchanged words and exposed internal affairs to the public while their father who is also a grandfather was still in a critical condition in hospital. The issue was the

burial site and the removal of the remains to Qunu abiding by the wishes of Madiba. There was an affidavit from the court issued to Mandla to rebury those remains in Qunu.

Umhlobo Wenene FM (2013) conducted an interview during the feud within the family on the removal of the remains. The interview highlights the spiritual side of things on the matter. According to an expert on African traditional matters, Solly Nduku in the interview says the spiritual side of things is of greater importance than just the remains, but he says matters of this nature are usually discussed among elders in the family. We again saw the media over stepping the boundaries of respecting other traditions and cultures. Informing the public is the media's job, but journalism ethics are also a huge factor in reporting. Nduku said the elders are the ones who are supposed to give spiritual guidance on the settlement on the matter. The relocation and removal of remains is done in simple cases where a person has passed on and buried in an undignified manner. The removal is for close relatives to have a closure on the matter.

However, (Ofeibea & Mark, 2013) indicated that Cultural commentator; Somadoda Fikeni says this unseemly family tug-of-war runs counter to custom and tradition and further indicates that Fikeni believed that an elderly member of the family, or any member of the family, wouldn't have a smooth transition in their life to the afterlife if there was still some dispute or discord in the family.

The media has a responsibility to educate and inform the public, making sure that those that are far or even involved in news worthy stories/articles are updated and informed. Here we see the media being used as a mechanism to flaunt the Mandela family secrets, the family also seemed to be using this platform as a fighting mechanism, insulting one another and sending messages back and forth.

1.2 Statement of the problem

The admission to hospital of Nelson Mandela has raised eyebrows to many South Africans and also internationally. We saw many icons wish him well, and send messages of support to the Mandela Family and South Africa as a whole. The main problems arose when the family could not agree after a specially held family meeting. The main reason behind the family feud was; the reburial of the remains of Mandela's children.

Legal battle on the reburials of the remains could adversely affect medical condition, image and reputation of Mandela and of his family. Media houses ran with these angles. The Mandela family was at war with one another, while the former President was fighting for his life. Articles featured specialists and leaders such as traditional chiefs, trying to analyze the “faults” of the family.

[<http://mg.co.za/article/2013-07-03-remains-of-nelson-mandelas-children-found>]

[http://articles.washingtonpost.com/2013-07-04/world/40366792_1_mandla-mandela-south-africans-mvezo]

This could also affect the traditional beliefs because the removal of the remains needs its own process. Such action can affect the spirituality of ancestors due to culture and its processes and can undermine the Xhosa traditions and rituals. Although the remains of the bodies were removed back to Qunu from Mvezo, Mandla Mandela who is currently a chief in Mvezo can claim them back again, contesting the court judgment.

The problem has been caused by misunderstanding between Mandela’s children and is now affecting the whole family, the royal house, the society and the cultural processes. There was a legal battle on this matter in 2011, when Mandla secretly removed the remains to Mvezo and after Mandela was admitted to hospital; his children were concerned about the burial place and his wishes to be buried next to his children and parents.

The study will investigate further on the African culture on issues that may affect the tradition and also describe the areas of inquiry that will bring solutions to the problem, by using books and comparing news outlets on different newspaper articles, television and radio transcripts on the coverage of this problem. There is no theory or cultural processes given to help solve the issue of reburial and cultural changes in Xhosa tradition. However this study has to convince and pursue the reader that a problem exists and emphasizes the consequences of the problem and attention for solving it. This study will also look into the role of the media and the mechanics of the media, giving platform for the family to battle, raising concerns and drawing attention to personal matters. Where are the boundaries? How do we respect and give room for privacy when dealing with an icon?

1.3 Aims and objectives of the study

Aims: The aim of the study is to analyze the representation of isiXhosa traditional culture through the coverage on media coverage as the topic suggests following a legal battle on the removal of the remains of Mandela's children in the year 2013. The online news articles selected in this study covered issues since Mandela was in and out of hospital. The articles covered are those of local newspaper, The Herald-online- as it is based in the Eastern Cape and has covered more on the traditional beliefs, understanding and following such rituals. The aim of the study is to explore and describe the perceptions and experiences of people around the family feud and the legal battle on the removal of those remains. It will also emphasize on the representation of the media on this problem and how Xhosa tradition can be affected and also compare other newspaper articles on their coverage.

Objectives: The objective of the study is to dig deep and analyse articles represented by The Herald and find solution to the above problems. It will analyze deeply on the traditional aspects highlighted by articles on the reburial and also the legality of exhuming the remains of the bodies. The objective of the study will also to provide recommendations emanating from the findings.

Research Questions

- Does the legal battle on the reburial of the remains have an impact upon the Xhosa traditional culture?
- How does this reflect upon the name Nelson Mandela and African culture?
- How has the representation of media coverage on the reburial of remains of the bodies fueled the family feud?

2. LITERATURE REVIEW

2.1 What is Culture?

Zimmermann, K (2012, July 09) says culture is the characteristics of a particular group of people, defined by everything from language, religion, cuisine, social habits, music and arts.

Different tribes perform different rituals and culture changes from one generation to another. This can mean culture is a movement of people from one place to another and adopting different ways of doing things.

However, (Model Conference, 2010:1) states “When cultures come into contact through migration, trade or the latest telecommunications devices, they influence each other. Sometimes cultures cross-pollinate. At other times, according to critics of globalization, a culture swamps another like an invasive, fast reproducing weed.

Culture changes with the influence of time and adopting new ways of living and practicing our rituals. The adoption of Western life is one of the underlying factors to change of culture. People migrate and are influenced and adapt to change.

(Model Conference, 2010:1) says “Today, because of the telephone, the television, the Internet, telecommunications satellites, world trade, and long distance travel, cultural influences can spread across the planet as fast as the click of a mouse”.

Cultures are what make countries unique. There are many countries with different cultures and activities and rituals. It is what you believe in – a belief and following the values of people in that particular culture. Culture includes the way people do things, the way they think and understand the world and their own lives. According to Zuirjeta (2009) the continent of Africa is essentially comprised of two cultures- North Africa and Sub-Saharan Africa. The continent is comprised of a number of tribes, ethnic and social groups.

Articles featured the definition of culture, mourning and rituals and practices, trying to make an understanding of culture.

[<http://uzspace.uzulu.ac.za/bitstream/handle/10530/1055/MOURNING%20RITUALS%20AND%20PRACTICES%20IN%20CONTEMPORARY%20SOUTH%20AFRICAN%20TOWNSHIPS.pdf?sequence=1>]

[<https://mbplee.wordpress.com/2015/01/31/analysis-the-complex-african-culture/>]

Renee (2012:1) says “An overview of the culture and history of the Xhosa people, including their traditional way of life, home, arts and crafts, music and dance, clothing, leaders and important ceremonies, as well as how life has changed for the Xhosa people over time”.

Allen, (1999:i) says as old patterns make way for new, our thinking and our ways of life become more urban, more cosmopolitan, and less diverse. Erla (1999:i) agrees and says “with internet use soaring and airfares falling, global exchange of information, products, and ideas has exploded. Erla (1999) is wondering if our cultural differences will survive. Indigenous peoples have become the human equivalent of endangered species. Now many battle to save the things that define them: their life way, their language, and their land.

2.2 Senses of culture

Senses of culture are an intriguing exploration of the ideas that create the present world and its people. (Sarah and Cherly-Ann, 2000: pg. 6) highlights “Creolization has usually been understood as a process whereby individuals of different cultures, languages and religions are thrown together and invent a new language, creole, a new culture, and a new social organization.

“We use the term ‘creolization’ because it carries an inflection beyond both multiculturalism and hybridity and more accurately reflects what we want to say about contemporary South African Culture” (Sarah and Cherly-Ann, 200:95). The two theorists further explain that creolization may refer to things happening in societies and cultures and can also be understood in other ways as the sub-cultural.

This can mean a collection of different ethnic backgrounds, different religions and underlying factors that can influence change and unity to form a collective group. When we speak of multiculturalism we refer to a rainbow nation that materialized and had a significant role in organizing the cultural politics of the 1990’s.

However, (Sarah and Cherly-Ann, 2010:6) says the rainbow nation has been about polite proximities about containment, which is antithetical to a notion of the ‘creole’.

Hybridity, a term widely used in post-colonial theory, is a contested term. On the other hand it is urged that it carries the idea of distinct cultures or identities coming together to form a third variant in which aspects of these distinct figurations nevertheless remain manifest.

Hybridity is about challenge and resistance. Hybridization as a creolization involves fusion, the creation of a new form, which can then be set against the old form of which it is partly made up (Sarah and Cheryl-Ann, 2000:7). Therefore hybridity influences things happening in the society to form unity and there is no restriction to creolization but a progression of understanding cultural forms.

Culture theorists of the last few decades in South Africa have imagined culture-making as a form of ‘cultural work’ that has had an explicit moral and political agenda and was intimately concerned with the struggle against apartheid.

There has been difficulty in defining culture as it has been seen as segregation of race, tool to fight slavery during apartheid regime and to gain identity. O’Regan J in MEC of Education: KwaZulu Natal and others v Pillay reflected on the following three senses of culture in modern usage: the first is the concept of culture as involving the arts, the second is culture in a more plural form including handcraft, popular television, film and radio; and the third is the anthropological conception of culture which refers to the way of life of a particular community.

“Culture-making, despite its variety and its complexity, became largely instrumentalist and based predominantly on a moral economy. Cultural studies have emerged in the last few decades as a key contender in the cultural field”.

Robert (2000) defines cultural studies among other things, the study of areas of culture largely ignored by other disciplines, with a frequent focus on transient rather than transcendental forms. For other theorists like Simon (2000), “Cultural studies are an academic site for marginal or minority discourses and offers a new emphasis on everyday life. It is still a question whether cultural studies are indeed a useful intellectual prime for the study of contemporary culture.

2.3 African Culture and its religion

Religion can be seen by many as the most important practice which has gained much influence. It can be known and be studied by those who normally practice it in terms of beliefs and different practices. Ayisi (1972) says on African Religion, “Most sociologists and social anthropologists have treated African religion as if it were one of their bizarre museum items entirely different from other religious phenomena as found in the Western culture”.

“African religion and philosophy is seen as a traditional concept and practice in those societies which have not been either Christian or Muslim in any deep way, before the colonial period in Africa.”

Africans are into many religions and religious systems that are different with set of beliefs and practices and there are many African peoples with their own religious systems. African people follow these systems.

Mbiti (1967:1) says to ignore these traditional beliefs, attitudes and practices can only lead to a lack of understanding African behavior and problems. Religion is the strongest element in traditional background, and exerts probably the greatest influence upon the thinking and living of the people concerned.

It is important to understand and to study the religions that are followed by African people by adopting a philosophy that will look beyond the study of African life in a broader perspective.

Mbiti (1967:2) says “Although many African languages do not have a word for religion as such, it nevertheless accompanies the individual from long before his birth to long after his physical death”. Mbiti further says that traditional religions are not primarily for the individual, but for his community of which he is part. To be human is to belong to the whole community, and to do so involve participating in the beliefs, ceremonies, rituals and festivals of that community. One of the sources of severe strain for Africans exposed to modern change is the increasing process through education, urbanization and industrialization by which individuals become detached from their traditional environment. This leaves them in a vacuum devoid of a solid religious foundation.

This detachment can lead to Africans not following the correct religion and conducting correct rituals, thus ignoring the idea of not following the right procedures. You can see in some families of African people a void that may be caused by not practicing what is supposed to be respected and followed.

A great number of beliefs and practices are to be found in any African society. They are written in people's minds, oral history, rituals and religious personages and everyone is a religious carrier Mbiti (1967:3).

When you have a belief on African traditional society nothing can be separated but belong to a one tribe. Traditional religions are not entirely the same but tribal.

In his book, *Principles of Sociology* (1885), the anthropologist Herbert Spencer uses the phrase ancestor worship to describe his speculation that 'savage' peoples associated the spirits of the dead with certain objects and in order to keep on good terms with the spirits of their ancestors, people made sacrifices to them. Many books speak of 'ancestor worship to describe African religions.

However, it is wrong to think or interpret traditional religions in terms of worshipping the ancestors. Many people believe a tradition is only about the spirit of the ancestors but there is a separation between the two.

