

Distinctive cultural attitudes of Xhosa people towards adoption

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- Lastly, myself, for not giving up.

DECLARATION

I, Sibulele Nombebe, declares herewith that the dissertation titled:

Distinctive cultural attitudes of Xhosa people towards adoption

which I submit to the North-West University complies with the requirements for the degree, Master of Social Work Child Protection. Language editing guidelines were followed, the work submitted is original and written by me, and have not been submitted to another university. Additional criteria include that any sources utilized or cited must be identified and acknowledged with complete references.

Signature

Date

S. Nombebe

November 2022

DEDICATION

This research is dedicated to vulnerable children in need of care and protection, such as those who have been abandoned or orphaned, and in the child protection system.

PREFACE

This dissertation has been done in article format according to the 2020 General Academic Rules of the North-West University. The article complies with the requirements of the journal, Social Work/Maatskaplike Werk.

SUMMARY

TITLE: Distinctive cultural attitudes of Xhosa people towards adoption

KEYWORDS: Adopter; adoptee; adoption; alternative care; attitudes; birth parent; culture; Xhosa

The main objective of the study was to outline the distinctive cultural attitudes of Xhosa people towards adoption, so that pertinent organizations might approach adoption in a way that was sensitive to differences in culture.

Section A covers the problem statement, the orientation of the research, the goal, and the process used. The limitations of the study, definitions of the key concepts, and the research methods are all presented together with a literature review. The concise version of the problem statement is as follows:

Many African societies are either unfamiliar with or against the formal severing of blood ties. This implies that the placement of children with somebody other than their parents, whether a friend, relative, or orphanage is not considered when deciding the future of children. Formalized adoption is, therefore, still a foreign notion in many African societies and is rarely used. In addition, earlier studies overlooked the diversity of African cultures, and instead focused on African communities. The study question that was used: What are the distinctive cultural attitudes of Xhosa people towards adoption?

One research objective resulted from the problem statement. Purposive and availability sampling, both non-probability sampling techniques, were used in the study's twofold sampling design. A questionnaire created by Gerrand (1997) was used to gather quantitative data. The following themes have all been the subject of literature studies: adoption, intercultural adoptions, adoption of unrelated children, and family formation in African communities.

Section B comprises of a single article that contributes to the findings of the research. The researcher employed a questionnaire to gather quantitative data and included demographic data to assess the construct validity of many variables, including the birth parents, adoptive parents, and adopted children. The conclusions were put together by making use of several concepts. This phase of the study aimed to quantitatively validate the attitudes of the Xhosa population towards adoption. The questionnaire was completed by 163 respondents in total, but only 159 were chosen,

because they best represented the Xhosa cultural group in the Mthatha community, Eastern Cape Province.

Section C summarizes the findings and recommendations of the research study. Future research possibilities and recommendations made to pertinent institutions are discussed.

Section D contains the annexures.

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SECTION A: BACKGROUND AND ORIENTATION

1.1 Introduction

This research study aimed to explore the culturally distinct attitudes of Xhosa people towards adoption. In Xhosa societies, legalized severance of blood ties is either unknown or discouraged. This implies that the placement of children with persons other than their parents, such as a sibling, relatives, or an orphanage, is not taken into account when decisions concerning the future of children are being made. As a result, formalized adoption is a foreign notion to a large number of African cultures, and is, therefore, rarely used. Furthermore, earlier studies focused on African communities ignoring the diversity which exists in African cultures. This prompted the following research question: what are the culturally distinct attitudes of the Xhosa people towards adoption? This study made use of a cross-sectional design as a quantitative method. Convenience sampling was used, and the population group that was considered in the research study was any individual older than 18 years living in Mthatha in the Eastern Cape who has been exposed to formal or informal care arrangements, and who knows someone who has been adopted, or has been adopted themselves, and has an opinion on adoption. The North-West University's Statistical Services analysed the quantitative data collected using IBM SPSS statistics.

1.2 Contextualization and problem statement

Adoption is a social practice that has been practiced across the world and throughout history (Riley & van Vleet, 2012). The surge of black abandoned children (typically newborns) in the legal childcare system and eligible for adoption in South Africa occurs as a result of a range of social, economic, political, and material reasons. HIV/AIDS, widespread poverty and unemployment, unplanned pregnancies, high levels of violence (particularly gender-based violence related to rape), xenophobia and the fact that illegal immigrants are not eligible for social assistance, alcoholism, a lack of family support, and expectations that abandoning the child will ensure a better future for them are just a few of the conditions that are detrimental to the family system (Blackie, 2014, Fritz, 2015).

According to common definitions of adoption, it is a traditional method of child protection that is driven by the best interests of the child (Abba, 2017; DSD Practice Guidelines on National Adoption, 2013). In adoption, one parent surrenders their parental responsibilities and rights to another, who then adopts the child (Abba, 2017;  DSD Practice Guidelines on National Adoption,

2013). Adoption is defined as a child permanently placed in the care of an individual by a court order in terms of Section 228 of the Children's Act (38 of 2005). A recognized adoption order grants adoptive parents all parental responsibilities and rights with relation to the adopted child, as per Section 242 of the Children's Act.

Moreover, section 229 of the Children's Act (38 of 2005) states that adopting children serves two purposes: The first purpose is to "guard and nurture children by providing a safe, healthy environment with positive support," and the second purpose is to "advance long-term planning objectives by connecting children to other safe and nurturing family relationships that are designed to endure a lifetime." One of the fundamental guiding beliefs at the heart of adoption is that children's best interests should always come first, preceding all other factors (Pieterse, 2019). As a result, it might be concluded that adoption is indeed a viable societal intervention with regard to the care conditions of children that assures stability and is, therefore, deemed in the best interests of children.

In accordance with international and national commitments such as the United Nations Convention on the Rights of the Child and the African Charter on the Rights and Welfare of the Child, South African policy promotes the use of permanent forms of alternative care, such as adoption, for children who have inadequate or no parental or family care (Stuckenbruck, 2013). Legislation is based on the fact that adoption has the ability to bring permanence and protection to the relationship that adopted children have with their adoptive families. While there is a growing debate in today's cultures about the legitimacy of this fact, where longer-term family fostering may be more acceptable in society and provide as much long-term stability, protection, and advantage to children as adoption (Wrobel & Neil, 2012). The current legal framework in South Africa endorses adoption over foster care or child and youth care centres for children in need of care and protection because it is believed to provide them with permanence and stability. To that end, the country's Children's Act (38 of 2005) respects global best practices by providing objectives for childcare and protection, as well as providing for children's courts and strong adoption facilities. South Africa is also one of only five African countries that endorsed the 1993 Hague Convention on Inter-Country Adoption and is beginning to emerge as a forerunner on the continent in terms of legislative frameworks for the social welfare of children (Gibbons & Rotabi, 2016).

Despite having this sound legal framework in place, one of South Africa's most pressing challenges is locating a large enough number of South African adopters willing to adopt orphaned children. Unfortunately, the number of adopted children are declining, however the number of orphaned and

abandoned children is rising. (National Adoption Coalition of South Africa, 2018). According to Abba Adoptions (2020), adoptions decreased from 1817 in 2011/2012 to 1151 in 2016/2017. Consequently, many orphaned and abandoned children that could have benefited from adoption remain in the child welfare system for longer than necessary, and a growing body of evidence suggests that institutionalizing children harms healthy development (Asmundson & Afifi, 2019; Sherr, Roberts & Gandhi, 2017).

Several factors might impact adoption, particularly cultural difficulties surrounding lineage among African families and communities. It could, therefore, be concluded that the cultural acceptance of adoption varies within different cultures. Nachinab, Donkor and Naab (2019) believe that this phenomenon warrants more investigation. As a result, it is vital to emphasize the importance of comprehending adoption within a South African cultural context. Understanding the degree of human variation in family formations is one reason why a range of cultural systems should be studied. Adoptions are no longer considered a private matter, as they were 50 years ago, yet many people still believe that genetic or biological parents should nurture and care for their children (Riley & van Vleet, 2012). In many communities around the world, however, the nuclear family is not always the solution, and birth parents are not the only ones who are expected to care for, nurture, socialize, or educate their children (Cutas & Chan, 2012).

Bringing attention to the various methods and philosophies associated with alternative childcare services, reminds us that what is commonplace for one group is not inevitably natural for all people or perhaps even typical in other cultural systems (Riley & van Vleet, 2012). When adoption is compared in different social and historical circumstances, it is evident that all families have culture at their centre. Furthermore, the practices, beliefs, and norms that seem most natural to most individuals, are frequently rooted in certain power relationships (Agnew & Harman, 2019). Comparing the viewpoints regarding adoption in different cultures highlights the many methods in which families are formed, and the ways in which these practices are bound by social, political, and economic interactions and hierarchies. As intimate and profoundly emotional as adoption might be, when alternative placements of children are examined, an awareness is developed of the ways in which children are culturally formed (Riley & van Vleet, 2012).

The placement of children with substitute caregivers, regardless of whether it is a cousin, friend, stranger, or a children's home, is not considered as a final resort in African cultures (Ferreira, 2019; The African Child Policy Forum (ACPF), 2012). As a result, formalized adoption is still a foreign concept in many African societies, and rarely used. Children might also be cared after by

grandparents or other relatives. According to a study conducted in 13 African countries, the extended family cared for roughly 90% of orphans and abandoned children without a living parent (Nachinab et al., 2019).

"Grandparents" and "other relatives" were the primary caregivers of these children, with grandparents caring for over half of the orphans and other relatives as caregivers ranging from 24% to 64% (Nachinab et al., 2019; United Nations Children's Fund (UNICEF), 2011). Based on these findings, it is possible to conclude that adoption seems to have a distinctive cultural meaning in African cultural groups that differs from Caucasian societies. As a result, describing adoption in African communities is beneficial.

