

**PSYCHO-DEMOGRAPHIC FACTORS INFLUENCING PERCEIVED FAMILY VALUES
OF RESIDENTS IN MAFIKENG, SOUTH AFRICA**

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**Psycho-demographic factors influencing perceived family values of Residents in
Mahikeng,
South Africa**

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**Mini-dissertation (article format) submitted in partial fulfilment of the requirements for
the degree of Master of Social Sciences in Clinical Psychology of the North-West
University
(Mahikeng Campus)
South Africa**

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DEDICATION

This study is dedicated to my family, especially my brother Tapiwa Chota whose sacrifices, support, love, encouragement and faith throughout my life has always been a pillar of strength, may God reward you.

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Preface

Article format

For the purpose of this dissertation, as part of the requirements for a professional Master's Degree, the article format, as described by General Regulation A.7.5.1.b of the North-West University, was chosen.

Selected journal

The targeted journal for submission of the current manuscript is Journal of Psychology. For the purpose of examination; tables are included in the text.

Letter of consent

The letter of consent from the co-authors, in which they grant permission that the manuscript "Psycho-demographic factors influencing Perceived family-values of Residents in Mahikeng, South Africa" may be submitted for purposes of the dissertation, is attached.

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In this dissertation, page numbering is from the first page to the last. For submission to the above mentioned journal, the manuscript is numbered according to the requirements of the Journal of Psychology. Hence, all pages are numbered consecutively. Thus, the numbering starts on the title page of the manuscript.

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We, the undersigned, hereby give consent that Janet Chota may submit the manuscript entitled "Psycho-demographic factors influencing perceived family-values of residents in Mahikeng, South Africa", for the purpose of a mini dissertation in partial fulfilment for a Master's Degree.

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Manuscript

Psycho-demographic factors influencing Perceived family-values of Residents in Mahikeng,
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ABSTRACT

Aim: The study explores how psycho-demographic variables mainly age; gender, education, emotional distance and familism influence perceived family values of residents in Mahikeng South Africa.

Method: In a cross sectional research design, 300 participants; males, 161(53.7%) females, 139 (46.3%) were accidentally sampled with age ranging from 18-75 years in Mahikeng North-West Province, South Africa. The mean age of participants was 29.04 years with standard deviation of 12.29 years. Data were collected using The Family values scale, Emotional distance scale, and the Familism scale. Five hypotheses were tested using t-test for independent samples.

Results: Early adulthood residents ($M = 91.4008$) were not significantly different in perceived family values compared to those of late adulthood ($M = 93.9841$); $t(298) = -1.111$, $p = ns$. Male residents ($M = 92.4410$) were not significantly different in perception of family values compared to female residents ($M = 91.3669$); $t(298) = 0.565$, $p = ns$. Residents with middle school and below educational level ($M = 92.0659$) were not significantly different in perception of family values compared to those with university and above educational level ($M = 91.7542$); $t(298) = 0.160$, $p = ns$. However residents with low emotional distance ($M = 94.6331$) significantly reported positive perception of family values than those with high emotional distance ($M = 88.4733$); $t(298) = 3.227$; $p = <.01$. Residents with high familism ($M = 99.1939$) significantly reported more positive perception of family values than those with low familism ($M = 83.0815$); $t(298) = 9.687$, $p = <.01$.

Conclusion: In this study, age, gender and level of education of residents were not significant influencing factors of family values. However, emotional distance and familism were found to influence perceptions of family values in Mahikeng. In view of these findings, it is recommended particularly to those working with families that demographic factors are less important in perceptions of family value issues, rather, attention should be paid on how one is emotionally inherently involved or how close one is to family. Limitations of the study were also discussed.

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INTRODUCTION AND PROBLEM STATEMENT

There has been an increased rate of divorce, partner violence, social immorality and a general decline in the popularity of marriages. According to Jagger and Wright (as cited in Stivens, 2006), family values have been a subject topic that is being believed to be the 'saviour' to the social status of the current society. The current information on the decline of family values gives a clear impression of the huge gap that now exists between the status of family values previously as compared to the current. Understanding this historical background enables one to realize the paradigm shift that has happened in societies silently and how this has contributed to the different social ills the society is faced with. Every system has a structure and so does the family system (Constantine, 1986). Families are made up of interrelated elements which portray similar behaviours and have constant interactions; thus, becoming interdependent on one another. This therefore indicates that the family values create social cohesion.

Researchers have used dependability, uniqueness, predictability and constancy as some of the terms in defining a successful family. According to Ballew (2011) family values are a set of morale attitudes concerning family issues which have a sound effect in influencing social matters. They represent a traditional set of social standards which are defined by a family and a history of rituals that provides the emotional and psychological basis for raising a family (Georgas, Berry Van de Vijver, Kagitcibasi & Poortinga, 2006). While family values may sound like a broad aspect on family functioning, theorists have come up with a way to categorise family values into hierarchical roles, traditional values, parental control and family honor (Georgas et al, 2006).

According to Georgas et al., (2006), family structure has shifted from a typical tradition with most families now establishing and maintaining relationships which assist the members of the family; whether or not the relationships are with relatives or non-relatives. The nature of family now is based on voluntary commitments by its members and does not have the permanence of families found in the middle of the 20th century Cheal (as cited in Georgas et al., 2006). Based on these findings, the family values have shifted from the typical family into a diverse one as they are also striving to keep up with the changes in the family structure.

Family roles have shifted with younger age groups having less traditional attitudes than older age groups but generally there has been a decrease in all age groups in the percentage that holds traditional attitudes of family roles of parents and children (Georgas et al., 2006). This has also brought about changes in perceptions of people towards issues such as divorce, same sex marriages and single parenthood.

In Western Africa, Nigeria for example, exposure to other cultures has brought changes to family values that guided the different cultures (Georgas et al., 2006). The emphasis on extended family has weakened and the important roles of the father, mother and children are now being ascribed by gender and age. Family functions appear to now depend on who among the members of the family is more privileged to carry out what function. Researchers strongly believe that the more responsible the public institutions become, the more the attachment of people to them, thus reducing the family bonds and authority (Mivanyi, 2002). The family values that the current South African generation is experiencing are partly a result of the historical effects of acculturation and colonialism (Nhlapo, 1992). These effects have led to the African cultures being discarded, mixed with the Western and Asian cultures being adopted (Nhlapo, 1992). South African traditional family roles mainly emphasize the father as the breadwinner and the mother as the nurturer of the family (Nhlapo, 1992); however there have been changes which have reshaped the family system as a whole. Feminism has played a role in changing South African values as women now critique their traditional roles as slavery (Akande, Adetoun & Tserere, 2010). Acculturation might have also slowly weakened these values and the more educated people are becoming the more they no-longer have many ties to their families and thus losing their family values.

Having highlighted the changes that have taken toll on family values in the African context, for instance the weakening role of the father as the head and sole provider of the family as well as the close and real interconnectedness of a family, it is important to briefly explain the perceptions that come with the different behaviours that family values portray. There are various reasons and factors as to why a person could have a certain perception towards family values. Researchers have discovered that as people age they are likely to adapt and tolerate new values (Ballew, 2011). Education has also been associated with a negative perception

toward traditional family values while females have been found to more likely have a positive perception towards family values (Ballew, 2011).