Other writers have tried to study or refer to African religions in terms of magic. Magic is considered as mother of religion and some writers tell that Africans have no religion at all but the magic and some say you cannot separate religion and magic.

Mbiti (1967:3) says this gives no contradiction to their beliefs. Magic belongs to the religious mentality of African peoples. But religion is not magic, and magic cannot explain religion.

However, Bennett (1978) describes African religion as products of an oral culture; African religions have no canonical texts and no system of theology. They make an attempt to separate religion from everyday life.

According to Mbiti (1967:9), religion is greater than magic and only an ignorant outsider could imagine that African religions are nothing more than magic. The issue of magic is discussed by many theories and some urge that is totally different from religion.

Therefore there is no theory to any religion and people practice religious rituals through different beliefs and understanding.

Bennett (1978) further says that there is an analysis of the significance of the relationship of religion and culture. The analysis notes that from the perspective of those who live within traditional African cultures and practice its religions, the two concepts are one and the same thing".

Bennett (2011), Magic is considered so naïf as to be treated only as a form of popular entertainment. To the extent to which aspects of traditional religion are written off as a species of magic, they are subject to a double prejudice. In the first place, the established faiths must deny the

possibility of anything happening outside God's purpose; magic may therefore be considered blasphemy.

Amoah (1978) urges that understanding this relationship is about understanding a nexus between individual and the community, which are socially separate, but linked, aspects of identity. Masondo (1978:18) states that African traditional religion has ancient origins but contemporary significance. It is indeed, a religion of the past and the present. (Stephen & Gerrie, 1978) says there is widespread evidence that many Africans today continue to hold beliefs derived from traditional cosmologies which they apply to their everyday activities, even when they live in cities and derive their living from jobs in the civil service or the modern economic sector.

2.4 What is death?

It is common knowledge, that one day one will eventually die. Although it is common knowledge most people do not want to think or familiarize themselves with death. People will all die and it is also written in most scriptures that relates to such a topic. People in this planet are pre occupied with the affairs of this world, about issues surrounding the universe and there is only little time dedicated in understanding death.

Davis (2011, Oct 10) Death in many African Cultures marks the beginning of a new mode of existence characterized by a higher level of spirituality. It is also the time of the ultimate test: whether one will become an ancestor. However, according to Mbiti (1967:25) the living dead is a person who is physically dead but alive in the memory of those who knew him in his life as well as being alive in the whole world of spirits.

Some believe that people know ahead of time when their death will occur. For instance when there is terminal illness, people prepare themselves about death, some arrange their lives and love their people more because they are sharing their last times with them.

“Death occurs when the subtle consciousness finally leaves the body to go to the next life. Death can, and often does, strike without warning. The mind is neither physical, nor a by-product of purely physical processes, but is a formless continuum that is a separate entity from the body. When the body disintegrates at death the mind does not cease. Although our superficial conscious subtle mind ceases, it does so by dissolving into a deeper level of consciousness, the very subtle mind; and the continuum of the very mind has no beginning and no end” - Unknown.

Davis (2011) states that the final of the initiation rites concerns the soul passing into another continuous phase of existence, the spirit world, and is an extension of the elder distinction because the status that a person has in life is the same status that they bring with them when they pass on. In the African societies there is little distinction between the sacred and the secular. The spirit is a part of the All and therefore when a person dies it is believed that communication and ties with the living continues.

In other communities there are procedures that are followed when death comes in the family and also when it's time for burial. There are ways in which to handle the body of the dead and if that is not followed, there are beliefs that there could be some consequences. This is the same when there are indifferences within the family- maybe over the burial of the dead or preparations of the funeral and so on. The reports on the Mandela family feud at the time revolve around this issue.

However, Davis (2011) on the article 'African Cultural Initiation Rites' states that because African philosophy from one culture to another agrees that the spirit of the deceased is still with the living community, distinction must be made in the status of the various spirits, as there are distinctions made in the status of the living. So we see a notable differences between an old person who dies and is seen as nothing more than a dead relative; without honor and will not be remembered as a great person nor is someone who should be followed or emulated visas a respected elder who passes and is a revered and respected ancestor given the highest honor.

2.5 History of the AbaThembu and their ancestors

To live here and now is the most important concern of African religious activities and beliefs, as identity plays a crucial role. There is always a belief that there is life after death but that does not guarantee you to have a better future in the next life.

In African cultures, religion stands the imposingly the centre of life and all the people's activities, like the AbaThembu tribe. According to Nyaundi (1978) Africans are presumed to adhere to their traditional religions by virtue of their birth, so that belonging is more a matter of birthright than choice.

According to some literature, African religious beliefs are irrational, which may well be so. The AbaThembu tribe has a clear indication that African Traditional Religion has the ability to adapt to change and continue to influence ways in which people make decisions about their lives. This tribe believes that ancestors exist and when they conduct their rituals, they will call them to be part of the

ceremony. They believe that the ancestors are the ones close to the Almighty and communicate with the living through the powerful medium of dreams and visions during divination sessions.

Africans have never thought of their ancestors as demons or wicked spirits. Instead, they revered and projected as a source of moral authority. John Mbiti an anthology called them the 'living-dead' as they are dead physically, but continue to play a significant part in the lives of the living. As superhuman persons, ancestors are able to bestow blessings upon or bring misfortune to the living.

For Mbiti (1967) ancestors are the guardians of the family affairs, traditions, ethics and activities, because they are closer to God, and there able to petition on behalf of the living. For this reason, ancestors are 'bilingual': they speak the languages of both the spirits and the living.

(Mbiti (1967:8) in his book, principles of sociology (1885), the anthropologist Herbert Spencer used the phrase ancestor worship to describe his speculation that 'savage' peoples associated the spirits of the dead with certain objects, and in order to keep on good terms with the spirits of their ancestors, people made sacrifices to them.

Madala (2013) indicates that Thembu are a subgroup of Xhosa speaking people with a complex culture. The Thembu's are deeply philosophical people, a nation of highly regarded intellectuals, thinkers and mystics.

Unknown (1999:46-47) According to a research on the determination on Matanzima and Dalindyebo paramountcies, AbaThembu migrated from Great Lakes to present-day KwaZulu Natal through Dedesi and eventually settled at Msana in the present day Eastern Cape. Zwide is the earliest known leader of abaThembu who ruled round about 1080. One of the notable descendants of Zwide was Mbulali the father of Njanye, who fathered Thembu who in turn fathered Mvelase and Ndilo. The line of succession after Thembu is as follows: Ndilo, Ntongakazi (Dumakazi), Bhomoyi, Cedume, Mnguti, Ntoyi, Ntande and Nxeko.

Although some of the communities had their own recognized traditional leaders, they acknowledged Nxeko as their principal traditional leader and shared abaThembu custom and culture and were regarded as a first King of the abaThembu. After the death of Nxeko the traditional leadership shifted to the lineage of Dlomo, Ndaba his son took over the throne and was succeeded by Ngubengcuka, who ruled from 1800 to 1830.

Ngubengcuka was a very wise man to whom people went for discussion and advice and from him came people like Nelson Rholihlahla Mandela. Ngubengcuka helped unify the Thembu people and from him came a line of leaders, mediators and reconcilers.

Madala (2013) claimed that Ngubengcuka people are not only bloodline royal, if you look back into history you will find amongst the amaXhosa people men and women who were trained to become light bearers, who were people bred to stop the war. In Thembu monarchy the King's wives formed houses, the first three being the core; Great, Right and the Left. The Great House traditionally produced the king's heir but failing this a son of the Right House would be chosen.

Mutwa (1997) stated that chief both blood and custom Gadla Henry Mphakanyiswa was a descendant of the Left Hand House, the father to Nelson Mandela and a son to Ngubengcuka's third wife. Gadla Mphakanyiswa Mandela was a staunch traditionalist, acknowledged expert in Thembu history and culture and an unofficial priest who presided over traditional rites. His sense of self and world came from the spiritual-religious system of the Thembus, their worldview.

According to Mutwa (1997), "This was based on of belief in complete interconnectivity through Qamata, the great spirit of the Xhosas and "characterized by a cosmic wholeness, so that there is little distinction between the sacred and the secular, between the natural and the supernatural".

Nelson Mandela as a son of Gadla Mphanyiswa Mandela says on his book - Long walk to Freedom: "The Thembu Tribe reaches back for twenty generations to King Zwide. The Xhosas are a proud and matrilineal people with an expressive and euphonious language and an abiding belief in the importance of laws, education and courtesy. Each Xhosa belongs to a clan that traces its descent back to a specific forefather. Nelson Mandela further says, "I am a member of the Madiba clan, named after a Thembu chief who ruled in Transkei in the eighteenth century. I am often addressed as Madiba, my clan name, as a sign of respect".

2.6 AbaThembu practicing rituals

According to Cultural Anthropology, a ritual must fit into four categories. These categories are that it must be a repetitive social practice, it must be set off from the routines of day to day life, it must

follow some sort of ritual schema, and it must be encoded in myth. Ritual often has its roots in myth and religion, tying itself to ancient practices between the divine and humans.

The AbaThembu tribe practices some rituals as well, that are founded way back in history. However, a ritual does not have to be religious in nature. There are many ceremonies that are celebrated and remembered that form part of rituals.

(Emily& Lavenda, 1978) stated that Religion can be defined as concepts or ideas and the practices associated with them. Religion is a type of world view; a collective picture of reality created by members of a society, and exists in many forms. As time passes and culture change religions evolve and change as well.

When one looks at the AbaThembu's rituals, they don't diverge much with other rituals in the African continent. Studies of rituals and myth highlight some examples of rituals that existed long before the 19 century. An example of an old ritual that is encoded in myth and religious symbolism can be found in the catacombs of Sicily where over 2 000 dead bodies are kept. Most of these bodies have been embalmed or mummified and dressed in the attire that suited their profession, many of them being nobles, professionals and merchants. Many used to go down to crypts and 'pray for the souls of dead relatives' to the mummified clergymen. This type of worship can be seen in many shamanistic cultures.

Another great example of ritual can be seen in the Sinhalese Buddhists of Sri Lanka. To cure people of illness the Sinhalese perform an elaborate exorcism ritual that involves all night dancing, singing, and role playing. The ceremony lasts from midnight until morning. There are also rituals in traditional American and European culture. Rituals play an integral part in Christianity the predominant religion in Europe, America and increasingly in China and many other parts of the world. Some of the rituals are worshiping and praying as a community, baptism, confession, and communion, or the use of bread and wine to symbolize the blood and bloody of Christ and the power of his salvation.

However when you look at the way the AbaThembu conducts their ritual, it is to some extent the same with the above religions. This study places an interest in the problem statement of the research –the infighting of the reburial which is not the first happening in this tribe.

Giese (1980) argues that the French royal funeral emerged as an attempt to resolve a constitutional crisis caused by two conflicting traditions of kingship, one which held the new King was

not fully from moment of his predecessor's death. Thus, in the late fifteenth century, the royal funeral provided a ritualistic compromise between these two theories by situating the moment of transference of sovereignty neither at the death of the old King nor at the coronation of the new King, midway between – at the funeral and burial of the deceased.

This study reveals an example of infighting on the burials and has pointed out some references of such. The burial of King Sabata Dalindyebo was also not the first occasion in South Africa, where the burial of the dead became a landscape of struggle between two groups.

Giese (1994) The University of the Witwatersrand African Studies Institute continues as saying, within South Africa, the politics of burial is an extremely complex set of interrelated phenomena embracing the establishment of cemeteries, crematoria, and the by-laws governing their operations, the apportionment of these two different racial and religious groups, the establishment of mortuaries, the development of burial societies, the management of death by funeral parlors and of course, the very rites of burial.

It is also stated that the South African burials have been colluded with conflicts where one funeral became the predecessor of another. The conflict on the burials of Dalindyebo was seen as a political conspiracy which was related on the heavy politicized funerals in the 1980's. Peires (1980) the point in all this is simply to insist that Thembu burial practices were not unchanging. Moreover, once one looks at the Christian elements within much of the Thembu burial rituals, one sees clearly that these rituals had been subjected to processes of transformation.