Traditional signifiers of child rearing, such as blood, birth, and nature, are of prime significance in an African context; children should never be separated or removed from their origins (Gerrand, 2017; Pakati, 1992). Participating in paternal clan rituals, and knowing one's inheritance and identity, are deemed essential (Gerrand, 2017; Pakati, 1992). If traditions practiced by Xhosa culture, such as *imbeleko* (bringing the newborn to the ancestors), are not conducted according to the traditions of the paternal tribe, misery and evil spirits are said to follow such an individual forever (Ntanjana & Fezile, 2014). As a result, attempting to bring a biologically unrelated child into the family structure is frowned upon (Gerrand, 2017; Melhuus & Howell, 2009). It is, therefore, critical to investigate cultural shifts in adoption practices, and whether it is possible to introduce special cultural initiation practices to accompany the adoption of a 'foreign' child and to promote indigenization.

Mokomane, Rotchat and The Directorate (2012) emphasize that interfering with ancestry and clan relations is unacceptable and offensive to black South Africans. When the legal status and names of children are changed during the process of adoption, it is suggested that their sense of belonging is weakened rather than strengthened. According to Mokomane et al. (2012) in a subsequent journal paper, several black South Africans perceive 'stability' to be the basic platform of a family unit. Legal ties are not held in the same regard as family connections for the extension of a family's cultural roots (Gerrand, 2017). Children are the foundation for the growth and survival of family kinship networks (Gerrand, 2017).

In South Africa, it is common to live with and care for children informally without formalizing the arrangement. It is based on the philosophy of *Ubuntu*, which states that no child should be without a family (Collins-Warfield, 2008). The limits of kinship groups are generally drawn narrowly in

traditional African culture, and the continuation of the 'line of ancestry' is valued. It is viewed as difficult to embrace 'someone else,' such as an adopted child, in a family with such complex structures (Kwatubana & Ebrahim, 2020). Adoption practices clash with African religious rituals, which holds that when children are isolated from their heritage, they will lose touch with patrilineal family members (National Adoption Coalition, 2018). In African cultures, when a family takes responsibility of caring for a relative's children after their parents have died, it is referred to as kinship care, a practice that is performed cross the world. The family takes in orphaned or abandoned children of family members out of a sense of personal responsibility, not because they are legally required to do so. The unwillingness of black communities to care for and nurture children who do not share their clan's name or cultural values could be traced back to their belief system (Mokgoatlheng, 2010).

Adoption is, therefore, becoming more recognized in most African countries, though many ethnic groups appear to be resistant to its acceptance and practice (Nachinab et al., 2019). A study by Nachinab et al. (2019) revealed that, apart from cultural ramifications, there are other factors that work against child adoption. These factors include misconceptions, stigmatization, monetary difficulties, and procedural obstructions. A literature analysis in South Africa highlighted impediments, such as the screening process, stigma associated with infertility, ancestral beliefs, and limited access to information.

The Xhosa people, like any other African culture, place a high value on the lineage of their ancestors. During a traditional adoption — a familial agreement with the objective of continuing the heritage of the adopted children — the lineage stays intact (Boezaart, 2013; van der Walt, 2014). According to Simelane-Kalumba (2014), the purpose of the Xhosa's traditional adoption ceremony is to proclaim to the world that the adoptive parents have officially acknowledged parental rights for the child. In society, the adopted minor child is accepted and treated as the child of the adoptive parents.

The AmaXhosa (Xhosa people), like most other Africans, believe in ancestors through whom they interact with God, (Hall et al. 2018; Simelane-Kalumba, 2014) The AmaXhosa are distinguished from other cultures by their belief in Qamata, a divine being (God) reached through ancestral mediators who are venerated by ritual sacrifices, as well as their belief that forefathers express their wants to the living through dreams (Simelane-Kalumba, 2014). Cultural customs, attire, ancestor veneration, matrimony, parenthood, greetings, and regard for others are just a few

examples of what is significant to *AmaXhosa*. When children are born, for example, a ritual known as *imbeleko* is performed to introduce the children to their forefathers and *vice versa* (Simelane-Kalumba, 2014). Circumcision is performed on boys when they reach the age of 18, and it is viewed as a transition from childhood to manhood. The elderly men lecture these boys in the woods and teach them about manhood. The purpose of this ritual is to pave the way for adulthood, leadership, and cultural stewardship (Simelane-Kalumba, 2014).

Child adoption under customary law is common in the Republic of South Africa's Eastern and Western Cape provinces (Boezaart, 2013). IsiXhosa-speaking people make up the bulk of the population in these two provinces.

The problem with customary adoption is that it is viewed as a way for a man without sons or heirs to inherit wealth and claim the title of the deceased's family, rather than being centered on the best interests of the children, as the 'inheritance motive' implies (Gerrand, 2017; O'Halloran, 2009). A man would usually try to recruit the son of an immediate family member from inside his own tribe. As a result, the child becomes a permanent member of the adopted family and relinquishes all rights within his or her home unit. Since the arrangement between two families significantly determines the legality of the act of adoption under tribal law, informal customs are frequently employed (Gerrand, 2017).

Westernization has influenced the social and cultural norms and values in all cultures, and these norms and values shape beliefs about families, children, and how to cope successfully with the challenges of infertility (Gerrand, 1997; Ratshidi, 2016). It is also crucial to recognize changes in family structures, and unexpected developments brought on by pandemics and economic crises, which have an impact on children. Makiwane et al. (2012) found in their study that focused on families in a changing South Africa that families are dissolving as a result of immigration for economic reasons and the HIV/AIDS pandemic. The authors also came to the conclusion that traditional systems of caring and social support are becoming increasingly strained (Makiwane et al., 2012). As successful young people leave extended families to form single family homes, development and modernization is inextricably linked to social and economic transformations, which undermine traditional values and networks (Makiwane et al., 2012).

In conclusion, the number of abandoned children is extremely high compared to the low rate of adoption (Blackie, 2014). This phenomenon could be linked to divergent cultural perspectives on adoption, indicating a critical need for a better understanding of adoption attitudes among the many

cultures within African civilizations (Boshoff & Ratshidi, 2019). Adoption, according to evidence obtained from Xhosa-speaking people, aims to perpetuate bloodlines through customary law, which is accomplished through kin adoption. This viewpoint is supported by Mokomane et al. (2012) who believe that the low adoption rates in African cultures and in a socioeconomic context might actually indicate an affinity for an alternative approach to childcare and placements. Other types of alternative care, such as kinship foster care, become more popular among black African communities for both financial and cultural reasons. Several studies that concentrated on adoption among representatives of an African community have been undertaken (ACPF, 2012; Mokomane et al., 2012). These studies were broad in scope and referred to traditional African cultures as a whole, rather than focusing on a specific cultural group or groups in South Africa. Despite an extensive literature search that included Nexus; Scholarly Journal; Social Sciences Index; Social Work Abstracts; EbscoHost; PsycLit; Catalogue- Ferdinand Postma Library, North- West University, Potchefstroom Campus; Google Books; and Google Scholar, the researcher was unable to locate a single study that focused specifically on adoption among Xhosa people. As a result, this study contributes to the existing body of awareness on African adoption with a focus on the Xhosa people. According to previous research, future studies should focus on evaluating cultural diversity in the context of understanding adoption in African communities. Ratshidi and Boshoff (2019) addressed this issue by focusing on the distinct views of Setswana people regarding adoption and recommended that future studies should be undertaken to include other cultural groups to see whether attitudes toward adoption varied within different cultures. Previous research focused on the African population, ignoring the reality that cultural distinctions exist within populations. As a result, the attitude of an African community toward adoption cannot be applied to other cultural groups. This study fills the gap by focusing on Xhosa-speaking people who have cared for children, either formally or informally.

With the foregoing in mind, the following question was posed:

What are the culturally distinctive attitudes of Xhosa people towards adoption?

1.3 Contribution of the study

This study intended to contribute to the body of knowledge on adoption in Africa with a focus on Xhosa people, and to provide a culture-specific understanding by raising awareness of indigenous and cultural perspectives on the attitudes of Xhosa people towards adoption practices in South Africa. As a result, special cultural initiation rituals could be introduced to encourage

indigenization. In addition, the study aimed to provide relevant organizations with knowledge about culturally based attitudes that would enable them to provide culturally-appropriate services by developing appropriate indigenous techniques and programmes for adoption.

1.4 Hypothesis statement

When the culturally distinctive attitudes of Xhosa people towards adoption are recognized, special cultural initiation rituals to encourage indigenization could be introduced.

1.5 Aim and objectives

The aim of the study was to describe the culturally distinctive attitudes of Xhosa people towards adoption.

1.6 Research methodology

1.6.1 Research design

This study made use of a quantitative approach to assess the assumptions analytically by explaining the relationship among the variables. Furthermore, these variables could be quantified, typically by making use of instruments, so that the data could be analysed statistically (Creswell, 2014). According to Bryman (2012), a quantitative approach entails the acquisition of numerical data, a logical correlation between theory and analysis, a desire for a natural science methodology (positivism), and an existentialist view of social reality. Quantitative research, according to Delport and Fouché (2011), is used to answer inquiries about relationships between two variables to explain or describe the processes that were used to obtain the data. The two main variables that are discussed in this study are ‘attitudes’ and ‘adoption’.

A cross-sectional design within a quantitative framework was used in this study, which is the best approach for describing the relationship between the two mentioned variables. A cross-sectional design is a research method that entails gathering quantitative or measurable data on multiple events at a single point in time in line with two or more variables that are then analysed to uncover patterns of similarity (Bryman, 2012). A cross-section analysis investigates a phenomenon by focusing on a single cross-section and carefully examining it (Rubin & Babbie, 2016). The study's population was a community from a specific geographic area with defined cultural specifications as a cross-section of the population. This study focused on a cultural group of Xhosa-speaking

people who live in Mthatha, which is part of the O.R. Tambo local municipality in the Eastern Cape Province.

The study was descriptive, as the researcher intended to characterize the correlation between the variables ‘attitudes’ and ‘adoption’. Furthermore, the study was non-experimental in nature, because the researcher did not seek to change variables to attain a specific result. According to Fouché and Delport (2011), when this method is utilized, researchers impartially test the variable(s) of interest while drawing completely unbiased conclusions without actively working with the respondents. This study describes the distinctive cultural attitudes of Xhosa people towards adoption for organizations to provide adoption services that are comprehensive, relevant, and helpful to the target population.