Family values have been associated with topics on healthy family relationships. People's identity and core beliefs are highly influenced by the teachings they got from their families (Ballew, 2011). A number of studies have been conducted on family life and they have all emphasized the undisputed role of a family in raising a well functioning society. With the changes that have taken place especially in-terms of modernisation and globalization it is with no doubt that family values have also changed and revolved with some values no longer seen as of value than they used to be before (Valeeva, Korolyeva & Sakhapova, 2016). Valeeva et al. (2016) indicated that age and educational status have influence on family values.

Having an understanding of people's perceptions towards family values gives knowledge on what changes have taken place over the years. It also serves as a forecast into family life since a negative perception on family values can influence a person's choices in life. Negative perceptions on family values can also be the basis why people argue in homes thus increasing anxiety levels. Idemudia (2011) and Idemudia and Boehnke (2010) have shown that value preferences significantly influence the mental health of people in a study of African migrants in Germany. It is important to have a study that explores whether psycho-demographic factors such as age, gender, educational level, emotional distance and familism determine perceived family values. Familism in this study refers to a social structure wherein the needs of the family are more important and take priority over the needs of any of the family members.

It is important to note that although studies have been done on family values, no study has been done on specifically psycho-demographic factors influencing perceptions of family values of residents in the South African context.

Aim of study

The study's aim was to explore whether psycho-demographic factors (age, gender, education, emotional distance and familism influence the perceptions of family values of residents in Mahikeng, North West Province of South Africa.

Objective of study

To investigate the factors influencing perceived family values of Mahikeng residents.

Specific objectives

To explore if age as a variable will influence perceived family values of Mahikeng residents.

To understand whether gender will influence perceived family values of Mahikeng residents.

To explore if perceived family values differ with the level of education one has obtained.

To explore if perceived family values differ with the emotional distance of members within a family.

To explore if perceptions of family values differ with the level of familism among residents of Mahikeng.

Significance of Study

Conclusions drawn from this study will assist with more information regarding the family system as little has been done in the South African context; specifically on family values. The findings can be used to assist in the formulation of policies on families by the Ministry of Social development under the family Institute to ensure that they address the family institute directly and further have target lines with the outcome of the influence of age, gender, education, emotional distance and familism. The study will also show some societal norms that are no longer being considered by the current generation. It will assist in predicting future norms in the coming generations. The study will further enlighten researchers on how these determinant variables influence people's perceptions towards family values.

Operational definitions

In this study:

Age refers to the participants' biological age, gender refers to the participants' social orientation and educational level refers to the level of educational attainment of the participants. Emotional distance refers to the distance participants feel in relation to their significant other particularly their family members and familism refers to the interconnectedness of a family such that the value for family precedes the value of individual needs. The term psycho-demographic implies age, gender and educational level, emotional distance and familism. Family values which is measured by a family values scale refers to ideals and rules passed on from one generation to the other thus shaping how a family lives.

THEORETICAL BACKGROUND

The study was conceptualized within the following theories:

Theory of acculturation

Acculturation is a concept of value, attitudinal and behavioural changes of individuals who come into continuous contact with another culture (Berry, 1980; Lambert, 1977; Park, 1928; Redfield, Linton & Herskovits, 1936; Stonequist, 1937(as cited in Iruonagbe, Ajayi & Chiazor (2013). It refers to the extent to which a person leaves his or her own indigenous culture to an alternative culture (Landrine & Klonoff, 2004). In acculturation, people either gain behaviours, beliefs, practices and values of the host culture or they lose behaviours, beliefs, practices and values specific to their minority culture (Iruonagbe et al., 2013).

Acculturation comprehends those aspects which result when groups of individuals having different cultures come into continuous first hand contact with subsequent changes in the original culture patterns of either or both groups (Redfield et al., 1936). Acculturation is a long term process that continues over generations starting with those in initial contact and continuing to their children and the coming generations. This theory directly links with the study in bringing an understanding of how family values might be weakening from one generation to another.

In a 30 nation study on families across cultures, Georgas et al (2006) found that South African family values have transformed drastically. These authors state that these changes in family life and values have been disruptive and uneasy and have reshaped the family into a major political background. They further bring the role that feminism has played in transforming family values by denouncing traditional marriage as slavery and legalized rape and the critique of the idea that childcare, nurturing and housework are the sole means of fulfilment to a woman (Georgas et al., 2006).

In the South African traditional family, the role of a father is to be the breadwinner and the mother is the anchor and nurturer of the family while grandparents are highly respected and play a great role in deciding about many family matters Nhlapo (as cited in Georgas et al., 2006). However due to acculturation and other factors these values are slowly disappearing. Studies reveal that young children tend to adapt faster to other cultures through acculturation as compared to adults. This means the older one becomes the higher the chances of them not being acculturated to other values except their original culture. It also brings the aspect of family values being strengthened within the household as an important aspect in the sense that when parents are warm and nurturing their children are likely to identify with their cultural values being taught to them. Cheung-Blunden & Juang (2008) in their study on acculturation and family relationships found that parental warmth prospectively predicted children's willingness to adopt parental values. A close parent child relationship may foster a greater willingness among children and adolescents to identify with their parents and their parents cultural background.

This theory predicts that the closer a family is to one another the likelihood of them having and maintaining their family values (Cheung-Blunden & Juang, 2008). The more people get exposed to other cultures and they find them appealing, the likelihood of them changing their own and adopting to the new cultural values. Therefore with this theory, the argument is that the middle age group is likely to perceive family values with a lower regard as compared to the older and younger age group mainly because they are not entirely socialized into other cultures.