2.7 Procedures before and after burial

The infighting amongst the AbaThembu over the burial preparations and burial sites of their leaders is not something new. The burial of King Sabata Dalindyebo is an example. His two burials were the subject of an article One King, Two Burials by Garrey Dennie, published in 1992.

Dennie (1992) described Sabata's first burial as a "tawdry affair" that highlighted the tension between Kaiser and Sabata. His 1989 reburial is described as relating to the efforts of Bantu Holomisa to align him with Dalindyebo legacy.

The house of traditional leaders describes birth as a shared occasion for celebration, so is death a shared period for mourning and mutual assistance and each family member is expected, to the best of his ability, to contribute to burial arrangements. This is an occasion where all involved are expected to speak in subdued tones, to conduct themselves in dignified and solemn ways.

The burial is followed by a period of mourning, with the family expected to desist from participating in functions celebration and joy. The black weeds worn by widows are themselves a foreign concept introduced by the Christian missionaries. In our cases widows should be wearing their normal traditional clothes, except for a black head-dress worn over the eyes.

The rituals that are conducted during the period of death are a reminder of what seek to become. The rituals are conducted on the basis of foundational values so as to internalize them - dealing with an emotion by thinking about it rather than expressing it openly.

Unknown (2013, July 14) emphasized and stated that because of his iconic status, Mandela's burial site will wield enormous transformative power. He will not be an ordinary grave, but a shrine to democracy. It will be a place where ordinary folks converge to renew their "faith" in civil religion. For this reason an accessible, iconic place that allows for meditation would be ideal for his resting place. But Mandela has apparently expressed a wish to be buried at his home, Qunu.

Geldenhuys (2013, July 15) According to Nelson Mandela's autobiography Long Walk to Freedom, he describes the "rolling hills" of his childhood memories. But today, traditional authorities there are at odds over where the icon who spent 27 years in jail before going on to become South Africa's first democratically elected president in 1994, will be laid to rest.

However, some believe the best place would be in the backyard of his Qunu home, but others say it will be more fitting if he is buried in the Mandela family graveyard in Qunu. Mandela was born in Mvezo and his family moved to Qunu and has chosen to be buried in his roots. The royal family of Qunu believes Madiba should be buried at the Mandela family gravesite, about 500 meters from Mandela's homestead, on the opposite side of the N2. There are mixed feelings around the burial site that has led to the court order issued by Mthatha High Court, instructing Mandla Mandela to return the remains of Mandela's children. Many of Madiba's relatives have been buried on that gravesite including his father Gadla Mphakanyiswa and his mother Nosekeni.

During a period Mandela in hospital, media houses covered many articles regarding the burial site for Nelson Mandela. However an article by Geldenhuys (2013) points out that Nonyameko Balizulu, niece of the female traditional chief of Qunu Nokwanele Balizulu, said that the most special place for Madiba to be buried would be the Mandela family gravesite in Qunu. He must not be separated from his family in the graveyard, because his forefathers are there, he must be placed there. The mixed feeling over the burial is something that has been discussed by amongst family matters. Some believed he should be buried at his homestead because the issue of a graveyard is something we don't know because it was a Western concept for family members to be buried in the same graveyard. It is not traditional in African Culture; the head of the family must be buried at his homestead, unless he never had a homestead.

Unknown (2013, July 14) Because of his iconic status, Mandela's burial site will wield enormous transformative power. His will not be an ordinary grave, but a shrine to democracy. An accessible, iconic place that allows for mediation would be ideal for his resting place. But Mandela has apparently expressed a wish to be buried at his rural home, Qunu. It is not unusual of African men to want be buried at home, alongside their parents and children and this is, of course, Mandela's wish.

2.8 Who is Nelson Mandela

In his book *Long Walk to Freedom*, Nelson Mandela says he was born in a tiny village on the banks of the Mbashe River in the district of Mthatha, the capital of the Transkei Nelson (1994:3). Nelson Rholihlahla Mandela was born on the 18th of July 1918, a son to Nonqaphi Nosekeni and Nkosi Mphakanyiswa Gadla Mandela, who was a Counselor of the Thembu people under Acting King Jongintaba Dalindyebo.

He was born in a small village in Mvezo and when he was still young, his family moved and stayed in Qunu. His father died when he was a child and was under a guardian of Chief Jongintaba at the Great Place in Mqhekezweni. It was at Mqhekezweni where he established leadership skills, hearing elder's stories of his ancestors and had a dream of making his contribution to the freedom struggle of his people. He moved to Johannesburg and was involved in politics from 1942 and joined the African National Congress in 1944 and participated fully in the ANC Youth League of that time.

He was married three times and his first wife was Evelyn Mase and had two sons and two daughters and is now survived with a daughter Makaziwe. He was married again to Winnie Nomzamo Madikizela Mandela and has two daughters Zindzi and Zenani and his last wife is Graca Machel. He was actively involved in many campaigns that were against the apartheid regime. He was arrested, detained and worked underground and was trained in many African countries in support of Umkhonto Wesizwe that was formed as an armed tool that was fighting against apartheid system and for liberation of the country. He says in his book he was instructed by the National Executive at that time of struggle to draw up a plan that would enable the organization to operate underground.

He was then arrested several times and was also part of the Treason Trial arrest that led to life imprisonment. He was sent to Robben Island in Cape Town in 1964 where he spent 18 of his 27 prison years. He was in a confinement and was forced to do hard labor in a quarry and managed to twist the most brutal prison officials to his will and became the master of his own prison and emerged from it the mature leader who fought for the liberation of the country.

He was then sent to Pollsmoor Prison and was sent in a farm house at Victor Verster Prison which is now called Drakenstein Correctional Services. Drakenstein Correctional Services was a home to Nelson Mandela for the last fourteen months of his long political imprisonment. He was given a chance to be visited by his family and it was in Drakenstein where negotiations with the White Minority strengthened. “That afternoon I was visited by Kobie Coetsee, who bought a case of cape wine as a housewarming gift. The irony of a jailer bringing his prisoner such a gift was not lost on either of us. He told me that the cottage at Victor Verster would be my last home before becoming a free man. The reason behind this move, he said, was that I should have a place where I could hold discussions in privacy and comfort” Nelson (1994:650). It was in that farm house where Nelson Mandela walked through the gates as a free man after 27 years in prison. February 11, 1990 was a day that will never be forgotten by many South African Citizen and the world. The private house where Mandela lived has been declared a South African National Heritage Site.

2 Research Methodology

3.1 Qualitative Research Design

The historical method is the meaning by which the researcher deals with the significance, the latent meaning of history. History is a phenomenon. It is a transcript of the relentless surge of events, the sequential and meaningful record of human activity. The object of the historical method, therefore, is to interpret the signs of the times past and to see in what might otherwise be considered merely the happenstance of blind fortune a rationale and design Paul (1974). Carol (2013:16) Methodology is a way of collecting and treating your data. There are many methodological options to choose from or to combine in research designs. Your role is to select one or several methodologies that will best help answer your research question.

The methodology used in the study includes articles from newspapers, views and comments from people affected by the burial, method of data collection and analysis. There is an issue of ethics to be discussed when conducting the study.

The study will use Qualitative design. The design will analyze newspaper articles, radio interviews and transcripts. “Qualitative research is intended to approach the world ‘out there’ (not in specialized research settings such as laboratories) and to understand, describe and sometimes explain social phenomena ‘from the inside’ in a number of different ways”. Design is a guideline on how to plan your study, how the study will be conducted to come to possible answers based on the research questions. This design will bring underlying factors that will lead to the outcomes of the study. When doing Qualitative Data Analysis there are key issues that are essential that include person, process and presentation. Qualitative design can give an insight into people’s individual experiences, behaviors, attitudes and values. When conducting qualitative research method, you will require knowledge in a form of culture, beliefs, intuition and authority in that particular religion or tribe.

Uwe (2007:29) Qualitative researchers are interested in accessing experiences, interactions and documents in their natural context and in a way that gives room in the particularities of them and the materials in which they are studied. A major part of qualitative research is based on text and writing, from the field of notes and transcripts to descriptions and interpretations and finally to the presentation of the findings and of the research as a whole.

Qualitative researchers study things in their natural settings, attempting to make sense of, or interpret, phenomena in terms of the meanings people bring to them. The research used qualitative and descriptive design to describe the emotions and attitudes of the people who are affected positively or negatively by the research problem. The data will be conducted from different views; from situations of people involved in the research problem, and this data is called Empirical Data.

Uwe (2007:26) Qualitative research uses text as empirical material (instead of numbers), starts from the notion of the social construction of realities under study, and is interested in the perspectives of participants, in everyday practices and everyday knowledge referring to the issue under study. Carol (2013:4) Understanding the nature of this data is an ontological process and is related particularly to the wider structural and cultural issues that influence claims to truth. These theories of knowledge - epistemology- is to explain your findings about the world and to enable your interpretations to be more globally applied.

Ontological process includes cultural issues and being interpreted in other two dimensions and epistemology that includes theories of knowledge.

The study focuses on culture that could involve anything from investigating the behaviors and rituals of a particular tribe or group of people in a particular setting. The study through the qualitative design should bring research report that will clarify and describe clear, the experiences, emotions and attitudes of the people involved.

3.2 Content Analysis Method

For George, Ole, Klaus, William & Phillip (1969) the need for systematic and objective determination of various types of communication significance led to the rise of content analysis as a distinct field of communication research. In the discussion, Antol Rapport addressed himself to this point suggesting a distinction between the art and the science of analyzing messages: I look upon the content analysis as a sort of diagnostic technique. Just as medical diagnosis is partly an art and partly a science and is most effective when the art and the science are combined, so I look upon content analysis as a combination of an art and the science.

“Content analysis is potentially one of the most important research techniques in the social sciences. The content analyst views data as representations not of physical events but of texts, images, and expressions that are created to be seen, read, interpreted, and acted on for their meanings, and must therefore be analyzed with such uses in mind – Klaus Krippendorff (2004).”

Content analysis is one of the powerful ways of analyzing your data and a research method that is used when analyzing media text. Content analysis is there to collect, transcribe and coding of data and solve problems by using coding or recording textual matters.

However (Ina & Peter, 2005) say “Content analysis is how well this message captures the real world through codes”. Klaus (2004) says “Contemporary content analysis has three distinguishing characteristics. First, content analysis is an empirically grounded method, exploratory in process, and predictive or inferential in intent.” Ina & Peter (2005) say that the position is clear in the definition of content analysis as a research technique for making replicable and valid inferences from data to their text Klaus Krippendorff (1980:21).

Qualitative approaches to content analysis have their roots in literary theory, the social sciences, and critical scholarship. Sometimes they are given the label interpretive Klaus (2004:17). The study will use qualitative approach using content analysis method in reading textual matters, interpreting text into new analysis or narrations or descriptions that will speak to the text. It is a methodology used to study media content through communication.

Therefore Klaus (2004:23) says texts, messages, and data arise without a reader, a message does not exist without an interpreter, and data do not exist without an observer. In a content analysis, it is methodologically trained researchers who, being familiar with their texts, design the analysis, instruct their coders to describe textual elements, and end up interpreting the results – always in the exception of others’ understanding.

3.3 Research paradigms

According to Qualitative Data Analysis of Carol Grbich, a researcher can choose which of the available paradigms (world views of beliefs, values and methods for collecting and interpreting data) that you

would prefer to work within. These options include: Realism/Post Positivism, Critical Theory, Interpretivism/Constructionism, Postmodernism and post structuralism and Mixed/multiple methods.

Post Positivism is the best option to be used in the qualitative research. It is said that in the eighteenth century in Europe was an era, termed the Enlightenment, when positivism (the School of Philosophy that asserts that reality lies only in the things that can be seen with the naked eye), optimism, reason and progress became the dominant discourses (ways of thinking, speaking and writing) and all knowledge was believed to be accessible through processes of reason.

When conducting the study using the Post Positivism helps to gain knowledge, have focus of observation to gain facts. It helps the researcher to have the ability to provide good outcomes on the study. It also helps to determine the experiences of people with experiences and provide their description, thus making the researcher to understand the reactions.

Carol (2013) says that the study aims in coming in answers and in terms of qualitative research “both post positivism and realism draw from positivism in that the researcher is seen as occupying a pseudo-objective distant neutral role where their influence in the construction of reality is seen as minimal.