1.6.2 Population

The target population, according to Lavrakas et al. (2019) and Bryman (2012), specifies the components that are intended to be extrapolated and used in the research findings. Xhosa-speaking individuals older than 18 years living in Mthatha, the Eastern Cape, who have been exposed to formal or informal care arrangements, who know someone who has been adopted, or have been adopted themselves, and have an opinion on adoption were included in this study. Xhosa is the most widely spoken language in the Eastern Cape.

As members of the Xhosa cultural group, they were able to recognize conflicting issues that impacted their attitudes towards adoption. They were in the best position to reflect on their own experiences or were most likely to harbour an opinion on adoption. It was not difficult to obtain a sample from this group.

There is a paucity in research on adoption regarding the Xhosa community, and therefore the inclusion of this particular group in the study. Blackie (2014), Mokomane et al. (2012, and Rochat et al. (2012) all refer to an ‘African’ community without mentioning the culture of the sample group. When interviewed on 11 August 2020, Ms Jacobs an adoption social worker at Department of Social Development (DSD) explained that, in Mthatha, most Xhosa children in need of care and protection are in foster care or are cared for unofficially by members of the clan. The emphasis on Mthatha in the Eastern Cape was based on the fact that it is a metropolitan city populated by people from different tribal groups within the Xhosa cultural group who are more exposed to foreign adoption preferences and are targeted for caregiving services by welfare organizations.

1.7 Sample

1.7.1 Sampling method

Taherdoost (2016) explains that a sample consists of a group of people, or products chosen from a larger population for evaluation. A sample should be representative of the population to ensure that the findings could be applied to the complete population. A two-pronged sampling strategy was used in this study. A purposeful approach was used for the demarcation of the population. As a result, Mthatha in the Eastern Cape was chosen. Purposive sampling is used when the judgment of the researcher entirely defines the sample and is typically used when certain qualities and specific attributes are required to satisfy the objective of a study (Bless et al., 2013; Fouche, 2011). This community was chosen because the majority of its residents speak Xhosa and are associated with the Xhosa culture; they are more likely to have been exposed to formal or informal care arrangements, they know someone who has been adopted, or they have been adopted themselves, and they have an opinion on adoption. The majority of its residents are Xhosa-speaking individuals and belong to the Xhosa culture.

A sub-population of Xhosa-speaking people was chosen for convenience. The study focused on Xhosa-speaking people who are formally caring for another person's child through a foster care arrangement or adoption, or informally through kinship care, they know someone who has been adopted, or they have been adopted themselves, and they have an opinion on adoption. Availability sampling was used: Xhosa-speaking individuals responded to a general advertisement, and they were readily available. When it comes to sampling, the phrases 'availability' and 'convenient' are frequently interchanged. Dudovskiy (2018) considers convenience sampling (also known as availability sampling) as a sort of non-probability sampling strategy that focuses on data collection from population members who are conveniently available to participate in study. As a result, this sampling technique comprises gathering people wherever they could be found, which is usually the most convenient location.

Although non-probability sampling is the weakest type of sampling, because results could not be generalized to the entire population, it does offer some advantages: Sampling is less difficult and more practical, which leads to lower sample costs and ease of use (Silvia, 2020). In light of the researcher's restricted timeline and budget, these variables played a significant role in the decision to utilize convenience sampling. The difficulties usually associated with conducting research in African townships also played a role in the decision to use convenience sampling. Response rates

are often low for a variety of reasons, including disinterest, inadequate literacy, and insufficient contact information (Plewes & Tourangeau, 2013). The researcher, therefore, advertised in the community inviting people to participate. The advertisement emphasized confidentiality, made use of clear, basic language, culturally appropriate translations, and focused on targeted information to introduce the research study. The above process is described in detail in the section that focuses on the data collection procedure.

1.7.2 Sample inclusion criteria

Two inclusion criteria were used: Respondents must be from the Xhosa ethnic group, and they must have an opinion about adoption. These two inclusion criteria were consistent with the chosen cross-sectional approach. The target population was defined explicitly and carefully in terms of the two major variables in this study: attitude and adoption. It was, therefore, important to verify that the targeted population was indeed able to report opinions on formal care arrangements (adoption), based on previous experiences or engagements.

The sample included isiXhosa-speaking people who has been exposed to formal or informal care arrangements, who know someone who has been adopted, or they have been adopted themselves, and they have an opinion on adoption.

Respondents who were older than 18 years were included in the study. When parents are not capable of caring for their children anymore, it is common for grandparents to step in and care for their grandchildren and/or great grandchildren (Rubin et al., 2016). Individuals over the age of 55 are not regarded as potential adoptive parents, according to a briefing by Child Welfare Johannesburg cited in Gerrand (1997:40), but Feiler (2013) believes that they are increasingly becoming the primary caregivers of children who have become orphaned as a result of the HIV epidemic in South Africa.

The study included both male and female respondents. Both men and women are eligible to adopt children when they meet the criteria, as the Children's Act (38 of 2005) prohibits gender discrimination.

The researcher wished to broaden the knowledge on the Xhosa culture, and only Xhosa individuals who live mostly around Mthatha were included in this study. The dominant culture group in Mthatha is Xhosa.

The researcher was able to determine whether respondents were Xhosa or associated themselves with the Xhosa culture by asking them what their home language was.

1.7.3 Sample exclusion criteria

All individuals younger than 18 years were excluded from participation, because these individuals are not allowed to adopt children formally, and are not considered prospective adoptive parents. The Children's Act (38 of 2005) does not allow children to adopt other children.

The study focused on the Xhosa society and more especially their distinct cultural attitudes towards adoption, members of other African cultures were excluded.

Individuals who have been grievously traumatized as a direct consequence of adoption or any other care arrangement, and individuals who have experienced emotional and psychological distress as a result of alternative care were excluded from participation, as these conditions might have a negative or positive impact on their views on adoption.

1.7.4 Sample size and motivation

All individuals older than 18 years in Mthatha, the Eastern Cape, who have been exposed to formal and informal care arrangements, who have an opinion on adoption and who either know someone who has been adopted or who have been adopted themselves were included in the sample. Bryman (2012) asserts that a larger sample is more likely to be representative of the population (provided the sample is selected randomly). Mthatha is a city with a population of approximately 96,114 citizens (Statistics South Africa, 2011). The sample size was determined by the number of Xhosa-speaking individuals who responded to the advertisement and had an opinion about adoption.

Ms Jacobs on the 11 August 2020, emphasizes that child and youth care centres in the area mainly accommodate abandoned children, and that the welfare organizations' caseload contains a number of related foster care placements than unrelated. According to Ms Jacobs, there are numerous pending adoption cases, due to prospective adoptive parents being reluctant to disclose to the adopted children, along with stakeholders, such as the South African Police Service who stall the process with clearance certificates. However, no statistics on this matter were available. It is, therefore, reasonable to assume that there are a range of formal and informal non-legislative care circumstances in Mthatha that are not recorded by the welfare organizations, and no official documentation exists.

The sample size for this study was anticipated to be 100 people. According to Creswell (2014), the minimum sample size should not be fewer than 30 when a survey design is used. However, 163 individuals responded to the advertisement, and 159 met the inclusion criteria.

1.8 Data collection process

The researcher made use of an advertisement to gain the attention of possible respondents. An advertisement was made available in local community centres and posted on notice boards and lamp posts in Mthatha to target prospective respondents and urge them to participate in the study. The advertisement emphasized confidentiality, and made use of clear, basic language, culturally appropriate translations, and focused on targeted information to introduce the research study. No one was exposed because of making use of an advertisement, which was accomplished by drafting the advertisement in a sensitive manner. Any individual who responded to the advertisement was eligible to be included in the sample. Although a sub-population of Xhosa-speaking individuals was chosen for convenience, selection criteria applied. As a result, only the respondents who met the inclusion criteria were considered for taking part in the research study. No additional selection criteria were applied, and the criteria were stipulated in the advertisement.

The community leaders in Mthatha served as gatekeepers. The researcher made contact with them and scheduled formal meetings to negotiate the researcher's acceptance into the community. The purpose of the research study and the significance that this study could potentially pose to the services the community provide, were thoroughly discussed. Furthermore, the researcher obtained the written consent of the community leaders to conduct research in Mthatha.

A social worker employed at a non-governmental organization (Child-Welfare) in Mthatha was assigned as the mediator and was responsible for contacting prospective respondents. The mediator was sufficiently briefed of the purpose of the study, and the research process. Based on her direct interaction with community members as part of her service delivery, the social worker was the ideal candidate to function as the mediator. The mediator presented the respondents with all the relevant information regarding the goal of the study and procedures. The mediator forwarded the names and contact details of respondents who expressed an interest in participating in the study to the researcher, who selected 163 respondents.

The respondents selected for participation in the study were contacted telephonically by an independent person, the administrative assistant at the Department of Social Development who was not actively engaged in social work practice in the Mthatha community. The respondents were

again informed about the purpose and context of the study, why they were selected to participate, what was required of them, how participation might impact them, what they could obtain from participating in the study, potential dangers in participating in the research study, and how the researcher would prevent potential dangers, and confidentiality and privacy protection were discussed. They were also informed that their involvement in the study was entirely voluntary, and that they could stop participating at any time during the duration of the study with absolutely no penalty or disadvantage. The independent person disclosed the contact information of the researcher to respondents who voiced doubts or had additional questions.

Prospective respondents were given two weeks to think about possible participation and to make a final decision before the informed consent form was given to them. During this two-week period, the independent person contacted them again as part of the follow-up procedure. The respondents who made the final decision to participate, were given written informed consent forms by the independent person after the two-week period was over. Informed consent entailed information about the procedures that were used in the study, the benefits, disadvantages, and possible risks involved when participating in the study (Hammersley & Traianou, 2012). Respondents from the Mthatha community were not coerced to take part in the research study; they had the freedom to choose whether to do so or not.