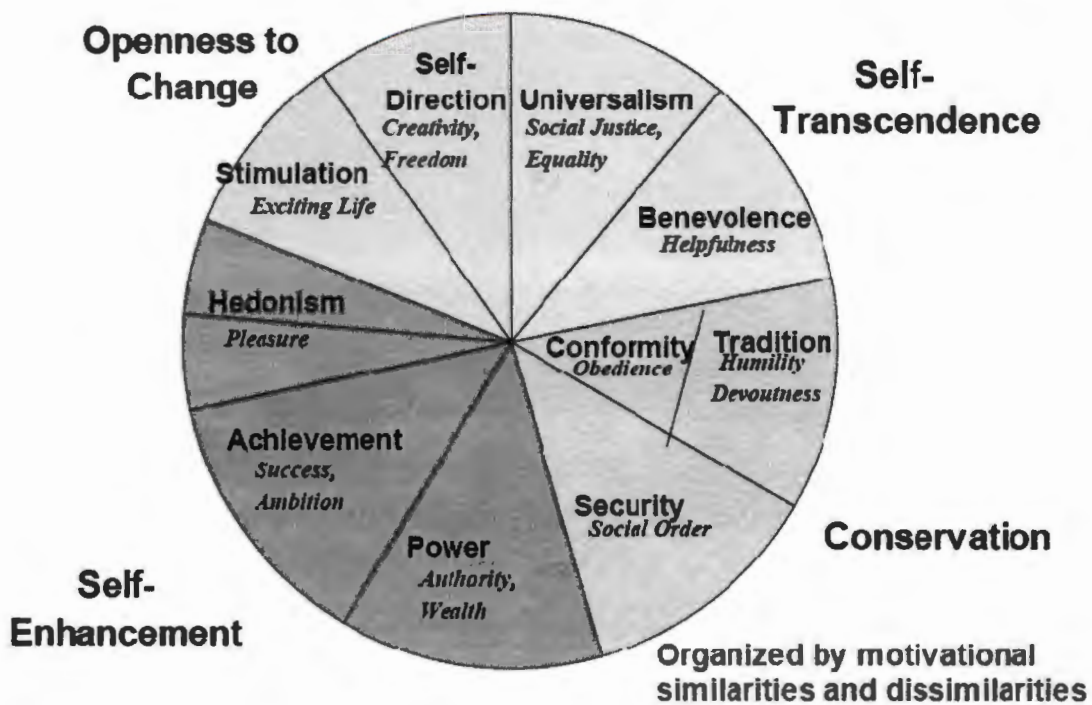
The values theory

Theorists view values as the criteria people use to evaluate actions, people and events that happen (Schwartz, 2006). The values theory categorizes ten basic distinct values that people across all cultures implicitly recognize. It provides a framework for relating the system of ten values to behaviour that deepens analysis, prediction and explanation of value-behaviour relations (Schwartz, 2006). There seems to be an increasing tendency that almost any behaviour has positive implications for expressing, upholding or attaining some values. People have a tendency to behave in ways that balance their different values. Actions in pursuit of any value have psychological, practical and social consequences that may conflict or may be congruent with the pursuit of other values.

Family values in relation to the theory of values brings the different values every individual implicitly relates to and thus to understand family values there is need to understand the general values every individual has. A family may have its own values but as the children grow into adulthood they also adopt their own values and thus sometimes these values may conflict with the family values that they grew under. The conflict that the theory of values brings is within values for instance the pursuit of achievement value in conflict with the pursuit of benevolence value i.e. when a family member seeks success for themselves it shows they are likely to go against actions and behaviours aimed at enhancing the welfare of other family members who need their help (Schwartz, 2006).

This theory further applies to family values through the value of tradition which focuses on acceptance, respect and commitment of the customs and ideas that traditional culture or religion provides the self which relates to what family values are based on. This value encourages conservation, however this can clash with values of self enhancement wherein if one is to concentrate on achieving they might need to forego values of conformity and social order.

Fig 1. Theoretical model of relations among ten motivational types of values



The psycho-social stages of development theory

Erik Erikson gives an in-depth look on the developmental stages as experienced by human beings. He looks at the whole life span of a person from infancy to old age and how development is defined by the successful or unsuccessful resolution of the tasks in every stage (Powell & Cassidy, 2007). He explains how if a person does not successfully succeed at any stage it affects their social attitude negatively.

This theory gives an insight into how a person at a particular age may or may not behave in certain expected ways. For instance the adolescence stage in which young people may go through an identity crisis as they try to discover themselves. In agreement with this view point, this could imply that the way one perceives something also depends on the developmental stage that one is in (Powell and Cassidy, 2007) thus people’s perceptions towards family values should suggestively be different depending on the stage of development that they are in.

Attachment theory

The attachment theory centres on the emotional bonds and relationships that exist between people, with special attention being given to the child and parent relationships. According to Bowlby (1969) this attachment has a lasting psychological connectedness between people. Initial relationships are central in creating a sense of security. The attachment theory's themes have established that children who are securely attached score high in self-esteem even as they grow older (Bowlby, 1969). Adults who describe themselves as ambivalent, avoidant or insecure in-terms of relationships report to have had those patterns in their relationships to their family of origin or guardians as children.

The theory emphasizes closeness among people, feelings and emotions. Giving support, affirmation and good communication in relationships is assumed to bring positive relationships and a healthy life to an individual. When individuals are able to freely express themselves and accept who they are and their circumstances they become emotionally stable and if there is emotional distance among family members then there are likely to be ills within the family and ultimately in society (Powell & Cassidy, 2007).

The social learning theory

Today women have learned new values through their formal education, and through the mass media in their society. According to Bandura (1977) learning takes place indirectly by modelling which entails receiving information by observing others. This theory recognizes the fact that people can learn behaviours without directly experiencing them and in the absence of any rewards (new values and norms). The presence of modernisation, new ideas and values in our society influences women to go against discrimination and effect change in all sections of the society, especially in the family.

A study by Iruonagbe et al (2013) found that women understand traditional values in their society as acting against their rights and thus some of them reject these values. Women with higher education have more awareness about the rights and outlook for equality in their lives, thus they reject traditional values and norms which may consider them as second class

members of their families. In the same study done by Iruonagbe (2013) modern women turned out to be more satisfied with their lives than uneducated and traditional women and this was attributed to the fact that more knowledge means more relations and connections with other people (Iruonagbe et al., 2013).

The social learning theory emphasizes learning through interactions among people. Modelling and imitation is done and people choose either to emulate or deviate from different behaviours that they see. This theory fits perfectly with perceptions of family values with its principles of motivation for behaviour and outcome expectancies which can explain why people have particular perceptions towards something (Powell & Cassidy, 2007).

Socialization is a multidimensional process involving the acquisition of knowledge, attitudes and values. People learn norms and behaviours of a society for the social and cultural continuity and thus these behaviours become acceptable values of the entire society. The family is regarded as the most important manager of socialization amongst other structures of any society (Mcquail, 2005). Its environment is the centre of any human growth into adulthood and thus values become essential in shaping the child's life. As children learn from their parents and siblings within the family these values form a basic foundation of their identity and life (Mcquail, 2005).

LITERATURE REVIEW

Family values

Literature reviewed emphasizes the importance of family as a micro-foundation of society which is able to structure people's behaviour. A major family role is to preserve the national culture; it gives a sense of continuity of generations and has the ability to reveal abilities and talents of each member. It is also the family that has a great influence on the formation of individual personalities (Valleva et al., 2016).

Family values therefore serve as a guide as to how the family as a system operates; they show the way on the expectations of any functional family to ensure harmony within. A study conducted by Alesina and Giuliano (2010) explains the power of a family in fostering strong

family ties which ultimately strengthen the family system. Every family shares particular values or virtues for the common good of the family and these bring out the love and functionality of a family. It therefore becomes important to have values in a family to ensure a healthy family life (Baumgardner & Crothers, 2010).

Americans experienced changes in terms of their economy which started with a vast number of women entering paid jobs because male wages were dropping, and so both parents had to work to provide for the family (Reich, 2013). Statistics revealed that in 1966 only 20% of mothers with children were working outside the home and by the late 1990 the rate had gone up to 60%. In 1990, the percentage for women with children under the age of six had gone up to 55% (Reich, 2013). This was confirmed by studies that showed the changes in the family settings with mothers concentrating more on their careers and thus having little to no time for their children. The author poses a question “who will teach the children family values if both parents are never home due to work commitments in a society that does not want to accept the changes and accommodate this change in their systems” (Reich, 2013). Reich (2013) further stated that Americans continue to believe in and talk about family values but the gap that has been created by globalization and automation creates a clear and present danger to the American family. This therefore means that the perceptions of Americans about family values have also changed.