3.4Qualitative Approach

The data type is document collation which includes existing textual, aural and visuals. This includes newspaper articles, radio transcripts, internet, photos, policy documents, emails and also introducing new data sources. The methodology- Content Analysis is the most useful in collecting and treating the data of the research.

“Hermeneutic inquiry provides the general underpinning of all qualitative research, but it can also be used on its own. It comes from Hans Gadamer’s Hermeneutic circle (1975), which relates to the curious researcher who goes out into the field with a question, gathers data in the best ways they can, repeated in a continuing spirit (iterative) until the research questions are satisfactory answered and the part answers gathered in the field have proved a creative and meaningful whole”.

Flick (2006) the label 'qualitative research' is used as an umbrella term for a series of approaches to research in the social science. These are also known as hermeneutic, reconstructive or interpretive approaches. (Ian & Peter, 2005) says "phenomenology and hermeneutics together constitute yet another model of analysis content.

The study will use different approaches that include iterative and subjective. "Iterative approaches include the basic hermeneutic approach as well as more defined approaches such as grounded theory, phenomenology, ethnography, oral history, action, evaluation, socio cultural narratives, feminist versions and memory work". Subjective approach includes researchers own thoughts and actions on the context, and then colludes emotions and experiences. "Subjective approaches include auto ethnography, heuristic phenomenology and some post modern versions of ethnography, grounded theory, feminist evaluation and action research, where the researcher has chosen to include a significant segment of subjective data". Major types of qualitative research include phenomenology, ethronography, grounded theory, case study Patton (2002:40).The data collected will be through observation of this topic and the dynamics of interaction and the data will speak for itself. Preparing for observation data for analysis, it needs transcript on the data and preliminary data analysis.

Preliminary data analysis is an initial analytic stage, and is under taken every time data is collected and track the data to see what is coming out of it; identifying areas that require follow up and clearly check where the information collected is leading. Preliminary data analysis is a process of engagement with the text not so much to critique it or to summarize what is emerging from it, but more to gain a deeper understanding of the values and meanings which lie therein Ian (1993). Michele Bellavita (1997:181) has a similar but looser approach, she allows herself to go over the data segment initially, noting ideas and then trying to create names for chunks of data, playing with metaphors, analyzing specific words.

The study will also use traditional ethnography approach, because it will describe a culture and its operation, rituals and belief systems. Carol (2013) the purpose of the ethnography is to describe the whole culture, be it a tribal group or a group of young people living by their wits on the streets". It reflects an understanding of people within the culture, to identify, confirm and cross check understandings of societal structures, social linkages and behavior patterns.

It will help to bring the understanding of culture based on the research problem and be able to answer on the research questions. Uwe (2007:92) also proves that also sometimes the term 'inquiry' is

preferred to ‘research’ or both are given up for naming the whole enterprise as ‘ethnography’. Vidich and Lyman (2000) show how the methods of early ethnography were informed by the researchers’ interests in ‘the Other’, which at that time meant understanding the differences between non-Western cultures and the researchers’ own Western backgrounds. This was then extended to comparative approaches describing different versions of cultures from a comparative and evolutionary point of view and later on applied to understanding and describing specific parts of one’s own culture”.

Grounded theory is an approach that was developed in the 1960s in order to generate theory from observations of real life as these were occurring. In the conceptualization of grounded theory, the term ‘research question’ does not play a major role Charmaz (2006). However, the inductive approach to social science research known as grounded theory represents a bottom-up method in which theory emerges from a process of data collection, coding and analysis. Uncovering the theory involves a process of writing memos in which the researcher articulates emerging ideas that become the basis of a theory says (Sane and Demand).

Through grounded theory, the study will collect data and let the theory emerge or emanate from the data and there are factors that will be discussed of how they impose on the research conducted, and describe that they are interlinked.(Glaser, 1978; Glaser and Strauss, 1967) In grounded theory everything is integrated, it is an extensive and systematic general methodology (independent of research paradigm) where actions and concepts can be interrelated with other actions and concepts – in grounded theory nothing happens in a vacuum.

Since the study will use different approaches that include iterative and subjective. “Iterative approaches also include phenomenology – (an event, occurrence, fact, experience). When collecting the data using the phenomenological research, will use a full description of people’s experience, including their thoughts, feelings, images, sensations and the description of the situation in which the experience occurred. This can also help for clarification of details by collecting more data for further description of the detailed information. Janet (2011) says the goal of qualitative phenomenological research is to describe a “lived experience” of a phenomenon.

[<http://www.southalabama.edu/coe/bset/johnson/lectures/lec12.htm>]

(Phenomenological researchers often search for commonalities across individuals rather than only focusing on what is unique to a single individual). For example, what are the essences of people’s experience of the death of a loved one?

4. DATA COLLECTION

4.1 Collecting data- The Herald Newspaper

Collecting data means putting your design for collecting information into order. The collection of data in this study is through qualitative design by analyzing newspaper articles from The Herald. The data collected will be through observation of this topic and the dynamics of interaction and it will be in a form of a content analysis method.

The design for collecting the information will also be a guideline on how to plan the study with possible answers to our research questions. The analysis of the newspaper articles involves the examination in a way of revealing the relations, patterns, trends that can be found within the articles. It also involves the comparison of the information of the study to that of the articles to draw some conclusions from the data and better understand the overall situation.

The Herald newspaper is one of the South African newspapers in Port Elizabeth in the Eastern Cape, which covers local stories with different genres like sports, politics, business, jobs and community events. The Herald is also one of the newspapers that were researching and had coverage on the infighting of Mandela family.

The Herald has articles that indicate the reason behind the infighting, the court procedures, removal of the remains of Mandela's children and also views from different traditional leaders on the issue of culture and not forgetting the local and international communities on the issue of burial and legal battle. This newspaper is a suitable tool of ideas for public information. Newspapers are very easy to get, cheaper, easy to read and can contain both words and visual materials to relay the information.

4.2 Media Ethics

Media ethics and media freedom are protected by South Africa's constitution. When reporting journalists must always aim to inform the public by telling the truth, as it is crucial in media ethics as any opposition of truth telling is considered deception. Anything shown by the media whether print or

video is considered to be original. When a statement is written in an article or a video is shown of a public official, it is the original “truthful” words of the individual official themselves.

The Herald is practicing these media ethics, where there is a freedom of expression, thus informing the public. The public has a right to know and a right to receive correct information. The articles to be analyzed from the newspaper-online give information about Mandela’s squabbles and how culture is been scrutinized.

The issues of freedom of speech and aesthetic values are primarily at home in media ethics. However a number of further issues distinguish media ethics as a field in its own right. A theoretical issue peculiar to media ethics is the identity of observer and observed. The press is one of the primary guardians in a democratic society of many of the freedoms, rights and duties discussed by other fields of applied ethics.

In media ethics the ethical obligations of the guardians themselves comes more strongly into the foreground. Another characteristic of media ethics is the disparate nature of its goals. Ethical dilemmas emerge when goals conflict. The goals of media usage diverge sharply. Media usage may be subject to pressures to maximize: economic profits, entertainment value, information provision, the upholding of democratic freedoms, the development of art and culture, fame and vanity.

4.3 Analysis of newspaper articles

4.3.1 Method of analysis

Mostly, though, researchers who consider themselves part of the qualitative tradition in social science induce themes from texts. This is what grounded theorists call open coding and what classic content analysts call qualitative analysis Berleson (1952) or latent coding (Shapiro & Markoff, 1997). The study will analyze the Herald online articles through qualitative design and content analysis method. The study will discover themes and coding through analysis of newspaper articles, where the analysis will investigate all the research questions and objectives after data collection. Themes come from studying more on the literature review. To broaden the understanding of accessible articles, the

research is based on online articles that were accessible to many. With the fast growth of technology, most people use online media, it is accessible and cheaper.

According to (Bulmer 1979; Strauss 1987; Maxwell 1996) they come from reviewing the literature, of course. Richer literatures produce more themes. They come from characteristics of the phenomena being studied. And they come from already-agreed-upon professional definitions, from local common-sense constructs, and from researchers' values, theoretical orientation, and personal experience with the subject matter.

Rhetoric is the art of observing in a given case the “available means of persuasion” (Aristotle). Rhetoric is something that is happening around us in form of conversation in movies, articles, books, body language and art. When analyzing the media text one should understand what the subject means and know the audience that will be reading the information. The subject must influence and pursue the reader with the information. The 20 articles that the study is analyzing are found in The Herald newspapers' online archives that are relevant for the topic.

The main point of analysis in this treatise is to check if the coverage of the media article is bringing answers to the study. The analysis will compare these articles in categories on a variety of levels – in a form of language used, words, word sense, phrases, sentences and themes. In order for this analysis to bring results to the study should choose a qualitative method that will also identify themes, patterns and describe situations. Content analysis as a method will help the study to identify what messages are intended to mean, identify attitudes and authors.

4.3.2 Analyzing themes and coding

For (Grey & Russell, 2003) analyzing text involves several tasks which include discovering themes and subthemes, winnowing themes to a manageable few (deciding which themes are important in any project), building hierarchies of themes or code books, and linking themes into theoretical models.

Therefore a theme is a lesson or message or a meaning. Themes describe, compare and explain the data. Berelson (1952) says the act of discovering themes are what grounded theorists call open coding and what classic content analysts called qualitative analysis.

When analyzing the data, the study identified themes, ideas, patterns in the data. The study will look at texts or series of text, meanings by looking at frequencies of words, behaviors, attitudes, and motivations. It will also look for repetitions, typologies and categories, typologies and analogies, transitions, similarities and differences, linguistic connectors, missing data and cutting and sorting.

Identifying these themes coding will be used in attaching labels to index them. Coding is an important step in preparation of data, in order to distinguish overall themes and interpret trends and patterns and making it easy to search the data to compare and identify such patterns that need attention and more investigation.

For Christopher (2008) all major qualitative methods employ coding techniques to help organize and analyze the overwhelming amount of data that are frequently collected during qualitative research. Coding is a process of focusing a mass amount of free-form data with the goal of empirically illuminating answers to research questions. For (Graham & Celia, 2005) Coding is the process of combing the data for themes, ideas and categories and then marking similar passages of text with a code label so that they can easily be retrieved at a later stage for further comparison and analysis. Codes can be based on themes, topics, ideas, concepts, terms, phrases, keywords found in the data.

When analyzing the newspaper articles, media code and ethics of journalism should be considered. The way of analyzing these articles should highlight if the journalism ethics have be measured. A traditional definition of an ethical journalist is, “An impartial communicator of important news and views to the public and from the impartial perspective of the public; using responsible and accurate methods of newsgathering, for the sake of a self-governing citizen” Stephen (2009).

The study will cover key questions concerning trends related to media by analyzing 20 articles. When analyzing the articles, will check if the reporters have covered the stories with fairness, respect for truth on the public right to information based on the principles of journalism. The study will compare the finding from the literature and the coverage from the articles, checking the representations if they are ethical, availability of alternative source, journalist’s trust of different types of news sources and a line of coverage.

Stephen (2009) says that typical ethical problems encountered in journalism include accuracy, context, deception and fabrication, graphic images and sensationalism, illegal acts, sources and confidentiality, special, sensitive situations. Some negative effects are a journalism of assertion, pressure to lower ethical standards, complaints about intrusive, ubiquitous media; information glut, convergence and business values and confusion about who is a journalist, and what standards are relevant.

4.3.3 Theme and Sub-Theme

THEME	SUB-THEME
1. Being an Icon	<ul style="list-style-type: none">➤ Nobel peace prize winner➤ Tata Madiba➤ Statesman➤ Legend
2. Culture	<ul style="list-style-type: none">➤ Abathembu Tribe➤ Vultures➤ Racial indifferences➤ Reburial of remains
3. Media Coverage	<ul style="list-style-type: none">➤ Vultures➤ Camping➤ Banning
4. Legal battle	<ul style="list-style-type: none">➤ Vegetative state➤ Family feud➤ Court order➤ Squabble➤ Burial place

The study will here discuss the themes and sub-themes listed above. The themes have been observed from the articles used as a means of research.

a. Theme One: Being an Icon

From the articles published in the Herald, the study has discovered from the operative main key words that Former president Nelson Mandela is recognized as an Icon. In most articles the popular words selected to address the Nelson Mandela range from; Icon, Hero, Tata, Noble Peace Prize Winner, Anti apartheid leader, Freedom fighter and Statesman. All of these are a sign of respect but from the articles the study has also observed the world wide ‘love’, warmth and respect Mandela has obtained. He is perceived world wide as one of the most highly favored leaders, thus he is referred to as an Icon. His health and life style became of public knowledge; his illness also saw South Africa and the whole world come together. At this time they were sharing the possible pain of losing this veteran, while showing sympathy to his family and the ruling party that he fought for.