The prospective respondents were invited to the DSD office to sign the informed consent form in the presence of the independent person and a witness. When potential respondents were unable to come to the office, the mediator and the independent person conducted home visits during which the same process was followed. The informed consent form was provided in both English and isiXhosa to ensure that all of the potential respondents were aware of the requirements outlined in the form. The respondents who were illiterate were guided through the procedure by the independent person who interpreted/explained the content to them. As a result, each of the respondents made an informed decision about whether to express their views on adoption.

To examine the attitudes of the Xhosa population towards adoption, the researcher employed a close-ended questionnaire designed by Gerrand (1997). Closed-ended questions require respondents to select an answer from a pre-defined set of options or by answering with a simple "yes/no" or "true/false" response. According to Babbie (2014), close-ended questions are used, because responses are more consistent, the answers could be processed more rapidly, and could be easily interpreted (Babbie & Mouton, 2010; Ratshidi, 2016).

The respondents were asked to identify whether they “agree”, “strongly agree”, “disagree”, “strongly disagree”, or “are neutral” about the provided statements by making use of a Likert scale questionnaire (Ratshidi, 2016). Gerrand (1997) created a multi-item survey that was used in a previous study. Gerrand (1997) administered a multi-item survey in a qualitative study to obtain information about the attitudes of the respondents regarding adoption.

The questionnaire was self-administered, and paper based. The field worker, therefore, made arrangements for the completion of the questionnaire, including the date, time, and location, a week after all of the informed consent forms were signed. A second social worker from the Department of Social Development was assigned as a field worker. She was responsible for distributing and interpreting the questionnaire to respondents when it was required. The questionnaire was completed in a designated, private office on the premises of the DSD and at the homes of respondents. It was important to accommodate the respondents who could not travel to the office to complete the questionnaire. The field worker assisted the illiterate respondents at their homes and at the office of the social worker. The field worker was present to facilitate the completion of the questionnaire. It was important to make sure that the respondents completed the questionnaire, and that they understood the questions. After the respondents were finished with the questionnaire, they were asked to place them in sealed boxes at the office of the DSD. The field worker was responsible to place the completed questionnaires in the sealed boxes of the respondents who completed their questionnaire at home. The sealed boxes were delivered to the researcher, who sent the boxes with questionnaires to the Statistical Service of the North-West University for interpretation.

It was expected that some of the Xhosa-speaking respondents who participated in the study were in formal or informal care arrangements. Care is often a voluntary practice based on the views and beliefs of individuals, which could be extremely problematic, so the expected risk was categorized as medium. Greeff (2011) defines risk as the possibility of harm rather than the harm itself. She stated that in a study, the magnitude and probability of risks must be evaluated, and that respondents should always be informed of the risks that might occur. Risks could impact respondents directly or indirectly, and risks could include researchers, their entities, and the general public. The questionnaire did not include any questions that were outside the parameters of what caregivers might be asked in ordinary circumstances. However, there were unanticipated indirect risks associated with taking part in the study, such as the possibility of re-experiencing trauma or emotions associated with a caregiving position. When trauma occurred, the fieldworker

offered the respondents counselling at the offices of the DSD and Child Welfare, and referred them to appropriate services. A DSD and Child Welfare social worker was recruited for this purpose.

The following indirect benefits were identified:

- This study intended to contribute to the body of knowledge on adoption in Africa with a focus on Xhosa culture. The aim of the study was to provide a culture-specific understanding by raising awareness of indigenous and cultural perspectives on the attitudes of Xhosa-speaking individuals regarding adoption practices in South Africa. As a result, special cultural initiation rituals could be introduced to encourage indigenization.
- In addition, the study aimed to provide relevant organizations with distinctive culturally-specific knowledge on attitudes towards adoption that would enable them to provide culturally-appropriate services by developing appropriate indigenous techniques and programmes for adoption.
- The respondents were able to make a substantial contribution to research in the area of social work, especially in the area of child protection in which research is obviously lacking, particularly in South Africa.
- The findings of the study could aid in fostering cultural acceptance by introducing specific cultural initiation practices to accompany the adoption of children viewed as 'outsiders'.
- Participation in this research study helped to advance new research in the area.

Privacy is defined by Strydom (2011), Ratshidi (2016) as the retention of information that is not intended for public viewing or analysis. According to Bless et al. (2013), confidentiality is "an ethical requirement in most research" and might be seen as an extension of respondents' privacy because it prohibits third parties from obtaining personal information (Strydom, 2011). During data collection, analysis, reporting, and storage, respondent confidentiality was safeguarded by the researcher, mediator, independent person, and field worker. They all signed a confidentiality agreement. The respondents completed the questionnaire at their leisure in the privacy of their own home, or in a secure office at the DSD. The questionnaire was completed anonymously.

The respondents were not asked to disclose any personal information in the questionnaire. There is always a possibility that the researcher overlooks identifying details, resulting in a confidentiality breach that could possibly harm respondents. However, in this study the data was thoroughly examined to remove any information that could identify a respondent. Information that could identify a respondent was erased to protect the anonymity of the respondents. All the

completed surveys are kept in a secure cabinet in the researcher's office. Only the researcher has access to the questionnaires. All the data were downloaded on a password-protected computer.

All of the data would be stored in a secure location in the research director's office for a period of five years. After five years, the data would be deleted. The research was carried out in collaboration with a trained study leader who provided guidance and oversaw the research process. The researcher took the necessary precautions to maintain anonymity by making sure that the questionnaire contained no questions that required the respondents to provide any personal information. The mediator, independent person, and field worker facilitated the administration process. The researcher never made contact with the respondents; their identities were kept private.

Prospective respondents were informed about the study by a mediator, an independent person, and a fieldworker, and they facilitated the research process. As a result, the researcher anticipated that they would invest their time and effort. Compensation for research work could be regarded as remuneration (Hopkins, 2010; Ratshidi, 2016). An appreciation approach could be followed by paying field staff for providing a quality service (Greeff, 2011 cited by (Ratshidi, 2016)). The fieldworker was paid R500 for meals and transportation in exchange for her participation in the study. The respondents who completed the questionnaire at the office of the DSD were compensated with transportation money of R100. However, all of the respondents received a bottle of mineral water and a chocolate bar after completion of the questionnaire in an attempt to increase response rates, but also as a token of appreciation. The fieldworker collected the questionnaires from the sealed boxes. All of the questionnaires were sealed in an envelope and delivered to the researcher. The envelope was kept in a locked closet in the researcher's office, and only the researcher had access to the closet. Once the analysis was completed, the questionnaires were submitted to the Research Director's office at the North-West University, which is security protected. The questionnaires would be kept for five years before being destroyed.

The data were saved in a zip file on the researcher's laptop. The researcher is the only person with access to the password-protected laptop. Creswell (2014) argues that it is crucial to maintain the data after it has been analysed for a fair period of time before deleting it in order to prevent it from falling into the hands of other researchers who might misinterpret the specifics and misuse it. The data were analysed by the Statistical Consultation Services of the North-West University to guarantee that reliable measures were implemented. The analysis was conducted in partnership with the researcher. After completion of the study, the data would be made public.

1.9 Validity and reliability

The consistency of the study's findings is referred to as validity (Bryman, 2012). To put it simply, it occurs when a measurement tool is tested to check if it can measure what it is intended to measure (Bryman, 2012). To measure validity, the following two questions are usually asked: What does this tool truly measure? and How exact and dependable is this measure? (Bless et al., 2013). Internal validity refers to how well the instrument assesses the concept under consideration. The degree to which the answers supplied by the individuals in a sample could be generalized to a broader population or in a different study context is referred to as external validity (Lavrakas et al., 2019). Gerrand (1997) employed the following strategies to improve the measuring instrument's internal and external validity, and the same strategies were applied by the researcher:

Internal validity

- Basic language was used. Instead of using terms like 'birth parents', 'adopters', or 'adoptees', the researcher made use of phrases like 'parents who give their children up for adoption', 'persons who adopt children', and 'adopted children'.
- Questions were posed to respondents who were qualified to answer them. It was presumed that the Xhosa-speaking people who responded to the advertisement were sufficiently educated to comprehend the concept of adoption, and to express specific thoughts and opinions about it.
- Ambiguous and negative questions were not included.
- The statements were kept as brief as possible.
- The instrument was pre-tested on a group of nine respondents. After the questionnaire was completed, a debriefing took place to gauge whether the instrument needed to be improved. Initially, construct validity was investigated by Gerrand (1997). The researcher made use of 163 respondents in her survey, and they were asked about their attitudes towards modern adoption. According to the constructive feedback received, the questions were clear and straightforward.

External validity

- The purpose of the study was conveyed to potential respondents on the cover page of the questionnaire. It explained why their participation was appreciated.
- The questionnaire dealt with a sensitive topic. As a result, the confidentiality of the respondents was guaranteed.

- The researcher attempted to address a sensitive topic in such a way that it could not be viewed as disrespectful or insulting. During a pre-test performed by Gerrand (1997), respondents were asked if they found any of the statements provocative or insulting, and these statements were rephrased accordingly.
- The researcher made an effort to keep the questions brief and to the point. The version of the questionnaire that the researcher used, contained a total of 19 statements.
- To mitigate socially desirable answers, the respondents were assured from the start that the questionnaire was not an examination, and that there were no incorrect answers.
- In order to increase response rates, a bottle of mineral water and a free chocolate bar were given to the respondents who completed the questionnaire.
- The collection of identifying information took place at the end of the questionnaire.

1.10 Data analysis methods

Descriptive methods are used to report a sample's spread across a number of variables (Fouché & Delport, 2011). As a result, this research study made use of a descriptive method for the data analysis. The goal of the study was to describe the cultural attitudes of Xhosa-speaking individuals towards adoption.

A quantitative data analysis is a research technique that involves converting data into statistical values and subjecting it to statistical analysis (Babbie, 2014) with the aim of reducing the data to a simple and transparent form so that the relationships between research problems can be studied, tested, and conclusions drawn (Fouché & Delport, 2011). According to Nieuwenhuis (2007), data analysis in research enables reflection on the data gathered and enables researchers to identify study problems.