In Asian nations, a study conducted on family processes as predictors of antisocial behaviours among adolescents from urban single-mother Malay families in Malaysia concluded that good parenting behaviour exhibits the largest positive effect in preventing antisocial behaviour among the adolescents in the study (Rozumah, Krauss, Yacoob & Pei, 2011). They explain that the rise in divorce rates which are occurring in Malaysia suggests that children and adolescents from single-parent families are in greater need of help in terms of resources that will ensure healthy families (Rozumah et al., 2011). Family values is a subject that has further been given much attention especially in the area of adolescents’ behaviour and generally on anti-social behaviour by young people and adults who have been exposed to a number of negative social ills within the family. In a study on the power of the family by Alesina and Giuliano (2010), they found that strong family ties requires a member of the

family, typically the wife, to stay more at home to run the family. Alberto and Paola (2013) in a paper on integration of family values in education validated the concept of strong family values by stating that a family that sustains its members with the right values nourishes the members with what is right throughout their lives. In agreement with this view point Griffin et al (as cited in Rozumah et al., 2011) lists some of the parenting factors that need to be addressed as close monitoring, frequent communication and involvement of the parents in raising children in a family. This then shows family values as important in shaping children's behaviour in the home environment.

In a study by Arriagada (2011) the traditional model of a family corresponds to 20% of the total number of households and to 24% of urban families in 18 Latin American countries. Poverty stricken families are mainly female-headed with adolescent mothers, extended families, double-income and other types of families not being considered (Arriagada, 2011). This suggests the need for having strong family values that will enable the role of families to be implemented in the family institute.

In a study conducted by South Africa Institute of Race Relations (SAIRR) (as cited in Napier, 2009) it was found that family life in the conventional sense did not exist for many South African children, with almost 25% of the nation's under-18-year olds growing up without their biological parents. This figure had risen from about 100 000 a year from 3.7 million in 2002 to 4.2 in 2007 and the number of children who had lost one or both parents to AIDS stood at 1.4 million, which is more than in many African countries. South Africa is no exception as it has also been affected by globalization and social changes. A green paper (2011) written by the government on families as a way to promote family life and strengthening families stresses that many of the social ills in South Africa are as a result of either weak family systems or non-existent families. It further proposes that the family is in crisis and needs immediate help to ensure that it meets its roles and responsibilities in the society as a whole and this will lead to families becoming a catalyst of progress and national development (Green paper on families SA, 2011). Other studies have gone to assess how much damage has been done and they indicate statistically that the South African family institution needs to be revisited in order to ensure a stable nation (SAIRR, 2009).

According to Vawda (2012) there has been a massive rise in divorce rate, teen pregnancies and corruption among other social ills which has led to economic instability, corruption, poverty, and drug and alcohol abuse, and dependency syndrome which is draining many nations. The World Health Organisation as cited in (Vawda, 2012) calculated that approximately by 2020, 1,53 million people will die from suicide. This shows how suicide and other social ills are increasing. In a study undertaken by Vawda (2012) on suicide, she found that the suicide of a family member is most important considering that the family is the first and earliest influence in a young person's development (Vawda, 2012).

Modernisation has brought, among other things, more freedom to the individual, and technology, which has led to what seemed so important i.e. face- to-face communication being less valued with the use of social networks that, allows people to text and email without having to see each other hence the emotional distance between members increases (Edalati & Redzuan, 2010).

According to Iruonagbe et al (2013) modernity and industrialization has reduced the role of the family as most parents have less time for their children due to work commitments and businesses. Focus has been shifted from the family itself to ensuring one's financial stability. However this does not mean that the family has become less important, it simply means it has become more important to take care of one's family financially, so much that any opportunity that brings money into the family is considered because it brings good to the family. There also seems to be an increasing tendency by parents to have less time with the family through allocating and delegation of duties within the family to nannies and house helpers. These duties basically entail that when they are not around, the helper takes over as the enforcer of values but she gets little respect from children because they know that she is not a relative, it is just work. It therefore becomes difficult for a helper to enforce family values because she may not know how to do it (Iruonagbe et al., 2013).

Modernity has also brought about the issue of having a house helper even if one can do without. This has resulted in the slackening of family values, and Iruonagbe et al (2013) state further that this new system has resulted in juvenile delinquency. Other researchers concur

with this view point as they explain the high levels of crime, corruption, teen pregnancies and drug and alcohol abuse as the outcry of a family that is under attack. In agreement, authors have stated that the decline in family values has led to a society that is not stable. Change is good and it is a clear sign of progression within a system and every society undergoes change and these changes eventually change and reshape the basic goals of an institution (Iruonagbe et al., 2013).

In a research study on the power of a family by Alesina and Giuliano (2010), they state that societies fostering strong family ties should be characterised by the enduring of traditional family structures, a network of intergenerational exchange and by an unequal division of family labour, where the male is the provider and the woman is the housewife. How people used to view family and how they view it now has changed and how different individuals benefit from a family institution has also changed. Social values have evolved thus affecting the family values; what seemed to be of importance to one's family is no longer that important. It seems like every generation has a way of screening out some values as not important and thus we have children who say "that is a thing of the past, Grandpa". They basically do not see the need why certain values should be upheld.

In a study done on a sample of Latina women, the authors pointed out that family values tend to decrease or fade away with increasing acculturation. This provides evidence to show that family values can also change with the degree of acculturation between different cultures (Castro, Stein & Bentler, 2009). In another study among Latino adolescents, family values were identified as a protective factor that produced protective effects on young people discouraging them and restricting them from using alcohol and smoking cigarettes. Risky behaviours showed that family values, connectedness and family expectations are strong protective factors (Castro, Stein & Bentler, 2009).

An understanding of family values in the current context of westernisation in Africa becomes of paramount importance especially from the societal point of view as changes that have taken place surely affect the value and priority that is being placed on the importance of families. According to Valeeva et al (2016) a happy strong family is founded on family

values and traditions that standardize the livelihoods promote convergence and strengthen mutual respect. Family values serve as the basis of education of children and, as they are considered traditional, they do not necessarily coincide with modern family values, but rather are adapted to the realities of modern life (Spivakovskaya, 1986) and their main purpose across generations remains the same, which is not only to consolidate families but also to tie relations and transfer human qualities across nations (Valeeva et al., 2016)

Family values and age

In a study conducted on Latino youth on familism, family environment and suicide attempts, findings indicated that youth with lower levels of familism had greater family conflict and less family cohesion, which explains poor family values and also the role of acculturation which could bring a shift of beliefs about family for young people; thus conflict occurs (Pena, Kuhlberg, Zayas, Baumann, Gulbas, Hausmann-Stabile & Nolle, 2011).

Eric Erikson's stages of development, specifically when adolescents are trying to balance autonomy and connectedness, shows conflict which may occur within a family as parents' values may be seen as harsh to teenagers. More often, such children will score low on familism and some of the family values (Bandura, 1977).

Iruonagbe et al (2013) state the importance of family but assert that when there is more interconnectedness among organisations and good social cooperation, the family duties will decrease. These authors highlight that if organisations such as health departments, education and insurances are more developed, then the family's duties to protect and care for each other becomes less important as it will be done by these social organisations. This could explain why family structures in developed countries are different and diverse as compared to mostly traditional family structures in developing countries. In other words the functions of a family change and it becomes less important to consider family as a productive unit especially when one can get the service elsewhere in a standard form.

In South Africa, like other countries, the functions of the family have changed and will keep changing in line with economic advancements which are rapidly affecting the family values. It is important to note that because of social changes and urbanisation, the influence of

westernisation on young South Africans is affecting their values both positively and negatively.