Being an Icon has also proved to be a distress for the Madiba family at the most vulnerable time; little to no privacy was granted to the family. Everyone in the world felt the need to be constantly updated with the progress of Madiba. In this case the media was the key access to any updates and changes to his health conditions, even family activities. Articles at this time were titled; Mandela is in a “serious but stable” condition, Relatives visit critically ill Mandela in hospital, more activity at ‘Mandela Hospital’, Relieve Mandela from suffering and South Africa Waits after Mandela’s condition worsens. These were some of the headlines throughout the world.

b. Theme Two: Culture

The South African culture is affected by many cultures South Africans originate from; in this case the culture and custom traditions of the AbaThembu tribe should have been considered. The study has seen many articles that may be seen as bordering on the lines of unethical in terms of respecting different cultures. Makaziwe Mandela who is the eldest daughter of the former statesman came out to say, “And, I don’t want to say this, but I am going to say it; there is a sort of racist element with many of the foreign media where they just cross boundaries.” The study has looked into the traditional culture of

the Madiba family, thus there were statements of racial preference. The foreign media may have been seen as disrespectful, without knowing the customs of culture and tradition beliefs.

The study has also from published articles concluded that the Mandela family is a Royal family that follows traditional beliefs and rituals, they believe in elderly advice and ancestors. This is also seen as an element the media failed to respect and understand. Family secrets, rituals and methods in their processes were later after the hospitalization publicly humiliated, thus seen as violating the privacy any family would want at such a sacred time. Some cultures respect the exhumation of bodies, as they believe in the human spirit becoming an ancestor. The process of removal of remains is also believed as a disturbing element to the ancestors. The process of this time and family gatherings, cleaning of the grave yards should have been private, but because the media felt the pressure to deliver they were seen as crossing the line.

c. Theme Three: Media Coverage and Ethics

The life of an icon or popular being is always seen as public interest, but every individual deserves privacy and respect. In this case the study has gathered from statements published from the family members they felt the media, South African and International had violated that right. The Mandela home in Johannesburg became a camping sight for journalists and media trucks, the hospital has also been flooded with journalist, as a result is was in published articles referred to as the “Mandela hospital”. Family and friends were photographed on their visits, their visits were monitored, and even their emotions were analyzed by journalists.

At a time of grief, this family became the spotlight for headlines. Media houses were using puns and a clever play of words when referring to the current condition of the former president. Headlines read; Relieve Mandela from his suffering, Media numbers swell as Madiba condition worsens, South Africa waits after Mandela condition worsens, tight security at Mandela hospital –all suggesting something terrible was going to happen. The media played an important role on informing the public of any latest updates, and at times ignored that this family needed to be alone, the stress of showing any emotion that could possibly intend death was always on the lookout. The stories covered were also sometimes seen as sensationalism and unfair to the situation the Mandela family had been going

through. Every decision they took was torn apart and opens for discussion to the public via the media. The media created a platform to undermine the Madiba legacy.

d. Theme Four: Legal battle

Soon after the focus was on the illness of the former statesman and his family, close observation from the media discovered the family feud that broke out during this time. In preparation of the worst the family was forced to look into burial place and traditional customs. This is when we saw in the media the family name being torn apart, family secrets aired on live television and published in many articles, the media then became a platform for the squabble between family members that were asked for comment or response to what one had said about the other. Articles then moved from being titled based on the health condition of Nelson Mandela to; Mandela burial place squabble, Nelson Mandela in vegetative state.

From the legal battle the study also concludes that Mandela was at one stage referred to as being in a vegetable state, media houses managed to get hold of the legal documents used at the court case. The legal battle portrayed the Mandela family and its legacy in a manner the whole world has never seen any respected icon being portrayed. The Mandela family was seen to have disrespected everything the Icon had stood for; peace and respect, it was understood that as a family they failed him.

This legal battle was also a query of their culture, fighting for burial site and funeral preparations, burial plans were all seen as disrespecting their culture more so their father/grandfather. This battle tore apart the family and the media was the public platform. The illness of the world renowned icon became a scandal; the family was seen as disrespecting the legacy he had built for the family and everything close to his heart.

4.3.3 Other techniques to identify themes and codes

The study will look at texts or series of text, meanings by looking at frequencies of words, behaviors, attitudes, and motivations. It will also look for repetitions, keywords in context, searching for missing information, metaphors and analogies and connectors.

There are many ways in which those coding transcripts can discover new themes in their data.

Repetitions: commonly used words and words whose close repetition may indicate emotions;

Keywords in context: look for the range of uses of key terms in the phrases and sentences;

Searching for missing information: essentially the grounded theory idea of constant comparison;

Metaphors and analogies: people often use metaphor to indicate something about their key, central beliefs about things that may indicate the way they feel about things;

Connectors: connections between terms such as casual or logical - Strauss & Corbin (1990)

The articles below from the online Herald newspaper were used to analyze the themes, coding media ethics.

1. Mandela is in a "serious but stable" condition

08 June 2013

Former President Nelson Mandela is in a "serious but stable" condition after being admitted to a Pretoria hospital early on Saturday morning due to a recurring lung infection, the Presidency said.

"This morning at about 1.30am his condition deteriorated and he was transferred to a Pretoria hospital," spokesman Mac Maharaj said in a statement.

"He remains in a **serious** but stable condition."

Maharaj said doctors were doing everything they could to make Mandela "better and comfortable".

"President Jacob Zuma, on behalf of government and the nation, wishes Madiba a speedy recovery and requests the media and the public to respect the privacy of Madiba and his family," Maharaj said.

On April 6, Mandela was discharged from hospital after spending nine days receiving treatment for recurring lung problems. The Nobel Peace Prize laureate has suffered lung ailments before.

Early in March, he was admitted to a Pretoria hospital for a scheduled check-up and was discharged the following day.

In December last year, Mandela underwent an operation to remove gallstones and treat the recurring lung infection. He was discharged after an 18-day stay and placed under home-based high care at his Houghton home.

In January, the presidency said Mandela had made a full recovery from the surgery and continued to improve. In February last year he was admitted to hospital for a stomach ailment.

At the time, the presidency said Mandela underwent a diagnostic procedure to investigate the cause of a long-standing abdominal complaint.

In January 2011, Mandela was taken to Milpark Hospital for routine tests relating to respiratory problems.

Mandela's last major public appearance was in July 2010, at the final of the Fifa World Cup at Soccer City stadium in Johannesburg.

Since then he had spent his time between Johannesburg and his ancestral village of Qunu in the Eastern Cape.SAPA

2. ANC unaware of Mandela visitors ban

10 June 2013

The ANC does not know about ruling party officials reportedly being banned from visiting former president Nelson Mandela in hospital, a spokesman said on Monday (10/06/2013).

"I'm not aware [of that]," African National Congress spokesman Keith Khoza said.

This morning the government said Mandela's "condition is unchanged". Madiba was admitted on Saturday, 8 June 2013, for treatment in a Pretoria hospital for a lung infection. His condition was described then as "serious but stable".

The Star newspaper reported that the Mandela family had taken charge of the 94-year-old Nobel Peace Prize winner's hospital stay, banning everyone — including government leaders and senior party officials - from visiting him.

The media continued camping outside his house in Houghton, Johannesburg, and a Pretoria hospital on Monday morning. It has been more than two days since the last official update by the presidency was made public.

About 12 journalists and eight cameras were stationed across the road from Mandela's Houghton house.

There were still messages of support on stones surrounding plants outside Mandela's home, from the ailing icon's previous hospital stay earlier this year.

A tile with a picture of Mandela was nestled between the stones. Written on the tile was: "We promise to keep South Africa: your dream", "let's keep our promise", "Tata Madiba: Thanks to you we are proud to be South African", and "we promise to live in peace and harmony".

In Pretoria, numerous reporters and photographers were monitoring the two entrances to the hospital where he was believed to have been admitted.

Some passers-by enquired from the journalists how Mandela was doing.

Deputy President Kgalema Motlanthe was spotted at the hospital on Saturday but his spokesman Thabo Masebe said he was there for his own doctor's appointment and not to see Mandela.

Mandela was admitted to hospital in the early hours of Saturday morning.

The presidency issued a statement saying Mandela was in a "serious but stable" condition and suffering from a recurring lung infection.

Mandela has been in and out of hospital in the past few years.

At the end of March and in April this year he spent nine days in hospital receiving treatment for recurring lung problems.

Earlier in March, he was admitted to a Pretoria hospital for a scheduled check-up and was discharged the following day.

In December last year, Mandela underwent an operation to remove gallstones and treat the recurring lung infection. He was discharged after an 18-day stay and placed under home-based high-care at his Houghton home.

In January, the presidency said Mandela had made a full recovery from the surgery and continued to improve. In February last year he was admitted to hospital for a stomach ailment.

In January 2011, a virtual void of information marked Mandela's admission to Johannesburg specialist care Milpark Hospital. With very little information to go on at that time, speculation was rife and reports of his death started running on social networks.

Finally, on January 28, Motlanthe and Surgeon General Vejaynand Ramlakan addressed a media briefing on his health.

The Nelson Mandela Foundation, which customarily managed publicity for Mandela, only broke its silence on Monday, January 31, 2011.

This was after then Sunday Independent editor Makhudu Sefara wrote an item called "The making of an unnecessary crisis". – Sapa

3. Cops 'did not' confirm Madiba hospital

11 June 2013

A Sapa news report earlier on Tuesday (11/06/2013) to the effect that national police had confirmed ailing former president Nelson Mandela was being treated at the Medi-Clinic Heart Hospital in Pretoria has been dismissed as incorrect.

Brigadier Phuti Setati confirmed in an earlier interview that police stationed at the hospital were part of the presidential protection services team, whose task includes protecting former presidents, but did not specifically confirm that Mandela was in the hospital.

Brig Setati took issue with Sapa for having taken the connection between the two as a confirmation, and reporting it as coming from the police.

"That is incorrect. I did not say former President Mandela is in the hospital .. for that information you must approach the presidency; not the police," he said.

Brig Setati said the Sapa news report had embarrassed and compromised the police.

Sapa editor Mark van der Velden confirmed the error had come about in the editing of the original news report and that this was regretted.

"It seemed a logical connection of facts and it's a pity that this has happened in the continuing official vacuum of information confirming whether or not Mandela is in this hospital, but we are happy to set the record straight. - Sapa

4. Tight security at Mandela hospital

11 June 2013

Police officers were manning the entrance to a Pretoria hospital on Tuesday (11/06/2013) where former president Nelson Mandela is believed to be being treated for a recurring lung infection.

The main entrance to the hospital in Arcadia was guarded by six police officers.

All vehicles entering the facility were checked and searched.

Despite the biting cold in Pretoria local and international journalists were monitoring events at the two entrances.

Barricades were erected at the spot where journalists had been camping on Monday forcing the press to move across the street.

Police tape was used to cordon off the area.

The ailing statesman will spend his fourth day in hospital.

Mandela was admitted to hospital in the early hours of Saturday morning.

The presidency at the time said he was in a "serious but stable" condition.

On Monday, the presidency said Mandela's condition was "unchanged".

"President Jacob Zuma reiterates his call for South Africa to pray for Madiba and the family during this time." Presidency spokesman Mac Maharaj said Mandela was receiving intensive care.

African National Congress MP and Mandela's ex-wife Winnie Madikizela-Mandela had been at the hospital on Monday.

This is the third time this year the Nobel Peace Prize laureate has been in hospital.

At the end of March and in April this year he spent nine days in hospital receiving treatment for recurring lung problems.

Earlier in March, he was admitted to a Pretoria hospital for a scheduled check-up and discharged the following day. - Sapa

5. Mandela's daughters arrive at hospital

11 June 2013

Two of ailing former president Nelson Mandela's daughters arrived at the Medi-Clinic Heart Hospital in Pretoria on Tuesday (11/06/2013).