A self-administered and paper-based questionnaire was used to collect quantitative data for this study. The data were analysed by the Statistical Services of the North-West University by employing the IBM SPSS Statistics Version 22, Release 27.0.1.0 (SPSS). As a result, the researcher was able to display the data in tables and figures. On an item-descriptive level, descriptive statistics and a mean score analysis were used. This type of analysis allowed the researcher to make conclusions about the distribution of variables or biographical information regarding adoption-related components. Based on the analysis, the researcher was able to make conclusions about the significance of the findings in terms of literature. Recommendations were

made in relation to the four categories of the questionnaire, and their implications in terms of cultural attitudes of Xhosa people towards adoption.

1.11 Definition of key concepts

1.11.1 Adoption

According to the DSD Practice Guidelines on National Adoption (2013), adoption is a common form of child protection that is driven by the best interests of the child and involves a legal procedure whereby one set of parents give up their parental rights and responsibilities in exchange for another set of parents adopting the child (Abba, 2017; DSD Practice Guidelines on National Adoption, 2013). It is a parental commitment to a child made by someone who is not the child's biological parent or guardian (Ratshidi & Boshoff, 2019).

1.11.2 Adoptive parents

Adoptive parents are defined under Chapter 1 of the Children's Act (38 of 2005) as a person who has adopted a child in terms of any legislation". According to section 230 (I) of the Children's Act (38 of 2005), adoptive parents include the following individuals listed below:

- a) jointly by a husband and wife, cohabitants in a long-term domestic partnership, or other individuals who live together and constitute a permanent family unit.
- b) by a divorced, widowed, widower, or single individual.
- c) by a married individual whose partner is the child's parent.
- d) by the unmarried biological father of a child; or
- e) by the child's foster parent.

1.11.3 Adoptable Child

An adoptable child is an orphan who has no guardian or caregiver willing to adopt the child; whose parents or guardians cannot be found; who has been abandoned; whose parent or guardian has intentionally harmed the child or allowed another to intentionally harm the child (Children's Act 38 of 2005).

1.11.4 Culture

Values, beliefs, knowledge, habits, and customs that separate members of one group or category of people from those of another are collectively referred to as culture (Ratshidi & Boshoff, 2019; Pilane, 2002; Reyneke, 2006).

1.11.5 Attitude

An attitude is an evaluation of something, someone, or a concept that is conveyed with some degree of intensity and can be positive, negative, or mixed (Kassin, Fein & Markus, 2011). Additionally, it refers to a state of mind or an emotion or feeling toward a fact or a state (Chaiklin, 2011; Ratshidi & Boshoff, 2019).

1.11.6 Alternative care

A child is considered to be in alternative care, according to Section 167 of Chapter 11 of the Children's Act (38 of 2005), if they have been placed in foster care, in the custody of a child and youth care facility, or in temporary safe care.

1.11.7 Xhosa people

The Xhosa, Zulu, Ndebele, and Swati are all members of the Nguni family. The Xhosa (Gcaleka and Rharhabe), Thembu, Xesibe, Bomvana, Mpondomise, and Mpondo are among the key members of the isiXhosa-speaking people and are the major members of the Xhosa cultural group (Simelane-Kalumba, 2014).

1.12 Choice and structure of report

In order to fulfil the criteria for the Master of Social Work degree (Child Protection), the study findings are reported on in article format, as prescribed in the 2020 General Academic Rules of the North West University. This article is formatted according to the guidelines stipulated by the *Social Work/Maatskaplike Werk Journal* and would be submitted for publication afterwards. The research report consists of the following four sections:

Section A: General introduction

The problem statement, the study objective, research question, research methods, limitations of the study, interpretations, and main themes, are included in the first section that provides a comprehensive introduction to the research study.

Section B: Article

The research article is located in the second section and discusses the direction of the study and problem statement. This section includes discussions of the findings, conclusions, and recommendations.

Section C: Summary, conclusions, and recommendations

A complete overview, conclusion, and critical self-reflection about this study are found in the third section.

Section D: Annexures

Annexure A: Advertisement English

Annexure B: Advertisement Xhosa

Annexure C: Questionnaire English

Annexure D: Questionnaire Xhosa

Annexure E: Ethical Approval

Annexure F: Permission to Conduct Study

Annexure G: Goodwill Letter

Annexure H: Informed Consent Form English

Annexure I: Informed Consent Form Xhosa

Annexure J: Instruction to Authors

Annexure K: Language Editing Declaration

1.13 Additional ethical issues

1.13.1 Expertise of researchers

Mediator/Field worker/Independent Person/Supervisor

The researcher, mediator, and field worker are qualified social workers who are registered with the Council for Social Service Professions (SACSSP) with significant experience in questionnaire administration and who have excellent communication skills, which they used to explain the content of the study to the respondents. They were expected to be comfortable with the purpose and aim of the research to communicate the information in a comprehensive way to the respondents, and to discuss any uncertainties that the respondents had. The mediator, independent person, and field worker attended training for a week before the research was conducted. Training covered topics, such as how to address respondents, how to treat individuals with respect and in an ethical way, and how to inform respondents about participation without intimidating them. They also received instructions on how to obtain informed consent, collect consent forms, and distribute questionnaires. The study was overseen by a lecturer/researcher from the North-West University with ten years of academic experience and quantitative research expertise. The supervisor had previously supervised three quantitative studies, one of which involved the attitudes/perceptions of Setswana-speaking people towards adoption. Dr Pieter Boshoff is a senior lecturer in the Social Work Department of the North-West University, Potchefstroom Campus. He has military trauma experience, and more than 21 years of practical trauma therapy experience in the South African Police Service. He has published six articles in peer-reviewed journals on a variety of topics, including the experiences of police officers with trauma and trauma intervention programmes, trauma intervention models, and the development of a psycho-social trauma intervention model for the South African Police Service. The study supervisor served as both internal and external examiners, and as peer reviewer for scientific journals. He served as a promoter for Master of Social Work Students who successfully completed their studies. He is currently supervising four post-graduate trauma students, including two MSWs and two PhD candidates.

Facilities

The field worker facilitated the completion of the questionnaire. The respondents individually completed the questionnaire in the designated private office of the field worker where she conducts her daily casework. Her office is safe, private, and fully furnished with a desk and chair. The respondents were able to close the door for added privacy. The respondents were also given the

option to complete the questionnaire at their home. The field worker made prior arrangements with the respondents for a house visit (date and time), so that no one else was present with no disruptions. This allowed the field worker to facilitate the completion of the questionnaire, and to answer questions when necessary. The respondents who received a transportation fee, as a result of completing the questionnaire at the office of the DSD were compensated with R100. However, all of the respondents received a bottle of mineral water and a chocolate bar after they completed the questionnaires as a token of appreciation.

Covid-19 regulations were still applicable during the time of data collection. The researcher followed the COVID-19 gazetted regulations in Disaster Management Act (Gazette 44201 of 28 February 2021), as amended by Gazette 44367 of 30 March 2021. These regulations were still in effect at the time when the research study was conducted. To avoid COVID-19 exposure, the following was expected of every respondent who attended the group session:

- (a) Wear a mask over their nose and mouth.
- (b) Adhere to all of the health-related guidelines.
- (c) Fill out a registration form with their name and contact information.
- (d) Allow the measuring of temperature.
- (e) Maintain a safe distance of at least one and a half meters from each other.
- (f) Follow any additional health protocols and social distancing measures described in orders issued by the Health Minister.

Appointments with respondents were scheduled to minimize overcrowding. On average, the questionnaire took 20 minutes to complete, but the field worker scheduled a visit for one hour. Only one respondent was allowed in the assigned office per appointment. All of the respondents were required to wear masks, maintain a 1.5-meter distance, and disinfectant was provided. The drop box was stored in the office of the receptionist, and the field worker ensured that the boxes were stored in an office with a lockable cabinet at the end of each business day.

Legal authorisation

Prior to conducting the study, the researcher obtained permission/approval from the community leaders to obtain entry to relevant venues and research subjects (Creswell, 2014). It was critical to

stay in touch with the community leaders to ensure that the researcher stayed within the parameters of the study. The researcher's study leader guided the researcher in selecting an appropriate research problem and ensuring that such a study was required. The researcher stayed in close contact with her study leader throughout the duration of the research study.

All of the proposals were subjected to an independent and thorough analysis by Community Psychosocial Research (COMPRES). A committee was in charge of determining whether the study, the scientific design and methods, and the originality of the scientific topic were practical and comprehensive enough. Permission from the research entity was a requirement (Greeff, 2011). The North-West University Ethics Office for Study, Training, and Support is an authoritative body that ensures ethical conduct and that the rights of respondents are always protected. The North-West University Ethics Committee endorsed this study, and an ethics approval number was granted: NWU-00326-21-A1. The researcher obtained permission from the community leaders in Mthatha in the Eastern Cape to conduct her survey there. The content of the study was discussed with the respective social workers. The researcher made use of an advertisement to obtain access to the community.

Monitoring of research

The researcher complied with the procedures stipulated for the approval of a proposal, and if deviations occurred, the researcher would have forwarded them to Health Research Ethics Committee (HREC). No deviations occurred. The researcher conducted this study in an ethical and scientific manner by implementing ethical principles, such as confidentiality, anonymity, and professionalism. When adverse events occurred, the researcher immediately informed Dr Boshoff and the study leader. The researcher also made contact with the relevant bodies/committees at the North-West University. The study leader submitted all of the monitoring reports to HREC on time, as required.

Conflict of interest

There was no conflict of interest. There was no clash between personal (or self-serving) interests and professional duties or responsibilities.

1.14 Risk level of the study

This research study carried a medium risk. Although there appeared to be no dangers involved or risks associated with the research study, some of the questions in the survey could be considered of a sensitive nature. The questionnaire did not include any questions beyond those that would be asked of official caregivers in normal circumstances. However, the respondents might have experienced mental trauma for a variety of reasons (Rubin & Babbie, 2016). The expected potential risks involved with participation in this study were the possibility of re-experiencing trauma or feelings associated with a particular caregiving circumstance.