Milan and Wortel (2014) investigated family obligation values as a protective and vulnerability factor among low-income adolescent girls. This study addressed how adolescents' beliefs about family obligation often reflect cultural variations in their family context. Their study focused on the role of family obligation values in risk behaviour and mental health in a sample of 194 low-income adolescent girls (mean age = 15.2; 58 % Latina, 28 % African-American/Black). They hypothesized that family obligation values can be both a protective and vulnerability factor, depending on the type of outcome and the presence of other risk factors among adolescents. Their findings indicated that higher family obligation values tended to occur with indicators of positive family functioning and also family obligation values moderated the relationship between established risk factors and adjustment in distinct ways, such that high family obligation values decreased risk in some domains but increased risk in other domains. At the same time, high family obligation values magnified the relationship between exposure to negative life events and poor mental health (PTSD and depressive symptoms). These results suggest that family obligation is an important but complex aspect of development among diverse adolescent girls (Milan & Wortel, 2014). This study is in line with the current study's hypothesis of age influencing the way an individual will determine their perceived family values and thus the hypothesis that age will significantly determine family values.

Family values and gender

Gender and family value studies have often depicted women as responsible for taking care of and ensuring that the family values are kept and maintained throughout the generations (Ehzazi, 2002). It has been that the mother's duties are to take care of the home and seeing to the day-to-day running of the household. In agreement, Ehzazi (2002) states that women understand and even experience the gender differences which then separate women from men within the family. In other words females have always known how to select and further develop family values and cultural models in every institution and thus the saying "a home is

a home because of a woman” (Edalati & Redzuan, 2010). This has also put the responsibility of passing on values to children as the duty of the mother.

Cuadro & Lieberman (as cited in Castro, Stein & Bentler, 2009) believe that family values emphasize compliance to conservative old style familial and other life norms that include that acceptance of prescribed gender roles and expectations. These authors however remark that this could be the reason why family values involve resistance to change and modernization Cuadro & Lieberman (as cited in Castro, Stein & Bentler, 2009). In agreement with this view point, it would be general knowledge to expect women to be the ones who are mostly against family values in today’s society since they restrict them to the home duties; however from a socialization point of view, it would be ideal for them to quickly accept these roles because that is what they are socialized into by their cultures, beliefs and norms of the society as nurturers.

According to the theory of segmented assimilation, girls who get to internalize cultural ideals such as familism at a young age are likely to act in culturally acceptable ways thus leading to greater levels of familism and they are likely to score high on attitudes such as interconnectedness and reciprocity to familism (Pena, Kuhlberg, Zayas, Bauman, Gulbas, Hausmann-Stabile, & Nolle, 2011). With regards to families that fall apart, Ariagada (2011) makes a point that that it could be the reason why governments are giving social support programs which is something that was not being done in the past. Generally men have been found to be more traditional in their views on family, gender roles and other related issues than women during both adolescent and adult years (Obolenskaya, 2012).

Family values and education

There are interesting findings on family values and education. Young people are now in favour of education and they see it as important and necessary to be educated. Sadeghi and Kalhor (2007), state that this could be the reason why the age for marriage has increased. In the past boys did not have freedom to marry any girl they liked, they married a girl who would have been recommended by their parents and relatives. This has since shifted with the technology of social networks basically running our day to day lives; for instance boys can

meet their future spouses on social networks and parents do not have to approve of the choice.

Womens' rights have also taken their place and as women become more aware of their rights and try to employ them, this has led to an increased rate of divorce, including cases where they are in abusive relationships. There is evidence to show that higher education and employment of women are both correlated with the increasing divorce rate Riyah, Aliverdynia, Bahrami and Kakavand (as cited in Eladati & Redzuan, 2010). These authors continue to elaborate on the fact that the adoption of Western ideas in all aspects of life by young people will always be a continued source of stress in the family.

Family values and familism

Familism is a cultural value that describes a strong attachment and loyalty to one's family such that the needs of the family are more important and take priority over the needs of any of the family members (Pacilli & Jost, 2008). Pacilli and Jost (2008) in their study on familism as a form of system justification found that American participants with high system justification scores perceived family norms to be especially strong, which suggests that people who tend to agree with family values tend to create some societal stability, whereas with Italians, a stronger perception of family norms was related to a greater tendency to engage in family justification which could suggest that stronger family values are likely to produce a high score on familism (Pacilli & Jost, 2008).

In a study conducted on familism, family environment and suicide attempts among Latina youth, results indicated that familism may protect against suicide behaviour among Latinas via its influence on family environment. This is evidence to show that family cohesion and interconnectedness is important in curbing social ills (Pena, Kuhlberg, Zayas, Baumann, Gulbas, Hausmann-Stabile, & Nolle, (2011). It is of paramount importance to note that familism can be a cultural value in which there is a possibility of internalizing of cultural values and norms of other cultures which may then end up diffusing their beliefs into families. However this process involves other factors such as age, gender and dominance of the culture which the person is exposed to.

A good family life is now being viewed as a life that used to exist in the past and not now (Iruonagbe et al., 2013). People still believe in the idea of a family, although the myths, rituals and other cultural practices of a family are no longer as important to them as they used to be (Eladati & Redzuan, 2010). The rise in religious and communal cultures being competent enough to provide models of a good family life has also left the family institution as vulnerable unlike before.

Psychologists regard the family as the basic social unit. Iruonagbe et al (2013) continues to elaborate on the importance of a family by stating that although there have been many changes socially, the family institution still remains and continues to play an essential role in the orientation of a child into the culture of a society.

In the South African context the nation has several organisations that address family issues and these include Families South Africa, and the Family Justice Office among others. These are all in place to cater for all the problems that families might be encountering. Iruonagbe et al (2013) emphasize that without the existence of strong families as a foundation, society will eventually disintegrate and this is supported by previous researchers who posit that societal stability is founded upon strong family settings and grounded family values. Basically the family is essential in the development of any society.

Different forms of families now exist and these include transnational families which are defined as families where one parent or both live and work in one country while the children remain in their country of origin. There are also single parent families in which case there is either the mother with children, or there is the father and children. With this family form the parent who is there takes over all the roles of parenthood which includes taking care of and providing for the children in every way (Iruonagbe et al., 2013). This is said to place much work on any partner and previous research stresses such environments to be prone to breed a generation of children whose emotional needs are not met and thus engage in delinquent behaviour

Hypotheses

1. Age will significantly influence perceived family values among residents.
2. Gender will significantly influence perceived family values among residents.
3. Residents with university and above educational level qualifications will positively perceive family values more than those with middle school and below educational level.
4. Residents with low emotional distance will positively perceive family values more than those with high emotional distance.
5. Residents with high familism will positively perceive family values more than those with low familism.

METHODOLOGY

Study design

The study utilised a quantitative cross sectional design. In this design, data are collected for all the variables of interest using one sample at a time (Mouton, 2011). The design is often used descriptively to capture information about a population, but may also be used to examine associations between independent and dependent variables (Aparasu & Bentley, 2015). This study design relates well with the study mainly because it is able to relate the different variables in use, thus enabling the researcher to assess the associations between variables.

Sampling

Accidental sampling method was used to select participants, the reason being that it was convenient for the researcher to use this method and given that getting all the residents to participate would have required more resources and might not have been feasible.