Makaziwe Mandela's red Range Rover drove past numerous police officers deployed at the hospital's entrance.

Her car was followed by that of Zenani Mandela, the South African ambassador to Argentina. Unlike other cars entering the hospital, their vehicles were not searched.

Police were stationed outside the hospital, in the Pretoria suburb of Arcadia. Security at the facility had been tightened, with police officers manning the two entrances.

Police spokesman Brigadier Phuti Setati earlier said police stationed at the hospital were part of the presidential protection services team, whose task includes protecting former presidents.

He did not specifically confirm that Mandela was in the hospital.

Mandela was admitted to a Pretoria hospital in the early hours of Saturday morning in a "serious but stable" condition, the presidency said.

The number of news crews camping outside the hospital continued to swell on Tuesday.

By 11am, there were 13 outside broadcast vehicles along the street near the hospital's main entrance. Hundreds of media personnel, including logistical and technical staff, milled outside the main entrance.

Some of the media crews had generators and erected tents at the second entrance, adjacent to a busy street leading to the Pretoria CBD.

Local and international journalists were also camped outside Mandela's Houghton, Johannesburg, home. Some members of the public took photos of each other outside the house.

Earlier on Tuesday morning a group of school children from the Rainbow Hill Christian School in Orange Grove arrived at the house and sang "Get well Tata Mandela, get well".

After they finished, one boy stepped out of the group and read from a card, thanking Mandela for what he had done for South Africa, wishing him the best, and saying he was loved.

On Monday, the presidency said Mandela's condition was "unchanged" from Saturday and that he was receiving intensive care.

"President Jacob Zuma reiterates his call for South Africa to pray for Madiba and the family during this time," spokesman Mac Maharaj said.

All vehicles entering the hospital premises were being checked and searched.

Barricades were erected at the spot where journalists had been camping on Monday, forcing the press to move across the street.

Police tape was used to cordon off the area.

This was the third time this year the Nobel Peace Prize laureate had been in hospital. At the end of March and in April this year he spent nine days in hospital receiving treatment for recurring lung problems.

Earlier in March, he was admitted to a Pretoria hospital for a scheduled check-up and discharged the following day. - Sapa

6. Graca, Mandla arrive at Madiba hospital

12 June 2013

Former president Nelson Mandela's wife Graca Machel and his grandson Mandla arrived at the Pretoria hospital on Wednesday (12/06/2013) where he was receiving treatment.

Photographers rushed into the busy Park Street in Arcadia as a Mercedes-Benz ferrying Machel, followed by Mandla's black Toyota Land Cruiser entered the premises.

Another grandson, Ndaba, was at the Medi-Clinic Heart Hospital earlier in the day.

Mandela's eldest daughter Zenani, who is the South Africa's ambassador to Argentina, also arrived at the hospital. She came home this week following her father's admission. The ailing icon was spending his fifth day in hospital.

On Saturday, the presidency announced Mandela had been admitted to hospital in the early hours of the morning and was in a "serious but stable" condition. His condition had remained unchanged since then.

The presidency said on Tuesday that the doctors treating Mandela gave President Jacob Zuma a thorough briefing on Monday night.

"President Zuma has full confidence in the medical team, and is satisfied that they are doing their best to make Madiba better," spokesman Mac Maharaj said in a statement.

Police had taken over security at the hospital. Seven officers were guarding the facility's entrance. Pedestrians' bags and vehicles entering the premises were searched.

Local and international media continued to hold vigil outside the hospital and Mandela's Houghton, Johannesburg, home.

This is the third time this year the Nobel Peace Prize laureate has been hospitalised. At the end of March and in April he spent nine days in hospital receiving treatment for recurring lung problems. Earlier in March he was admitted to a Pretoria hospital for a scheduled check-up and discharged the following day. - Sapa

7. Madiba enters fifth day in hospital

12 June 2013

Numerous media houses remained outside a Pretoria hospital on Wednesday (12/06/2013) as former president Nelson Mandela spent his fifth day there being treated for a recurring lung infection.

More than ten outside broadcast vehicles were parked close to one of the hospital's entrances.

Security remained tight at the facility, with six police officers manning each entrance. All cars entering the facility were searched.

By 8am, no family members of the elder statesman had been seen entering or leaving the hospital.

On Tuesday, Mandela's ex-wife, African National Congress MP Winnie Madikizela-Mandela, left the hospital before 6pm.

She and her daughter Zindzi were driven off in a black Audi, escorted by a white Mercedes Benz. Both cars had flashing blue police lights.

Mandela's other two daughters, Makaziwe and Zenani, who is South Africa's ambassador to Argentina, were also seen at the hospital on Tuesday.

On Saturday, the presidency announced that the ailing icon had been admitted to hospital in the early hours of the morning and was in a "serious but stable" condition.

His condition had remained unchanged since then.

The presidency said on Tuesday that the doctors treating Mandela had given President Jacob Zuma a thorough briefing on Monday night.

"President Zuma has full confidence in the medical team, and is satisfied that they are doing their best to make Madiba better," spokesman Mac Maharaj said in a statement.

Mandela was still in a "serious but stable" condition.

This is the third time this year the Nobel Peace Prize laureate has been hospitalised.

At the end of March and in April, he spent nine days in hospital receiving treatment for recurring lung problems.

Earlier in March, he was admitted to a Pretoria hospital for a scheduled check-up and was discharged the following day. - Sapa

8. Family visit Mandela in hospital

19 June 2013

Former president Nelson Mandela's family arrived at the Pretoria hospital where the elderly statesman was spending a 12th day on Wednesday (19/06/2013).

Mandela's daughter, South Africa's ambassador to Argentina, Zenani Mandela, arrived at the hospital with Madiba's grandchildren Zoleka and Zaziwe Dlamini-Manaway.

They were with Zaziwe's husband, American businessman, David Manaway.

The Mandelas drove past the security checkpoint along Park Street in a black SUV.

Mandela, 94, was hospitalised in the early hours of June 8 with a recurring lung infection. The presidency said he was in a "serious but stable" condition.

Several close relatives of the anti-apartheid icon had been visiting him daily.

On Tuesday, Mandela's ex-wife, ANC MP Winnie Madikizela-Mandela, was at the hospital. She and her daughter left the facility after 4pm in a black Audi A5 with flashing blue police lights.

Fewer police officers were manning the hospital's entrances on Wednesday.

Three officers stationed at each entrance were screening all vehicles entering the Medi-Clinic Heart hospital.

The number of journalists, including technical and logistical staff, also dwindled compared to the hundreds that milled outside the hospital during Mandela's first few days at the facility.

Well-wishers had adorned the hospital's perimeter wall with get-well-soon cards, bouquets of flowers, balloons, sculptures, and flags.

Some of the hand-made cards were designed in the shape of palms. Some had small pictures of Mandela, and some were decorated with red roses. – Sapa

9. Relatives visit critically ill Mandela in hospital

24 June 2013

Former president Nelson Mandela's relatives visited him at the Pretoria Hospital where he remained in a critical condition on Monday (24/06/2013) afternoon.

His ex-wife Winnie Madikizela-Mandela and daughter Zindzi Mandela-Motlhajwa drove onto the premises of the Medi-Clinic Heart Hospital in a gold-coloured BMW fitted with blue police lights.

Another daughter, Zenani Mandela-Dlamini, arrived earlier in a black Mercedes-Benz.

Local and international journalists remained outside the hospital.

It was speculated that President Jacob Zuma would soon pay another visit.

Earlier in the day, Defence and Military Veterans Minister Nosiviwe Mapisa-Nqakula and United Democratic Movement leader Bantu Holomisa arrived separately at the hospital.

"The condition of former president Nelson Mandela, who is still in hospital in Pretoria, has become critical," presidential spokesman Mac Maharaj said in a statement on Sunday night.

Addressing the media in a briefing initially scheduled as an off-the-record editors' briefing on Monday, Zuma said Mandela's condition had not changed.

"Mandela remains in a critical condition in hospital and doctors are doing everything possible to ensure his well-being and comfort," Zuma said in Johannesburg.

He and deputy ANC president Cyril Ramaphosa visited Mandela at the hospital on Sunday night.

"... I was told by the doctors, that Madiba's health had changed in the past 24-hours and he was now critical," Zuma said.

"We had a discussion with the doctors and his [Mandela's] wife, Graca Machel... and then we left."

Zuma said he was not in a position to give further details.

Answering reporters' questions, Zuma said Mandela's condition would not affect US President Barack Obama's planned visit to South Africa on Friday.

"If there was such a visit... and somebody fell sick, I don't think we would stop the visit.... So we [are] not going to stop because Madiba is sick," Zuma said.

In reply to a question about Mandela's condition, Zuma reiterated: "I am not a doctor... .When a person is critical, he is critical... .I am not in a position to say how critical... "

Mandela, 94, was admitted to hospital on June 8 for treatment of a recurring lung infection. – Sapa

10. Media numbers swell as Madiba's condition worsens

24 June 2013

The number of journalists outside the Pretoria hospital where former president Nelson Mandela is in a critical condition increased significantly on Monday (24/06/2013) morning.

Reporters' vehicles, including more than 10 broadcast vans, took up almost all the parking spots adjoining the Medi-Clinic Heart hospital.

Several police officers were manning the entrances to the hospital. Before 6am, three police officers stood at the hospital's entrance along the busy Park Street.

The officers searched cars entering the hospital premises. More officers were inside the facility.

The hospital's other entrance along Celliers Street was opened before 6am. Police officers and hospital security searched all vehicles, including delivery vans.

Well-wishes adorned the hospital's security wall with get-well cards, balloons, flowers, and paintings.

Some of the messages pasted onto the wall read: "Descendants of [former Ghana leader] Kwame Nkrumah wish u long life. Bernard [from] Ghana".

Another message imprinted on an Ethiopian flag read: "We love you our father, Tata Madiba".

A colourful card from a Montessori pre-school was decorated with tiny children's palm prints and numerous pictures of Madiba holding the Fifa World Cup trophy.

Some passers-by, rushing to work on Monday morning, momentarily glanced at the huge artistic display.

Several news crews converged on the hospital on Sunday night after the presidency announced that Mandela's condition had deteriorated. Most of them had left by 3am on Monday.

However, more than 20 vehicles, including the broadcast vans for local and international media, occupied the parking along Celliers Street on Monday morning. A few reporters braved the biting early morning cold to chat near the hospital's Park Street entrance. Some of them held cameras.

It was a quiet night outside Mandela's home in Johannesburg with almost no movement on Monday morning.

Shortly after 2am, a silver Jeep arrived at the house. The driver pulled up outside the black gates, flashed the vehicle's headlights and, when there was no response, hooted twice. The gates opened.

Two broadcasting teams arrived at the house on Sunday night, but left a short while later.

The street was otherwise quiet, with only the occasional armed response patrol.

After 6am the streets became busier as people started their daily routines. Black VW Polo parked outside the gate of the house and a woman entered.

On Sunday evening presidential spokesman Mac Maharaj said in a statement: "The condition of former president Nelson Mandela, who is still in hospital in Pretoria, has become critical." It was issued after a visit by President Jacob Zuma and African National Congress deputy president Cyril Ramaphosa.

"They were briefed by the medical team who informed them that the former president's condition had become critical over the past 24-hours," said Maharaj.

Zuma and Ramaphosa also met Mandela's wife Graca Machel to discuss his condition.

"The doctors are doing everything possible to get his condition to improve and are ensuring that Madiba is well-looked after and is comfortable. He is in good hands," Zuma said in the statement.

He appealed to South Africans to continue praying for Mandela and his medical team.

Mandela, 94, was admitted to hospital on June 8 for treatment of a recurring lung infection. - Sapa

11. More activity at Mandela hospital

25 June 2013

Activity at the Pretoria hospital where former president Nelson Mandela remains in a critical condition picked up on Tuesday (25/06/2013) morning after a quiet night.

On Tuesday afternoon the office of the President issued a statement saying Mandela's condition was still critical and that doctors were doing their best to ensure his "recovery, well-being and comfort".

Cars with military registration plates entered the gates, of the Medi-Clinic Heart Hospital, which were being manned by police and hospital security staff.