Justification for possible exposure to identified risks was the substantial contribution that the respondents were able to make to research in the area of social work, especially in the area of child protection, in which research is lacking, particularly in South Africa. The study's findings could aid in fostering cultural acceptance by introducing specific cultural initiation practices to accompany the adoption of unrelated children.

The researcher implemented the following precautionary measures to minimise or mitigate the possible risks involved: A DSD and Child Welfare social worker were recruited to offer counselling to vulnerable respondents. These services were free of charge. The researcher provided the respondents with the contact information of the counsellors. The respondents also had the option of seeking private counselling, but at their own expense.

1.15 Dissemination of results

Good communication should be used to encourage participation and to receive suggestions from respondents (Ratshidi & Boshoff, 2019). Prior to the start of the study, the mediator informed the respondents of the study's objective and goal. The field worker informed the respondents of any additional information or details. The time it took the researcher to gather and process the data was communicated to the field worker and was disclosed to the respondents. This was done to make respondents aware of the fact that conducting research and analysing data takes time. The study's findings and outcomes were documented as a mini-dissertation and a formal statement will be given to the following Mthatha welfare organizations in an electronic format or hard copy: Child Welfare and the Department of Social Development. The findings of the study will also be made available to the respondents, and the wider public in the form of a brochure, which will be distributed to the community centres and welfare groups, as indicated above. The researcher will arrange a community feedback session during which the study's results and findings will be

verbally relayed to community members who are illiterate. Finally, the findings will be published in the quarterly journal, *The Social Work/Maatskaplike Werk Journal*.

1.16 References

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SECTION B: RESEARCH ARTICLE

DISTINCTIVE CULTURAL ATTITUDES OF XHOSA PEOPLE TOWARDS ADOPTION

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Abstract

In Xhosa societies, the legal severance of blood ties is either unknown or discouraged. This implies that the placement of children with persons other than their parents, such as siblings, relatives, or in an orphanage, is not considered when decisions about the future of children are made. Formalized adoption is, therefore, uncommon because it is an unfamiliar concept to many African cultures. The purpose of this study was to outline the distinctive cultural attitudes of Xhosa people towards adoption. The study was descriptive in nature and utilized a cross-sectional survey design. A quantitative approach was followed, and responses were received from 163 isiXhosa-speaking individuals living in Mthatha, the Eastern Cape Province. The researcher made use of a questionnaire that consisted of close-ended questions that was developed by Gerrand (1997). To describe the cultural attitudes of Xhosa people towards adoption, numerous elements or indications pertaining to the three adoption triad members (Adoptee, Adopter and Birthparent) within a larger African context were gathered for this study. The findings of the study showed that the Xhosa people in Mthatha have a positive attitude towards adoption. Their attitudes were evaluated in relation to three variables: The adoptees, the adopters, and the birth parents. The demographic characteristics of the respondents, such as their gender, age, educational qualifications, family structure, and position as carer, had no bearing on their attitudes towards adoption. A deeper knowledge of the processes of family building in the Xhosa culture was the intended outcome of the study. Consequently, organizations might be more equipped to handle adoptions in the Xhosa society in a sensitive way that respects cultural differences.

2.1 Introduction

The African Charter on the Rights and Welfare of the Child (ACRWC, 1990) and the United Nations Convention on the Rights of the Child (UNICEF UK, 1989) are both treaties that ensure equitable access to and enjoyment of children's rights. South Africa's Constitution guarantees the rights of children, and provides protection from violence, abuse, neglect, and exploitation. The best interests of children must be a priority in all decision making that affects them, and this right is provided by and protected in the aforementioned treaties. The purpose of child protection is, therefore, to protect children from abuse, neglect, or exploitation, and to prevent these situations from occurring at all (National Child Care and Protection Policy, 2019). According to the Children's Act (38 of 2005), care arrangements for orphaned, abandoned, or vulnerable children must be explored. Adoption is the best avenue to pursue in providing these children with permanent alternative care. According to Blackie (2014), the number of abandoned children is particularly high in comparison to the low rate of adoption. This phenomenon could be linked to differences in cultural beliefs concerning attitudes towards adoption. There is a crucial need for a deeper understanding of adoption attitudes among Africa's numerous cultures (Ratshidi & Boshoff, 2019). This study aimed, therefore, at determining the distinctive cultural attitudes of Xhosa people towards adoption.

2.2 Contextualization and problem statement

Diverse social, economic, political, and material factors have contributed to an increase in the number of black abandoned children in South Africa who are deemed adoptable and enter the legal childcare system as infants. A few factors that are harmful for family systems include HIV/AIDS, widespread poverty and unemployment, unplanned pregnancies, high levels of violence (particularly gender-based violence related to rape), xenophobia and the fact that illegal immigrants are ineligible for social assistance, alcohol abuse, a lack of family support, and beliefs that abandoning the child will secure a better future for him or her (Blackie, 2014; Fritz, 2015).

In accordance with international and national commitments, such as the UNCRC and the ACRWC, South African policy encourages the use of permanent forms of alternative care, such as adoption for children who have inadequate or no parental or family care available (Stuckenbruck, 2013). Policy is supported by the belief that adoption provides permanency and security. Currently, many cultures are of the opinion that longer-term family fostering might be more socially acceptable, and offer children the same long-term stability, safety, and advantages as adoption (Wrobel &

Neil, 2012). However, South Africa's current legal system supports adoption more than fostering children or placements in care facilities. To that effect, the country's recently revised Children's Act (38 of 2005) upholds international best practices by setting goals for childcare and protection and provides sound adoption processes and children's courts. In terms of legal frameworks for the social welfare of children, South Africa is emerging as a pioneer on the continent and is one of only five African nations to have ratified the 1993 Hague Convention on Inter-Country Adoptions (Gibbons & Rotabi, 2016).

Finding a sufficient number of South African adopters who are prepared to take in orphans remains one of South Africa's most serious challenges despite its robust legal system. Unfortunately, statistics show that fewer orphans and abandoned children in South Africa are adopted (National Adoption Coalition of South Africa, 2018). Adoptions declined from 1817 in 2011/2012 to 1151 in 2016/2017, according to Abba (2020). As a result, many abandoned and orphaned children spend more time than necessary in the child welfare system, and mounting research suggests that when children are institutionalized, their ability to grow and develop normally is stunted (Asmundson & Afifi, 2019; Sherr et al., 2017). Adoption is impacted by a number of variables, most notably cultural issues relating to lineage in African families and communities. Nachinab et al. (2019) conclude, therefore, that different cultures harbour different levels of adoption acceptance.

Living with and caring for children informally without formalizing the arrangement is prevalent in South Africa. It is based on the *Ubuntu* tenet that no child should grow up without a family (Collins-Warfield, 2008). In traditional African cultures, kinship relationships are typically established quite meticulously, and the continuity of 'lineage' is highly regarded. Adopting unrelated children is challenging for families with such intricate dynamics (Kwatubana & Ebrahim, 2020). African religion beliefs focus on the notion that children would lose touch with patrilineal family members when they are separated from their heritage, and that is why conflicts with adoption practices are evident (National Adoption Coalition, 2013). Kinship care is a term used in African cultures to describe the act of families accepting the responsibility of caring for the children of relatives after their parents have passed away. Families accept orphaned or abandoned children out of a sense of moral obligation rather than because it is recommended in legislation. The resistance found in black communities in providing for and fostering children who do not share their clan identity or cultural values might be attributed to their belief system (Mokgoatlheng, 2010).

Traditional child-rearing signifiers like blood, birth, and nature are of the utmost importance in an African context — children should never be separated from their origins (Gerrand, 2017; Pakati, 1992). It is thought crucial to take part in paternal clan rites, and to be aware of one's identity and inheritance. According to Xhosa culture, if customs like *imbeleko* (presenting the newborn to the ancestors) are not carried out in accordance with the customs of the paternal tribe, misery and ill spirits are thought to accompany that individual forever (Ntanjana & Fezile, 2014). As a result, it is inappropriate to try to integrate children who are not biologically linked to families (Howell, 2009; Melhuus & Howell, 2009; Gerrand, 2017). It is, therefore, crucial to investigate how cultural practices have changed, and whether it is possible to implement unique cultural initiation rituals when unrelated children are adopted in order to foster indigenization.

Westernization has shaped the social and cultural norms and values of most societies, and these norms and values influence how individuals view families, children, adoption, and how to deal effectively with the difficulties of infertility (Gerrand, 1997; Ratshidi, 2016). It is critical to note how changes in the dynamics of families and unanticipated developments brought on by pandemics and economic crises affect children. In their study of families in a changing South Africa, Makiwane et al. (2012) discovered that the HIV/AIDS pandemic and economic immigration are mainly responsible for the dissolution of families. They concluded that established social and support networks are under increasing strain (Makiwane et al., 2012). Development and modernization are intricately related to social and economic changes that could undercut traditional values and networks when successful young people form single-family homes and leave their extended families (Makiwane et al., 2012).