Participants

Mafikeng consists of 114 villages and thus the researcher used accidental sampling to select 10 villages. The participants were residents of Mafikeng who were aged 18 years and above. Using accidental sampling method, three hundred (300) residents were sampled in the study. The participants included 161 (53.7%) males and 139 (46.3%) female residents in Mahikeng South Africa. With the minimum age of 18 years and maximum age of 75 years, the mean

age of participants was 29.04 years with standard deviation of 12.29 years. Distribution of demographic characteristics of the respondents is presented in Table 1.

Table 1: Distribution of residents' demographic characteristics (N = 300)		
Demographic Variable	Frequency	Percentage
Gender		
Male	161	53.7
Female	139	46.3
Have Place of Permanent Residence		
No Response	130	43.3
Yes	69	23.0
No	101	33.7
Family Status		
Single and I live by myself	88	29.3
Single and I live with my parents	128	42.7
Married without children	11	3.7
Married with children	37	12.3
Divorced	20	6.7
Widowed	10	3.3
Other	6	2.0
Education Status		
Middle school and below	182	60.7
University and above	118	39.3

Instruments and psychometric properties

A structured questionnaire that comprised of personal demographic data i.e. age, gender, educational level, marital status, was utilised wherein participants indicated what applied to them. The socio-demographic questionnaire ranged from 18 to 30+; gender: male or female; Marital status: Single, married, divorced, widowed; Family status: single and live by myself, single and live with parents, married without children, married with children, divorced,

widowed, other. A classification of education was used to measure the level of education 1) primary education; 2) apprenticeship; 3) General Certificate of Education, which is high school level; 4) University or college degree.

Family Values Scale

An 18-item family values questionnaire adapted by Georgas (1989) was used to determine the perceived family values of residents of Mahikeng, South Africa. Responses on the scale ranged from strongly agree with a score of 7; to strongly disagree with a score of 1. Participants who scored above the mean were considered as having high family values (Georgas et al., 2006). The version of this family values scale used was a product of two different content validation and two reliability tests that yielded a value of 85.5 at .05 level of reliability co-efficient in a study by Georgas et al (2006)

Familism Scale

The Familism scale used in this study was originally developed by Sabogal et al. (1987) and re-developed by Georgas (1989) to determine family behaviour and relations. Items are answered in a 7 point Likert-type scale ranging from 7 (strongly agree) to 1 (strongly disagree). Using an exploratory factor analysis Sabogal et al. (1987) in his study had internal consistency indices (Cronbach's alpha) for the factors in the original study were 0.76, 0.70 and 0.64.

Emotional distance Scale

A 21-item questionnaire by Georgas (1989) was used to determine the distance and how close an individual felt to their significant other within a family. Responses on the scale ranged from very close with a score of 7; to very far with a score of 1. Participants who score above the mean are considered as having a close emotional distance (Georgas et al., 2006). The version of this emotional distance scale used was a product of two different content validation and two reliability tests that yielded a value of 85.5 at .05 level of reliability co-efficient.

Procedure

The researcher first got permission from the Department of Psychology at North-West University Mafikeng Campus. The researcher then explained the study to willing participants before giving them the questionnaire and those who agreed were given the questionnaire to fill in and return the questionnaire to the researcher. Data collection took three months mainly because the participants were accidentally chosen.

Ethical considerations

Approval to conduct the study was obtained from the University's research ethics committee before carrying out the study and all research ethics were strictly adhered to in the conduct of the study. Every participant consented in written form to participate in the study before a questionnaire was administered to them. The confidentiality of the participants was guaranteed because they were not asked to write their names. It was ensured that no harm was caused and participants were allowed ample opportunity to withdraw from the study at any time if they chose to do so.

Data analysis

The data were analysed using Statistical Package for Social Sciences (SPSS) software version 9.5. Descriptive statistics were used to analyse demographic characteristics of respondents. An independent sample t-test was used to test hypothesis 1,2,3,4 and 5 in order to determine significant group differences.

RESULTS

Tested Hypotheses

Five hypotheses were tested in the study as follows: The first hypothesis stated that age would significantly influence family values among residents. The second hypothesis stated that gender would significantly influence family values among residents. The third hypothesis stated that residents with higher educational qualifications would positively perceive family values more than those with lower educational qualifications. The fourth hypothesis stated residents with low emotional distance would positively perceive family values more than those with high emotional distance. The fifth hypothesis stated that residents with high

familism score would positively perceive family values more than those with low familism score. Results were tested at the .05 level.

Hypothesis One

In order to examine the influence of age on perceived family values among residents, t-test for independent samples was conducted (see table 2).

Table 2: T-test Table showing Age, Gender, Educational level, Emotional distance and Familism determining perceived family values among residents

Age	N	Mean	SD	df	T	p	
Early Adulthood	237	91.4008	16.7601	298	-1.111	ns	
Late Adulthood	63	93.9841	14.9575				
Gender							
Male	161	92.4410	16.3974		0.565	ns	
Female	139	91.3669	16.4604				
Educational Level							
Middle Sch. & below	182	92.0659	15.9376		0.160	ns	
University & above	118	91.7542	17.1753				
Emotional Distance							
Low	169	94.6331	12.7716		3.227	.01	
High	131	88.4733	19.6689				
Familism							
High	165	99.1939	11.4721		9.687	.01	
Low	135	83.0815	17.1986				

Result in Table 2 shows that residents in early adulthood ($M = 91.4008$) were not significantly different in perceived family values compared to those of late adulthood ($M = 93.9841$); $t(298) = -1.111, p = ns$. Hypothesis one is rejected.

Hypothesis Two

In order to examine the influence of gender on perceived family values among residents, t-test for independent samples was conducted. The result is presented in Table 2. Result in Table 2 shows that male residents ($M = 92.4410$) were not significantly different in perception of family values compared to female residents ($M = 91.3669$); $t(298) = 0.565$, $p = ns$. Hypothesis two is rejected.

Hypothesis Three

In order to examine the influence of educational level on perceived family values among residents, t-test for independent samples was conducted. The result is presented in Table 2. Result in Table 2 again shows that residents with middle school and below ($M = 92.06$) were not significantly different in perception of family values compared to those with educational levels of university and above ($M = 91.75$); $t(298) = 0.160$, $p = ns$. Hypothesis three is rejected.

Hypothesis Four

In order to examine the influence of emotional distance on perceived family values among residents, t-test for independent samples was conducted. The result is presented in Table 2. Result in Table 2 shows that residents with low emotional distance ($M = 94.63$) significantly reported greater positive perception of family values than those with high emotional distance ($M = 88.47$); $t(298) = 3.227$, $p = <.01$. Hypothesis four is accepted.

Hypothesis Five

In order to examine the influence of familism on perceived family values among residents, t-test for independent samples was conducted. The result is presented in Table 2 which also show that residents with high familism ($M = 99.19$) significantly reported greater positive perception of family values than those with low familism ($M = 83.08$); $t(298) = 9.687$, $p = <.01$. Hypothesis five is accepted.

DISCUSSION

The first hypothesis stated that age would significantly determine family values among residents. The study did not find any significant differences in perceived family values of residents in early adulthood as compared to those of late adulthood.