A wall at the Celliers Street entrance was adorned with pink and red flowers, balloons, and get-well cards. The wall has been turned into a miniature art gallery since the celebrated anti-apartheid icon was admitted to the hospital on June 8.

Pedestrians stopped to look at the mostly hand-made cards and read the messages in them.

Local and international journalists continued their vigil outside the hospital.

It was announced on Sunday that the 94-year-old former president's condition had deteriorated and was now critical.

This followed a visit by President Jacob Zuma and African National Congress deputy president Cyril Ramaphosa.

Addressing a briefing in Johannesburg on Monday, Zuma said Mandela's condition had not changed, and that his doctors were doing everything possible to ensure his well-being and comfort.

Mandela has been visited every day by several of his relatives, politicians, and government officials.

Among his visitors on Monday were his daughter Makaziwe Mandela, Public Service and Administration Minister Lindiwe Sisulu, Defence and Military Veterans' Minister Nosiviwe Mapisa-Nqakula and United Democratic Movement leader Bantu Holomisa.

It was reported on Tuesday that Mandela's long-time friend George Bizos, SC, had refrained from visiting him in hospital.

The Star reported that he received a phone call from Mandela's wife Graca Machel on Saturday. "She told me that he was not very good, and I accept that," he told the newspaper.

"I have respected the doctor's wishes of not allowing in too many visitors," he said. "None of us are immortal. We must let him live as long as possible." – Sapa

12. Favourites pictures, quotes on Mandela posted on social media

25 June 2013

Treasured pictures taken with former president Nelson Mandela, inspirational quotes by the anti-apartheid icon, and messages of support to him and his family ticked over on social media on Tuesday (25/06/2013) following the weekend announcement that he was critically ill.

The @ProudlySA campaign posted a video clip of singer Johnny Clegg singing "Asimbonanga" (we haven't seen him) with Clegg explaining it was written as a tribute to Mandela in 1986 during the state-of-emergency.

On Sunday, the presidency announced that South Africa's first democratically-elected president was in a critical condition after being admitted to hospital in Pretoria on June 8 with a recurring lung infection.

In the video, a beaming Mandela shuffle dances onto the stage and vocalist Mandisa Dlanga harmonised next to him, as he lifts his arms up and down in time to the music.

Mandela takes the microphone at Clegg's invitation and says: "It is music and dancing that makes me at peace with the world... and at peace with myself." He asks for a refrain and Clegg and the band oblige.

In the absence of further official updates about Mandela's health on Tuesday, Twitter was abuzz with comments about a Sowetan headline that the Mandela family had called an urgent meeting, and what it could possibly mean.

Retweets and comments about previous reports that he was critically ill, punctuated observations on the comings and goings at the Medi-Clinic Heart Hospital in Pretoria, where people were delivering messages, balloons, and flowers in person.

Without further information, reporters tweeted pictures of the scene outside, and of the happenings in Qunu, Mandela's home in the Eastern Cape.

The UK Guardian also lifted tweets from Mandela's granddaughters, Swati Dlamini and Zaziwe Dlamini-Manaway, who appear the reality television show "Being Mandela".

In their tweets they complained about a CBS News report at the weekend in which it was claimed Mandela's condition was worse than thought.

The Guardian found a tweet which read: "@CBSNews Your reporting is a disappointment and has absolutely no respect for the family and privacy of our grandfather." CBS reported on June 21 that Mandela was unresponsive and that his ambulance had broken down on the way to hospital.

The Wall Street Journal asked why he had to be driven to Pretoria when there was a hospital closer to his home in Johannesburg, and where he had been treated before.

One Twitter user compiled a reggae and ska playlist featuring freedom songs in honour of Mandela.

BlackBerry and Facebook users also started changing their profile pictures to those of Mandela. - Sapa

13. 'Relieve Mandela from his suffering'

26 June 2013

It was perhaps time that God relieved former president Nelson Mandela from his pain and suffering, a senior chief of the AbaThembu nation and ANC MP Nkosi Patekile Holomisa has said, reported *City Press* on Wednesday (26/06/2013).

This comes after a source close to The Herald confirmed that Mandela is on life support in the Pretoria Medi-Clinic Heart Hospital

"If Madiba is no longer enjoying life and is basically on life-support systems and therefore is not appreciative of what is happening, I think the Good Lord should take a decision to put him out of his suffering," Holomisa is reported to have said.

14. Mandela burial place squabble

27 June 2013

Kathryn Kimberley, Bongani Fuzile, Lulamile Feni, Loyiso Mpalantshane, Siya Boya, Philani Nombembe and Nashira Davids

AILING former president Nelson Mandela's family are already at each other's throats over where he should be buried when he dies.

This emerged as conflicting reports surfaced yesterday that Madiba had been put on life support.

And in a worrying move late last night, President Jacob Zuma cancelled a trip to Mozambique planned for today after visiting Mandela in hospital at 10pm.

Following a briefing by Madiba's doctors, he decided to call off the trip to Maputo where he was due to attend an SADC regional infrastructure investment conference.

Zuma said last night Mandela's condition was still critical.

Mandela, 94, was admitted to a Pretoria hospital on June 8 due to a recurring lung infection.

Zuma told a meeting of health workers' union members earlier yesterday: "Like everybody else, if Madiba is no longer enjoying life and he is on life support, then the Lord must take a decision to put him to rest.

15. Foreign media 'vultures': Makaziwe Mandela

27 June 2013

Former president Nelson Mandela's daughter criticised the foreign media on Thursday (27/06/2013), calling them "vultures" in an SABC television interview.

Makaziwe Mandela said the foreign media contingent camped outside the Pretoria hospital where Mandela was being treated failed to respect African custom and the family's feelings.

"There is an element of racism to their attitude," she said.

"It is like, truly, vultures waiting when the lion has devoured the buffalo, waiting there, you know, for the last carcasses. That is the image that we have as a family," she told SABC television.

"It is very crass. The fact that my dad is a global icon, one of the 25 most influential people of the 20th century, does not mean that people cannot respect the privacy and dignity of my dad.

"And, I don't want to say this, but I am going to say it: there is sort of a racist element with many of the foreign media where they just cross boundaries." Mandela said her family drew hope from the fact that the gravely ill statesman was still trying to respond when they spoke to him, but said he did not "look good" and "anything is imminent".

She accused news crews of obstructing entry to the hospital.

"You have no idea what is happening at the hospital... You can't even enter the hospital or you can't even go out of the hospital because they are making themselves such a nuisance." "We don't mind the interest, but I just think it has gone overboard... They violate all boundaries.

"I think at this point in time, as a family, as an African, I know at this time you have to be in peace, you have to have a sense of decorum, that is what is required, and I don't know how people come here and just violate everything." - Sapa

16. South Africa waits after Mandela's condition worsens

27 June 2013

JOHANNESBURG, June 27 (Reuters) - South Africans prepared on Thursday (27/06/2013) to say farewell to ailing anti-apartheid leader Nelson Mandela after his condition deteriorated further in hospital, forcing President Jacob Zuma to cancel a trip to neighbouring Mozambique.

Zuma was due to attend a summit in Maputo of the Southern African Development Community (SADC) to discuss regional infrastructure, but pulled out after visiting the 94-year-old former president in hospital late on Wednesday.

"Over the past 48 hours, the condition of former president Madiba has gone down," presidential spokesman Mac Maharaj told state broadcaster SABC, using the clan name by which Mandela is affectionately known.

Maharaj said Mandela's condition remained critical. He declined to comment on media reports that he was on life support in the Pretoria hospital where he is being treated for a lung infection, saying his privacy should be respected.

Mandela has already spent 20 days in the hospital, his fourth hospitalization in six months.

This has forced a growing realisation among South Africans that the man regarded as the father of their post-apartheid "Rainbow Nation" will not be among them forever.

"Mandela is very old and at that age, life is not good. I just pray that God takes him this time. He must go. He must rest," said Ida Mashego, a 60-year-old office cleaner in Johannesburg's Sandton financial district.

Mandela, South Africa's first black president, is admired around the world as a symbol of resistance to injustice for the way he opposed his country's apartheid system, spending 27 years in jail, more than half of them on notorious Robben Island.

He is also respected for the way he preached reconciliation after the 1994 transition to multi-racial democracy following three centuries of white domination.

"CELEBRATING HIS LIFE"

U.S. President Barack Obama is due to visit South Africa at the weekend as part of a three-nation Africa tour he has already started in Senegal. Maharaj said it was too early to say whether Obama's schedule in Johannesburg and Cape Town on Saturday and Sunday might be affected by Mandela's worsening condition.

Well-wishers' messages, bouquets and stuffed animals have piled up outside Mandela's Johannesburg home and the wall of the hospital compound where he is being treated in the capital.

As they headed to work on Thursday, South Africans seemed resigned to the prospect of losing their hero.

"We are all going to feel bad when he passes, but at the same time we will be celebrating his life. He has done so many great things for this country," said John Ndlovu, a 25-year-old office worker.

Mandela stepped down in 1999 after one five-year term in office.

Since then he has played little role in public life, dividing his time in retirement between his home in the wealthy Johannesburg suburb of Houghton and Qunu, the village in the impoverished Eastern Cape province where he was born.

The public's last glimpse of him was a brief clip aired by state television in April during a visit to his home by Zuma and other senior officials from the ruling African National Congress.

At the time, the 101-year-old liberation movement assured the public Mandela was "in good shape", although the footage showed a thin and frail old man sitting expressionless in an armchair. (Reporting by Pascal Fletcher and Ed Cropley; Editing by Ed Cropley) - Reuters

17. Officials break down Mvezo gate

03 July 2013

Officials from the sheriff of the court's office broke down a gate to the Mvezo village on Wednesday to gain access to the remains of three of Nelson Mandela's children.

ENCA cameras filmed the official forcing the gate open with a pick-axe.

The former president's grandson Mandla Mandela, chief of the Mvezo village in the Eastern Cape, earlier in the day lost a challenge against a court order instructing him to rebury the children in Qunu.

Three hearses and police vans entered the village by mid-afternoon.

They were to transport the remains of three of Mandela's children back to Qunu, where Nelson Mandela grew up. The elder statesman has reportedly expressed the wish to be buried in Qunu.

Mandla exhumed the graves of the three children two years ago and buried them in Mvezo village. Mandela remained critically ill in a Pretoria hospital on Wednesday, where he is being treated for a recurring lung infection.

The SABC reported that his eldest surviving daughter Makaziwe Mandela and grandson Ndaba Mandela arrived at Mvezo with officials from the health department

18. Family advised to turn off life support

05 July 2013

FORMER president Nelson Mandela is in a "permanent vegetative state" and the family has been advised by doctors to switch off the machines keeping him alive.

This disclosure was made in court papers submitted to the Mthatha High Court last week. The Herald is one of only three media outlets in the world to obtain a copy of the certificate of urgency written by Advocate David Smith, who appeared for the Mandela family.

It reads: "Mandela has taken a turn for the worst and the . . . family have been advised by the medical practitioners that his life support machine should be switched off. Rather than prolonging his suffering, the Mandela family is exploring this option as a very real probability."

The claims are in stark contrast to the words of Mandela's wife, Graca Machel, who spoke publicly for the first time about her 94-year-old husband yesterday and insisted he was "fine".

"Although Madiba sometimes may be uncomfortable, very few times he is in pain, but he is fine."

President Jacob Zuma, who visited Mandela in hospital yesterday, said he remained "critical but stable".

Zuma's spokesman, Mac Maharaj, questioned whether Mandela's condition had been exaggerated by lawyers acting for the family in the court case.

19. Mandela 'getting stronger', says Mandla

22 July 2013

Former president Nelson Mandela is getting stronger, his grandson Mandla Mandela said on Monday after a weekend visit.

"The visit left me with a warm feeling, because my grandfather is getting stronger and stronger every day," he said.

The improvement "is particularly heartening, because it flies in the face of those who have been busy spreading lies that Madiba is in a 'vegetative state' and just waiting for his [life] support machines to be switched off.

"Madiba has defied these hurtful statements and continues to prove his fighting spirit that has defined him over the many years of his life," Mandela said in a statement released on his grandfather's 44th day in hospital.