Compared to the low adoption rate, the number of abandoned children is extremely high (Blackie, 2014). This might be related to different cultural viewpoints on adoption and highlights the urgent need for comprehensive knowledge of adoption attitudes among the various cultures that constitute the African civilization (Boshoff & Ratshidi, 2019). According to isiXhosa-speaking people, adoption seeks to maintain a lineage through customary law, which is already accomplished through kin adoption. This viewpoint is supported by Mokomane, Rochat, and The Directorate (2012), who argue that the low adoption rates in African societies and cultures might be a sign of a preference for an alternate approach to child placements and care. Different forms of alternative care, such as kinship foster care, are gaining popularity in black African communities, due to both financial and cultural considerations. Several studies have focused on adoption among members of an African society (ACPF, 2012; Mokomane et al., 2012). Instead of focusing on a particular

cultural group or groups in South Africa, these studies broadened their perspective and discussed traditional African cultures as well. Despite conducting a comprehensive literature search that included the use of Nexus; Scholarly Journal; Social Sciences Index; Social work abstracts; EbscoHost; Psyclit; the catalogue of the Ferdinand Postma Library on the North-West University, Potchefstroom Campus; Google Books; and Google Scholar, the researcher was unable to find a single study that specifically addressed adoption among Xhosa people. As a result, this study focused on Xhosa people, and contributes to the body of knowledge existing on African adoption. Previous studies suggest that future research should concentrate on assessing cultural diversity in the context of comprehending adoption in African populations. To address this issue, Ratshidi and Boshoff (2019) concentrated on the distinctive cultural attitudes of Setswana people regarding adoption and suggested that future research is needed on other cultural groups to ascertain whether attitudes towards adoption vary in different culture groups. Previous studies have concentrated on the continent of Africa as a whole, omitting the fact that cultural differences exist. The attitudes of other cultural groups towards adoption could differ from African communities. Research is, therefore, needed. By concentrating on isiXhosa-speaking individuals who provide or have provided formal or informal childcare, this study reduces the existing disparity.

The question is then: What are the distinctive cultural attitudes of Xhosa people towards adoption?

2.3 The aim of the study

The aim of the study was to describe the cultural distinctive attitudes of Xhosa people towards adoption.

2.4 Research methodology

2.4.1 Research design

A cross-sectional design, which is the most suitable method to describe the relationship between two variables, was used in this study within a quantitative framework (Bryman, 2012). This design was used to include a cross-section of a population and a geographical community with well-defined cultural characteristics. In order to explain and reflect on data, quantitative research is used to provide answers to questions concerning the relationships between two variables (Fouché & Geyer, 2021). Attitudes and adoption are the two key variables that were researched in this study. When making use of quantitative research, according to Fouché and Geyer (2021), researchers impartially test the variable(s) of interest, while reaching entirely unbiased conclusions without

directly interacting with respondents. As the researcher examined the distinctive cultural attitudes of Xhosa people towards adoption, this study was descriptive in nature.

2.4.2 Respondents

The relevance of the respondents was taken into consideration when selecting them (Bryman, 2012; Lavrakas et al., 2019). To achieve the objectives of the study, two groups were included: community members who are isiXhosa-speaking with an opinion on adoption, and adults from the Xhosa cultural group in Mthatha in the Eastern Cape who are currently providing or have previously provided formal or informal care for children.

2.4.3 Sampling strategies

In this study, a two-pronged sampling method was employed. A purposeful approach was used while the population was demarcated. Mthatha, in the Eastern Cape, was consequently chosen. Purposive sampling is “used when the researcher's judgment totally defines the sample and is often utilized when certain features and specific attributes are necessary to achieve the study's purpose” (Bless et al., 2013). This community was chosen, because the majority of its residents speak isiXhosa and are associated with the Xhosa culture; they are likely to have been exposed to formal or informal care arrangements; they know someone who has been adopted; or they have been adopted themselves; and have an opinion on adoption. Mthatha is also emblematic of the Xhosa culture, because the majority of its residents are isiXhosa-speaking individuals and belong to the Xhosa culture. A sub-population of isiXhosa-speaking people was chosen for convenience reasons. Dudovskiy (2018) considers convenience sampling (also known as availability sampling) as a sort of non-probability sampling strategy that focuses on data collection from population members who are conveniently available to participate in study.

2.4.4 Data collection method

A close-ended questionnaire designed by Gerrand (1997) was used by the researcher to assess the attitudes of the population towards adoption. Close-ended questions demand that respondents choose answers from a pre-defined list of options, or by providing a simple "yes/no" or "true/false" response. According to Babbie (2014), close-ended questions are more common, as the answers could be processed more efficiently than open-ended questions, and responses are often more consistent (Babbie & Mouton, 2010; Ratshidi, 2016). A questionnaire based on a Likert scale was

used to ask the respondents whether they "agree", "strongly agree", "disagree", "strongly disagree", or "are neutral" about the listed statements (Ratshidi, 2016).

2.4.5 Data collection

An advertisement asking for respondents to voluntarily participate in the study was posted in local community centers, on notice boards, and on lampposts across the Mthatha neighbourhood. The study included everyone from the Xhosa cultural group who identified themselves as "carers" or "having an opinion" with regard to care arrangements, including adoption. The fieldworker (an adoption social worker from the office of the Department of Social Development in Mthatha) provided an overview of the motivation for the study, the objectives, and the possible risks and rewards when participating in the study. An informed consent form was signed by each of the respondents in the presence of the fieldworker and a witness (Hammersley & Traianou, 2012). The questionnaire was given to each of the respondents individually, either at their personal residences or in the fieldworker's office, after their signed informed consent forms were received. When the respondents were finished with the questionnaire, they were instructed to place their questionnaire in a sealed box kept at the office of the Department of Social Development in Mthatha. The field worker put the completed questionnaires in the box when she returned from the residence of a respondent.

2.4.6 Data analysis

"Quantitative data analysis" is a research technique that entails converting data into statistical values and subjecting it to statistical analysis. The study's goal was to simplify the data so that the relationships between research problems could be explored, tested, and conclusions drawn (Babbie, 2014). In order for the researcher to collect quantitative data, a self-administered and paper-based questionnaire was used. The Statistical Services of the North-West University made use of the IBM SPSS Statistics Version 22, Release 27.0.1.0 (SPSS) to analyse the data. As a result, the researcher was able to display the data in tables and figures. Descriptive statistics and a mean score analysis were employed on an item-descriptive level. With the use of this kind of analysis, the researcher was able to make decisions on the distribution of variables or the percentages of biographical data on an adoption-related components. The researcher was able to draw conclusions regarding the relevance of the findings in terms of the outcomes of the analysis.

2.4.7 Risk level

The risk involved in this study was viewed as medium. The research study did not pose any risks or dangers, but some of the questions in the questionnaire could be viewed as broaching a sensitive matter. No additional questions were added to the questionnaire. The questions listed in the questionnaire focus on official caregivers, but there was a slight risk that some of the respondents might experience mental trauma when answering the questions (Rubin & Babbie, 2016). One of the anticipated potential risks linked with participation in this study was the chance that respondents might relive trauma or feel connected to a specific caregiving experience.

In order to reduce or mitigate the potential risks involved, the researcher took the following precautions: A social worker from the office of the Department of Social Development and from Child Welfare were recruited to provide counselling to vulnerable respondents. These services were provided without charging a fee. The researcher provided the respondents with the contact details of counsellors. Respondents could seek out private counselling at their own expense.

2.4.8 Ethical considerations

In an academic context, ethics refer to norms of conduct or specific actions taken to prevent misconduct. Research ethics or norms guard against fabricating, manipulating, or misrepresenting research data and encourage knowledge, truth, and error avoidance (McKenna & Gray, 2018). The Ethics Committee of the North-West University gave this study their full endorsement and assigned an ethics approval number: NWU-00326-21-A1. Permission from the relevant community leaders was acquired. Throughout the duration of the study, the following fundamental ethical standards were considered and upheld: written informed consent, confidentiality, autonomy, and protection of vulnerable respondents. Only authorized access was permitted, and the storage of the collected data was organized and managed in a way that prevented loss. All the electronic and hard copy data will be stored in a secured office in the Research Director's office for a period of five years, after which the data will be deleted or destroyed.

2.4.9 Validity and reliability

Validity refers to the consistency of the findings of a study (Bryman, 2012). To put it simply, when a measurement tool is tested to check whether it measures what it is designed to measure (Bryman, 2012). Validity poses the question, "What does this tool genuinely measure?" Another concern is

the accuracy and dependability of a measurement tool (Bless et al., 2013). The study focused on the measuring instrument's internal and external validity (Lavrakas et al., 2019).

Internal validity describes how accurately the instrument evaluates the concept being studied (Lavrakas et al., 2019). External validity is the extent to which the responses provided by the sample's respondents could be extrapolated to a larger population or in a different research setting (Lavrakas et al., 2019). Basic language was used in the questionnaire to achieve internal validity. The researcher made use of terminology, such as "parents who give their children up for adoption", "persons who adopt children", and "adopted children" instead of terms like "birth parents", "adopters", or "adoptees". Potential respondents were informed of the purpose of the study on the cover page of the questionnaire for external validity. External validity provides justification for why participation is valued.

Reliability is concerned with the consistency of measuring tools (Bless et al., 2013), and whether the results of a study could be replicated (Bryman, 2012). To conduct this investigation, the researcher used Cronbach's alpha to assess quantitatively the instrument's dependability. The questionnaire is available as an appendix as an additional measure of reliability — it is available to other researchers who wish to conduct this study in the future (Doubell, 2014).

2.5 Findings

A comprehensive analysis of the results of the questionnaire follows. Where verification or controls of the quantitative findings are thought to be necessary, further references are included. The data were gathered, and the Statistical Services of the North-West University utilized the IBM SPSS Statistics Version 22, Release 27.0.1.0 (SPSS) to analyse the data. Xhosa people living in Mthatha, Eastern Cape, South Africa, were randomly selected as a convenience sample (n=163). Accordingly, the general opinions concerning various aspects of adoption were inferred from descriptive statistics, such as the mean for the group as a whole (Ratshidi & Boshoff, 2019; Fisher & Marshall, 2009; Pallant, 2013). Anovas were used to compare gender, age, employment status, education levels, and status as a carer, as a single quantitative measure or score with an emphasis on their attitudes towards adoption (Maree et al., 2008; Ostertagova & Ostertag, 2013; Ratshidi & Boshoff, 2019). The descriptive statistics focused on the entire group of respondents, whereas Anovas were used to determine whether factors, such as gender, age, employment status, education levels, and status as a carer have an impact on the attitudes of the respondents, and provided a general opinion per group, for example, the differences in opinions between groups. The practical

significance of the differences was determined by making use of effect sizes related to the Anovas. However, since the differences were not specified, comments outlining the variations in opinion were also added.