These findings diverge from a number of studies that indicate age as being of significant influence in determining family values. One study revealed the role of acculturation as a conveyor of the shift of beliefs about family for young people as they get exposed to different cultures in different contextual environments be it at school or in social gatherings (Pena et al., 2011). There are some findings which ascertain that young people will more likely assume contemporary values as compared to the traditional ones (Cheng & Monroe, 2012).

Literature further indicates that young people no-longer see family values as valid mainly because of what they are exposed to on a daily basis which is western values that emphasize individualism through the media and technology (Oduaran, 2012). The findings therefore indicate that the age of an individual does not determine whether they will perceive family values positively suggesting that it could be because the importance of family is emphasized across all age groups. At a young age children are socialized into their family history and culture, they are introduced into their family's way of doing things such that as they grow they are already indoctrinated which becomes very difficult for them to undo these doctrines.

The second hypothesis stated that gender would significantly influence family values among residents. Findings indicated that male residents were not significantly different in their perceived family values as compared to female residents. These findings are in contrary to a number of studies that explain women as being more values oriented based on the way they are raised at a young age as nurturers. Eladati and Redzuan, (2010); and Ehzazi (2002) emphasize that the gender differences between men and women basically separates women from men in the way they view families within the family set up. In other words females are said to have always known how to select and further develop family values and cultural models in every institution and thus the saying "a home is a home because of a woman" (Edalati & Redzuan, 2010). This had put the responsibility of the passing on of values to children as the duty of the mother. However this study suggests that gender roles, with the

help of education have changed hence there are less to no differences between males and females (Choja, 2012). In agreement with this view point, it would be a general knowledge to expect women to be the ones mostly against family values in today's society since they restrict them to the home duties however from a socialization point of view, it would be ideal for them to quickly accept these roles because that is what they are socialized into by their cultures, beliefs and norms of the society as nurturers. However it is a completely different way now with feminism also playing a role in turning around gender roles. This further suggests that family settings now teach the importance of family values to both males and females unlike before. Generally men have been found to be more traditional on their views on family, gender roles and other related issues than women during both adolescent and adult years (Obolenskaya, 2012) which differ with the research findings.

The third hypothesis stated that residents with higher educational qualifications would positively perceive family values than those with lower educational qualifications. Findings indicated that residents with middle school and below educational level were not significantly different in their perception of family values as compared to those with university and above educational level. These are in contrary with findings in a study that indicated that young people are now for education and they see it as important and necessary to be educated. Sadeghi and Kalhor, (2007) state that this could be the reason why the marriage age has increased as people prefer to pursue their careers before engaging in marriage responsibilities and settling down. Feminists have also taken their place and as women become more aware of their rights and try to employ them, it has led to an increased rate of educated women hence they are now aware of cultural practices that are perceived as domineering. There is evidence to show that higher education and employment of women are both correlated with the increased divorce rate Ryahee et al. (as cited in Eladati & Redzuan, 2010). This is however contrary to studies that suggest that the family has and is still the strong foundation in shaping up family values in family settings despite the increased number of educated people.

The fourth hypothesis stated residents with low emotional distance would positively perceive family values than those with high emotional distance. Findings indicated that residents with low emotional distance significantly reported positive perception of family values than those with high emotional distance. These findings concur with studies that indicate that family settings instil family values through the appreciation of connectedness within members hence emotionally supporting each other. This therefore suggests that in sharing particular values or virtues for the common good of the family, love and functionality of a family are sustained. Values such as respect, dependability and faithfulness are among other virtues that every family adheres to and these values all seek to emotionally satisfy individuals. This therefore is of the same opinion with the study findings that the more one feels close to their family members the more likely they are to gain the satisfying family values that ultimately make them value their family (Baumgardner & Crothers, 2010)

In dysfunctional families there is high emotional distance hence most anti-social personalities or traits would score high on emotional distance. This therefore suggest that individuals with high emotional distance have no to less families values that they are nurtured in as they grow. This is in line with a study by Alberto and Paola (2013) on integration of family values in education validated the concept of strong family values by stating that a family that sustains its members with the right values nourishes the members with what is right throughout their lives. This implies that a family setting has room to grow emotional connectedness among members if family values are strong and adhered to.

The fifth hypothesis stated that residents with high familism score would positively perceive family values than those with low familism score. Findings indicated that residents with high familism significantly reported positive perception of family values than those with low familism score. The findings are in agreement with Pacilli and Jost (2008), who, in their study on familism as a form of system justification found that American participants with high system justification scores perceived family norms to be especially strong which suggests that people who tend to agree with family values tend to create some societal stability, whereas with Italians, a stronger perception of family norms was related to a greater

tendency to engage in family justification which could suggest that stronger family values are likely to produce a high score on familism (Pacilli & Jost, 2008).

In another study conducted on familism, family environment and suicide attempts among Latina Youth, findings indicated that familism may protect against suicide behaviour among Latinas via its influence on family environment. These findings agree with the findings of the study in perceiving family values as a positive tool in strengthening family values hence curbing social ills (Pena et al., 2011). Iruonagbe et al (2013) continue to elaborate on the importance of a family by stating that although there have been many changes socially, the family institution still remains and continues to play an essential role in the orientation of a child into the culture of a society. This supports the study findings in the co-relational relationship between family values and familism.

In spite of the existence of organisations in South Africa that address family issues such as Families South Africa (FAMSA) and the Family Justice Office, the results of the study suggests that the family institution remains the pillar of shaping and moulding societal values in Mafikeng area. Iruonagbe et al (2013) emphasizes that without the existence of strong families as a foundation, society will eventually crumble and this is supported by previous researchers who posit that societal stability is founded upon strong family settings and grounded family values.

CONCLUSION

In conclusion, the early adulthood and late adulthood age groups both perceive family values the same. Male and female residents indicate no significant difference while educational level has no significant difference in the way Mahikeng residents perceive family values. However on the psychological factors i.e. emotional distance indicates high and low suggesting that those with low emotional distance have a positive perception of family values than those with a high emotional distance. Familism has a significant influence on the way individuals perceive family values in Mahikeng.

IMPLICATION OF FINDINGS

The findings indicate that demographic variables have no significant influence on how family values are perceived by Mahikeng residents. However the study findings further reveal that psychological factors i.e. emotional distance and familism, have a significant influence on the way individuals perceive family values among Mahikeng residents. This therefore implies that family values are more inclined to the psychological factors, in particular how emotionally close one feels in a family setting and the values that define a family rather than the demographic factors of one's age, gender and the level of education one has attained. This further suggests that institutions and organisations that work with families should focus more on the family structures and settings as this ultimately will seek to reinforce family values.

LIMITATIONS

This study focused on a general population of Mafikeng area, participants were accidentally selected and only 300 participants were approached for the study thus the results cannot be generalized to the whole population of Mafikeng residents.

RECOMMENDATIONS

Following the findings discussed above, the following recommendations are made.

- Findings have indicated the importance psychological factors in influencing positive family values, thus suggesting that looking at the psychological factors in understanding family systems and values would provide detailed ideas that can assist in family institutions.
- All professions that work closely with families should concentrate on the psychological determinants of family values as a way of strengthening the family system.

Future research may focus on this similar topic on an extensive level by having a bigger sample size, and also checking the influence of other psychological determinants in the perception of family values. In that case, it will be helpful to identify particular co-factors to use in addressing the importance of family.