He visited his grandfather at the Medi-Clinic Heart Hospital, in Pretoria, on Sunday. Nelson Mandela's daughter Zenani Mandela also visited on Sunday.

The anti-apartheid icon was critically ill with a lung infection when he was admitted to hospital early on June 8, after his ambulance broke down on the way there. He spent his 95th birthday in hospital last week.

A steady stream of support has been kept up for the anti-apartheid icon and his family, by visitors who leave flowers, cards and candles at the entrance to the hospital, and at his home in Houghton, Johannesburg.

The presidency, which provides updates from time to time, has also said he is steadily improving.

Mandla Mandela said he attended a prayer service arranged by the AbaThembu in Kwa-Zulu Natal at the Ethekeini Community Church on Sunday.

He said he was grateful for the overwhelming messages of support from South Africans and around the world.

"We continue to be grateful to the South African government, the African National Congress... and the doctors in charge of Madiba's health during this period." He and some of Nelson Mandela's descendants are in a court dispute over the reburial of the remains of some of the anti-apartheid icon's children and grandchildren. - Sapa

20. Mandela discharged from hospital

01 September 2013

Former President Nelson Mandela has been discharged from the Pretoria hospital where he has been receiving treatment, the Presidency announced on Sunday.

"Madiba's condition remains critical and is at times unstable. Nevertheless, his team of doctors are convinced that he will receive the same level of intensive care at his Houghton home that he received in Pretoria," the Presidency said on its website

Mandela has been in hospital since the 8th of June 2013 where he was receiving treatment for a recurring lung infection.

21. Media at Mandela house kept to tiny corner

02 September 2013

The growing media contingent outside former president Nelson Mandela's Johannesburg home was instructed to keep well away from the house's entry points on Monday (02/09/2013).

"The media must stay 50 meters away from entrances, you have been confined to that corner," said an official, who did not give his name, while pointing to an area opposite the house.

Mandela's Houghton home was a national key point and was under constant surveillance, the official said, while manning the house's smaller gate.

Entry to the house and parking within nine meters of its vicinity was restricted to vehicles and people with official clearance.

Johannesburg metro police officers patrolled the streets, ensuring the media and their equipment did not obstruct traffic.

On Sunday the presidency said Mandela had been discharged from hospital.

A large media contingent gathered outside to watch his return, and police were present.

Presidency spokesman Mac Maharaj said Mandela's condition remained critical and "at times unstable".

His home had been reconfigured to ensure he received the correct care. Some staff who had been at the hospital would care for him at home.

Mandela was admitted to the Medi-Clinic Heart Hospital in Pretoria on June 8 this year with a recurring lung infection. – Sapa

4.3.4 Table of Techniques

CODING	Example from articles and number
Repetition	Condition 45 Serious 11 Treatment 12 Lung infection 17 Admitted 23 Peace 10 Icon 10 Stable 14 Critical 24 Remains 7 Court 6 Family 22 Recurring 20 Health 6 Media 23 Life 16 Hospital 137
Key Words and connectors	Recurring Lung infection Serious condition Critical but stable Family feud Media banned Life support Growing media contingency
Searching for missing information	Taking photos of family visits Analyzing family actions and body gestures Taking pictures of grave yard

	Media being restricted to tiny corner Following the family to Mvezo Camping outside house and hospital
Metaphor	“like vultures”

4.3.5 Summary of Themes

The themes observed and discussed in this study, are themes that were found in the articles selected for research. The tone observed from most of the articles is; concern and sadness as most of them reflect the illness of a loved individual. The articles are also found reflecting on who Nelson Mandela is, what he stood for and why he is an icon, words of respect and favor are used to express and personify the feelings mostly associated with the former president. The manner throughout has been of respect to him and his family while covering the time of his illness, the study however also observes the articles that covered the Mandela family feud as condescending and shock in terms of the public opinion and observation. The articles the study looked at also deal with the technique journalists and media houses used to cover the events at this time. Headlines and Headings were using casual jargon that all citizens can relate to as well as innuendo statements/headings that allow the reader/public to conclude in their own opinion.

5. FINDINGS

The press is one of the primary guardians in a democratic society of many of the freedoms, rights and duties discussed by other fields of applied ethics. There is accuracy on The Herald in giving the information although it also uses strong bizarre expressions with emotional blame, especially in the headlines. However on the information that the newspaper is sending to the public, there are no traits of tabloid inclination. The information's tone is the same in all the articles and has a way of attracting the public to read. It facilitates in a way that will allow readers to trust the newspaper because of bringing

accuracy, precise and detailed information or data, thus increasing a number of people who will want to read the article to get the information.

When analyzing the articles, most of them promote information on the squabbles and giving and that put down people analyzing more on the information with a critical eye. There are issues which can be distinguished as absent in this newspaper that include a depth of information on the issues of culture. There is a concern that the standards of journalism are being ignored in some articles. One of the most controversial issues in modern reporting is media ignorance, with regard to cultural and other issues.

5.1 Findings of the study in relation to the literature review

As the study analyses the newspaper articles so is the literature review. There are many books that cover more on culture, religion, how to follow rituals and implications if these processes are not followed. In the issue of reburial of the remains, there is no explanation delivered whether it is against culture to rebury but has indicated that the main issue lies on the spiritual part of it. The literature has revealed that the spirits of the ancestors can be affected or disturbed if you keep on resuming the remains of the dead. It is however stated again that these spirits become the ancestors, who become guidance in that tribe.

Mbiti (1967) says to ignore these traditional beliefs, attitudes and practices can only lead to a lack of understanding African behavior and problems. Religion is the strongest element in traditional background, and exerts probably the greatest influence upon the thinking and living of the people concerned. To be human is to belong to the whole community, and to do so involve participating in the beliefs, ceremonies, rituals and festivals of that community.

This detachment can lead to Africans not following the correct religion and conducting correct rituals, thus ignoring the idea of not following the right procedures. However the literature has also highlighted that Thembu burial practices were not unchanging. Moreover, once one looks at the Christian elements within much of the Thembu burial rituals, one sees clearly that these rituals had been subjected to processes of transformation. It has also been revealed that the legal battle on the reburial of the remains is not something new in the AbaThembu tradition. It has been seen as something of the past but with the look of things, it continues to be a controversial issue.

The literature review of the study also pointed out that because of his iconic status, Mandela's burial site will wield enormous transformative power. It will not be an ordinary grave, but a shrine to democracy. It will be a place where ordinary folks converge to renew their "faith" in civil religion. For this reason an accessible, iconic place that allows for meditation would be ideal for his resting place. But Mandela has apparently expressed a wish to be buried at his home, Qunu.

However some people expressed concerns that it would have been ideal if he were to be buried in Freedom Park which is an iconic monument that represents the new dawn. Some countries even have an exclusive cemetery to bury their icon leaders also as a symbolic value to public culture, also symbolizing the achievement and commitment on his long walk to freedom.

Though, it has been discovered that the most special place for Madiba to be buried would be the Mandela family gravesite in Qunu, not be separated from his family in the graveyard, because his forefathers are there, he must be placed there. The mixed feeling over the burial is something that has been discussed by amongst family matters. Some believed she should be buried at his homestead because the issue of a graveyard is something we don't know because it was a Western concept for family members to all be buried in the same graveyard. It is not traditional in African Culture; the head of the family must be buried at his homestead, unless he never had a homestead.

5.2 Summary findings of the study

The newspaper articles have bold headlines. Headlines play a very important role in attracting the reader and grabbing attention to the article. Some of the articles are aggressive, exaggerating, some expressing pain and suffering. There is a style of writing with emotions, sensationalizing and also uses strong expressions, although it brings relevancy to the data. Sensationalizing is used as a strategy of persuasion- allowing people to buy the newspaper- attracts more audience to read every day. There are those headlines that have been written using journalism skills. These headlines have meanings with opinions and perceptions to the readers and help to make the story stronger while others make the story weaker. This can be caused by being personal when writing. In covering this

specific event, most of the articles serve as an update to what the general public already knows, with constant reflection of the history of the story.

News coverage focuses more on the health condition, legal battle and the ANC government. There is no platform created for other political parties to voice the opinions about Nelson Mandela, based on his health and the legal battle and there is fewer platforms created for public to voice their frustration, concerns on the issue surrounding Nelson Mandela. However, the stories allow readers to interpret differently through words that are used, raising questions. There is alliteration of letters making it inappropriate in such a serious situation – fitting in the sensationalism tendency. The articles have shorter sentences and paragraphs with repetition of information in all the articles. Few articles that state more facts- indicating how many days in hospital, when did the legal battle start and how long did it take to go to court to finalize the matter.

The study gives credit to some articles that highlight all the information of public knowledge. There are articles that have collected available information in a more composed and detailed structure, articles that have provoked more confidence in the eyes of critical readers. There are repetition of words and sentences showing that there is seriousness. The repetition of such words and sentences can be used as a persuasion strategy used to legitimize more often the issue of burial- as a freedom of knowledge and free information to public that is accurate and not biased. There is more credibility, well information, more emphasize and have some points of situations that are negative but important for the public. That alone has strengthened the trust of the newspaper because it provides precise, verified and detailed data. There is gravity with correct information and articles from particular sources are more reliable. There is also confidentiality in sources that bring news value to the story, a strategy used to catch reader's attention and to be able to remember the story as you read through. Overemphasizing on the articles create certain emotions, hidden attitudes, thoughts, frustrations and desires.

5.3 Shortcomings of the research

The research could not or was not able to conclude on behalf of every journalist because of the pressure at the time to deliver when assigned to this story. Journalism ethics are also broad and mainly based on the limits of an individual, one cannot assume that every journalist is educated about culture tradition and the other key aspects that have affected this case study. It is also unjust to conclude on behalf of the media houses that they crossed the line by invading the space of the Mandela's at this time of sensitivity. The level of importance and interest when looking at Nelson Mandela and the impact he has on the whole world, it is on some level justifiable that some boundaries were pushed, but who is to say when to limit those boundaries. Media and reporting has also become a competition, South African houses are normally competing against one another, but at this time it was all major News houses including international news houses competing against one another. This study was not able to monitor or investigate such findings, as this would entail speaking to the assigned teams that were assigned to this assignment at the time.

This study came short in speaking to the family direct and investigating how they felt the media should have covered the story, however with the information obtained was able to get an idea of where the family was standing and what it had been subjected to. The analysis of the news articles read is observed as a journalism matter of interest not of psychological, cultural and traditional observation, but those too are some of the key factors affected in this study.

The study could not bring to conclusion the theory used or processes of culture regarding the removal of the remains, whether or not it is against culture to rebury the remains of the bodies. This is due to the analysis of articles during this period and also the literature pertaining to that. The traditional leaders do not come out in public to disclose all of that.

5.4 Recommendations& conclusion

In democratic countries, a special relationship exists between media and government. Although the freedom of the media may be constitutionally enshrined and have precise legal definition and enforcement, the exercise of that freedom by individual journalists is a matter of personal choice and ethics. Modern democratic government subsists in representation of millions by hundreds. For the representatives to be accountable and for the process of government to be transparent, effective communication paths must exist to their constituents. Today these paths consist primarily of the mass media, to the extent that if press freedom disappeared, so would most political accountability. In this area, media ethics merges with issues of civil rights and politics.

Media also have the responsibility to report fairly and accurately, the media must also be careful of not fueling a story or subject matter to their satisfaction of creating an environment that was previously not there. When reporting; it must always be based on facts, opinion and biased coverage is also unjust, articles and news must always be covered at an angle where the public are allowed the space of opinion and their own conclusions.

The study has also concluded that the media was under pressure to constantly update the public, which had a large amount of interest in the well being of this icon. But at the same time the media is seen to have infringed upon the rights of the family, these rights are the right to privacy at a time of sensitivity and high emotions. Nelson Mandela was seen to belong to the world, the love and adoration the public has for him is beyond imagination. However; he is a normal human being, he has a family and in this case they have traditions and cultures that needed to be addressed in a personal capacity but were unfortunately revealed to the public and later seen to break the family apart. The coverage of these events tuned from focusing on Nelson Mandela's health to how his family tugged and pulled at one another of human remains, because the story was of international interest the image of Tata Madiba and what he stood for was seen to be dented, the whole world was exposed to family secretes. How international media were seen to have covered these events also brings concern to how they now perceive South Africa and African traditions.

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