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Appendices

Appendix A: Consent Letter



NORTH-WEST UNIVERSITY
YUNIBESITI YA BOKONE-BOPHIRIMA
NOORDWES-UNIVERSITEIT

ETHICS COMMITTEE

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PLEASE READ THIS DOCUMENT CAREFULLY. YOUR SIGNATURE IS REQUIRED FOR PARTICIPATION. YOU MUST BE AT LEAST 18 YEARS OF AGE TO GIVE YOUR CONSENT TO PARTICIPATE IN RESEARCH. IF YOU DESIRE A COPY OF THIS CONSENT FORM, YOU MAY REQUEST ONE AND WE WILL PROVIDE IT.

Dear Respondent

I am a Masters student at the North-West University (MC), South Africa and I am currently conducting a research on some family-related issues among Mafikeng residents in the Northwest Province. Part of this research requires your responses on the attached questionnaire. It should take you about 6 to 10 minutes to complete the questionnaire. I understand that this is a substantial investment of your time. However your response is valuable as it will contribute towards an understanding of those family-related issues in South Africa and will have an impact on research nationally and internationally. I would therefore like to invite you to participate in this research. **Please ensure that you answer all questions.**

Your responses will remain confidential and anonymity is guaranteed. The questionnaire requires no name or any identifying information. Should you choose not to participate, this will not be held against you in any way.

Feedback in the form of a one-page summary sheet will be available on request and for any further questions on the progress of the research please feel free to contact me.

CONSENT

I, _____ hereby voluntarily consent to participate in the following project:

Pyscho-demographic determinants of perceived family values of Mahikeng residents in South Africa.

I realise that:

1. The study deals with family values of Mahikeng residents.
2. The Ethics Committee has approved that individuals may be approached to participate in the study.
3. The project protocol; i.e. the extent, aims and methods of the research, has been explained to me.
4. The protocol sets out possible discomfort for persons participating in the research and an explanation of the anticipated advantages for myself or others that are reasonably expected from the research
5. I will be informed of any new information that may become available during the research that may influence my willingness to continue my participation.
6. Access to the records that pertain to my participation in the study will be restricted to persons directly involved in the research.
7. Any questions that I may have regarding the research, or related matters, will be answered by the researcher.
8. If I have any questions about, or problems regarding the study, or experience any undesirable effects, I may contact the researcher.
9. Participation in this research is voluntary and I can withdraw my participation at any stage.
10. If any psychological problem is identified at any stage during the research, or when I am vetted for participation, such condition will be discussed with me in confidence by a qualified person.
11. I indemnify the North West University and all persons involved with the above project from any liability that may arise from my participation in the above project or that may be related to it, for whatever reasons, including negligence on the part of the mentioned persons.



SIGNATURE OF THE RESEARCHER

SIGNATURE OF RESPONDENT

Signed at _____ this _____ day of _____ 2015

THANK YOU FOR CONSIDERING TAKING PART IN THE RESEARCH PROJECT

Appendix B: Data collection instrument

Section A

1. Gender: Male Female

2. Age: _____

3. Are you presently residing in your place of permanent residence? Yes No

4. Family status:

Single and I live by myself.....

Single and I live with my parent(s).....

Married without children.....

Married with children.....

Divorced.....

Widowed.....

Other (please clarify).....

5. Education:

What is the highest degree or level of school you have completed?

None.....

Grade 9 & below.....

Grade 10 & above.....

Certificate.....

Degree & above.....

Section B

Read the statements below and indicate your agreement or disagreement on a scale of 1 strongly disagree, 2- disagree, 3-somewhat disagree, 4- neither agree nor disagree, 5- somewhat agree, 6- agree and 7- strongly agree.

	Questions	1	2	3	4	5	6	7
1	The father should be the head of the family.							
2	One should maintain good relationships with one's relatives.							
3	The mother's place is in the home							
4	The mother should be the go-between the father and the children.							
5	Parents should teach their children to behave properly.							
6	The father should handle the money in the house.							
7	Parents shouldn't get involved in the private lives of their married children.							
8	The children have the obligation to care for their parents when they become old.							
9	Children should help with the chores of the house.							
10	The problems of the family should be solved within the family.							
11	Children should obey their parents.							
12	We should honour and protect our family's reputation.							
13	Parents should help their children financially.							
14	Children should respect their grandparents							
15	The mother should accept the decisions of the father.							
16	The children should work in order to help the family.							
17	The parents shouldn't argue in front of the children.							
18	The father should be the bread winner							

Section C

Read the statements below and indicate your agreement or disagreement on a scale of 1 strongly disagree, 2- disagree, 3-somewhat disagree, 4- neither agree nor disagree, 5- somewhat agree, 6- agree and 7- strongly agree.

QN	Questions	1	2	3	4	5	6	7
1	Children should always help their parents with the support of younger brothers and sisters, for example, help them with homework, help the parents take care of the children, and so forth.							
2	The family should control the behaviour of children younger than 18.							
3	A person should cherish the time spent with his or her relatives.							
4	A person should live near his or her parents and spend time with them on a regular basis.							
5	A person should always support members of the extended family, for example, aunts, uncles, and in-laws, if they are in need even if it is a big sacrifice.							
6	A person should rely on his or her family if the need arises							
7	A person should feel ashamed if something he or she does dishonours the family name.							
8	Children should help out around the house without expecting an allowance.							
9	Parents and grandparents should be treated with great respect regardless of their differences in views.							
10	A person should often do activities with his or her immediate and extended families, for example, eat meals, play games, or go somewhere together.							
11	Aging parents should live with their relatives.							
12	A person should always be expected to defend his/her family's honour no matter what the cost							
13	Children younger than 18 should give almost all their earnings to their parents.							
14	Children should live with their parents until they get married.							

15	Children should obey their parents without question even if they believe they are wrong.								
16	A person should help his or her elderly parents in times of need, for example, helping financially or sharing a house.								
17	A person should be a good person for the sake of his or her family.								
18	A person should respect his or her older brothers and sisters regardless of their differences in views.								

Section D

Read the statements below and indicate your how close you feel you are towards them on a scale of 1 very close disagree, 2-close, 3-somewhat somewhat close, 4- neither close nor far, 5- somewhat far, 6- far and 7- very far which represents the emotional distance between you and your significant others i.e. your family.

In some cases you may find that you have never had any kind of contact with some of the persons on this list (e.g., son or daughter, grandmother is deceased, the President of your country).

Think about how close to these people or how far from them you would feel if you came into contact with them and then place the respective numbers in the circle you chose.

If you have more than one uncle or aunt, choose the ones that are closer to you. If you do NOT have an uncle or aunt, answer in the manner you would most likely respond, if you had one.

Questions	1	2	3	4	5	6	7
1 Your mother							
2 Your neighbours							
3 Your friends							
4 Your brothers or sisters							
5 The journalist/reporters of the newspaper(s)							
6 Your colleagues at work							
7 Your acquaintances							
8 The priest of the church you attend							
9 Your father							
10 Your teachers at primary school							

11	The prime minister/president of your country								
12	Your grandparents								
13	The shopkeepers in your local area neighbourhood (baker, grocer, etc.)								
14	The writers you know								
15	Your husband or your wife/your boyfriend or your girlfriend								
16	Your fellow students								
17	The members of the parliament of your constituency								
18	Your cousins								
19	Your teachers at high school								
20	Your uncles or your aunts								
21	The newscasters you know								