2.5.1 Demographic information

The respondents were asked to provide the following demographic information: 1) Gender, 2) Age, 3) Employment status, 4) Education qualifications, and 5) Family composition. The researcher needed this information to understand the demographics of the respondents. This study included only respondents who indicated that their home language is isiXhosa.

The sample study included the majority of female respondents (83.4%) and the remainder of male respondents (16.6%). The ages of the respondents ranged between 19 to 69 years with the most indicated age being 48 (n=10) and the mean age being 44.10 (SD=10.93). The employment status of the respondents was as follows: Slightly more than half of the respondents (52.2%) were employed full time, while 17.6% were employed on a part-time basis, and 30.2% were unemployed. According to information obtained regarding their educational qualifications, 14.9% completed their schooling career up until Grade 9; 41.6% completed their schooling career up until Grades 10-12; and 43.5% were in possession of qualifications higher than Grade 12, such as training certificates, diplomas, technical diplomas, university degrees, and postgraduate degrees. The family composition was as follows: 19.6% were single, 25.3% were in a relationship, 37.3% were married, 6.3% were divorced, and 11.4% were widowed.

Table B.1: Demographic profile of respondents

Status	N	Percentage
Gender		
Male	27	16.6%
Female	136	83.4
Age		
Younger generation 45<	85	52.1%

Older generation 46>	78	47.9%
Employment status		
Full time	83	52.2%
Part time	28	17.6%
Unemployed	48	30.2%
Educational qualification		
Below grade 9	24	14.9%
Grades 10-12	67	41.6%
Post-school qualifications	70	43.5%
Family composition		
Single	31	19.6%
In a relationship	40	25.3%
Married	59	37.3%
Divorced	10	6.3%
Widowed	18	11.4%

NB: The disparity in numbers is attributable to the fact that not all of the 163 participants responded to the various demographic questions.

2.5.2 The knowledge of respondents of the adoption triad (birth parents, adopters, and adoptees)

In light of the respondents who participated in the survey, 6.1% indicated they knew someone who had put their children up for adoption (birth parents), and 93.9% reported they did not know anyone who were involved in an adoption; 12.9% stated they knew someone who had adopted children (adoptive parents), and 87.1% indicated they did not; 13.4% stated they knew someone who had been adopted (adoptees), and 86.6% indicated they did not.

Table B.2: Knowledge of the respondents of the adoption triad

Adoption triad	N	Percentage
Birth parents		
Yes	10	6.1%
No	153	93.9%
Adoptive parents		
Yes	21	12.9%
No	142	87.1%
Adoptees		
Yes	21	13.4%
No	136	86.6%

2.5.3 The position of respondents as carers

The question about the position of respondents as carers was asked to determine whether the respondents had been exposed to alternative care, and to differentiate between the respondents who participated in the study because they had an opinion about adoption.

Table B.3: The position of respondents as carers

Position as carers	N	Percentage
Non-carers	55	33.7%
Past carers	22	13.5%
Informal carers	6	3.7%
Formal carers (i.e., foster care)	71	43.6%
Adoption	9	5.5%

In terms of the positions of respondents as carers, 33.7% indicated that they were not caring for someone else's children and had not done so in the past. Their participation was, therefore, based on their views on adoption. 13.5% of the respondents have previously cared for someone else's children but are no longer doing so; 3.7% of the respondents are currently caring for someone else's children through an informal care arrangement (i.e., kinship care); and 43.6% of the respondents are currently caring for someone else's children through a formal foster care arrangement. The remaining 5.5% of the respondents have adopted the children they are currently caring for. Based on the data, it was determined that the respondents who replied because they had an opinion regarding adoption made up 33.7% of the population, while those who had exposure to some form of alternative care made up 66.3% of the population.

2.5.4 Frequencies and descriptive statistics

To gain a better understanding of the attitudes of the respondents towards adoption, the researcher gathered information about the birth parents, adopters, and adoptees. The researcher was able to determine the distribution of variables by making use of frequencies and descriptive statistics.

2.5.4.1 The attitudes of respondents towards birth parents

Birth parents play an important role in the adoption process. This section was designed to determine the attitudes of respondents towards birth parents, and their role in the adoption process.

Table B.4: A descriptive analysis of the attitudes of respondents towards birth parents

No	Statement	% Strongly agree	% Agree	% Neither agree nor disagree	% Disagree	% Strongly disagree	Mean	Standard deviation
A1	A person should have the right to give their child up for adoption.	81,9	18,1	0	0	0	1,18	0,386
A2	A person's decision to give their child up for adoption should be respected.	80,6	19,4	0	0	0	1,19	0,396
A3	The community should reject a person who gives up their child for adoption.	3.1	0.6	0	42.5	53.8	4,43	0,814
A4	A person who gives their child up for adoption shows disrespect for his/her ancestors.	1.3	0.6	8.1	50.0	40.0	4,27	0,742
A5	Understanding should be shown to a person who gives their child up for adoption.	80.6	18.1	0.6	0	0.6	1,22	0,510

A6	A person should only give permission for their child to be adopted if blood ties exist between the person adopting the child and the child.	0	1.3	6.3	66.7	25.8	4,17	0,587
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The mean scores of the positively phrased items (1, 2, and 5) ranged between 1.18 to 1.22, indicating that the respondents on average, strongly agreed with the statements made. The mean scores of the negatively phrased items (3, 4, and 6) ranged between 4.17 to 4.43. The respondents on average, did not agree with these statements. As a result, the findings indicate that the respondents had a generally positive attitude towards birth parents. However, Miall and March (as cited by Ratshidi & Boshoff, 2019) found that birth parents are typically perceived as careless and negligent in the United States of America.

2.5.4.2 The attitudes of respondents towards adopters

Individuals who adopt children are extremely important in the adoption process. The statements in this section were designed to ascertain the attitudes of respondents towards individuals who adopt children.

Table B.5: A descriptive analysis of the attitudes of respondents towards adopters

No	Statement	% Strongly agree	% Agree	% Neither agree nor disagree	% Disagree	% Strongly disagree	Mean	Standard deviation
B7	People who adopt a child should be rejected by the community.	3.1	0	0.6	34.2	62.1	4,52	0,799

B8	People who adopt a child show disrespect for their ancestors.	2.5	0	7.5	43.8	46.3	4,31	0,818
B9	People who adopt a child should be accepted by the community.	78.1	20.6	0	0.6	0.6	1,25	0,549
B10	Understanding should be shown to people who adopt a child.	86.2	13.8	0	0	0	1,14	0,347
B11	People should have the right to decide to adopt a child.	84.6	15.4	0	0	0	1,15	0,362
B12	People should only adopt a child if blood ties exist between them and the child they are adopting.	1.9	0.6	7.5	69.2	20.8	4,06	0,691
B13	Respect should be shown for people who adopt a child.	84.4	14.4	0	1.3	0	1,18	0,474
B14	People who adopt a child who is unrelated to them show disrespect for their family.	0	0	2.5	61.9	35.6	4,33	0,523

The mean scores of the positively phrased items (9, 10, 11, and 13) ranged between 1.14 to 1.25, indicating that on average, the respondents strongly agreed with the statements made. The mean scores of the negatively phrased items (7, 8, 12, and 14) ranged between 4.06 to 4.52. On average, the respondents disagreed with these statements. The attitudes of respondents towards adopters were, therefore, generally positive. The results diverge from the findings of Rochat et al. (2012)

who are of the opinion that most black South Africans harbour negative attitudes towards individuals who adopt children, because they think the adoption practice goes against their ancestors and cultural belief system.

2.5.4.3 The attitudes of respondents towards adoptees

Adoptees (children) are of the utmost importance in the adoption process, because the attitudes of adopters towards adoptees might influence their behaviour toward the children. The following statements were used to determine the attitudes of respondents towards adopted children:

Table B.6: A descriptive analysis of the attitudes of respondents towards adoptees

No	Statement	% Strongly agree	% Agree	% Neither agree nor disagree	% Disagree	% Strongly disagree	Mean	Standard deviation
C15	Kindness should be shown to a child who has been adopted.	92.5	7.5	0	0	0	1,07	0,263
C16	A child who has been adopted should be accepted by the community.	90.7	9.3	0	0	0	1,09	0,292
C17	A child who has been adopted should have the same rights as other children.	93.2	6.3	0	0	0	1,07	0,253
C18	People should avoid adopting children because they grow up to be criminals.	0.6	0	11.2	44.7	43.5	4,30	0,716

C19	The ancestors of the family who has adopted a child will not accept an adopted child.	0	0	11.1	52.5	36.4	4,25	0,643
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The mean scores of the positively phrased items (15, 16, and 17) ranged between 1.07 to 1.09, indicating that the respondents on average strongly agreed with the statements made in the questionnaire. The mean scores of the negatively phrased items (18 and 19) ranged between 4.25 to 4.30, which means that the respondents disagreed with these statements. The respondents, therefore, harboured a strong positive attitude towards adoptees. In contrast, Gerrand (2017) found that traditional black families are patrilineal in nature and as a result, family members desire a boy child to carry on the lineage. They believe that the purity of their lineage is in danger when children are adopted who are not related through blood. According to Malinga and Ntshwareng (2011), the adoption of children from non-related families by blood obstructs the ability of these children to maintain relationships with their original family and clan. The authors are of the opinion that their sense of identity and self-esteem are weakened when they are not part of their own familial and communal culture, and these feelings could increase the risk for children to develop depression and a sense of loneliness, as a result of being separated from their birth parents (Ratshidi & Boshoff, 2019).

2.5.5 Reliability

The adoption triad consists of parents who give up their children for adoption (birth parents), the individuals who adopt children (adopters), and the children who are adopted (adoptees) birth parents and adoptive parents all play significant roles in the adoption process. These three parties involved are susceptible to prevailing public perceptions of them (Gerrand, 1997; Ratshidi & Boshoff, 2019). Consequently, the questionnaire was similarly separated into three sections. The reliability of a measurement tool is generally measured objectively using Cronbach's alpha. It is frequently used to test the internal consistency of a questionnaire (or survey) that contains Likert-type scales and items (Tavakol & Dennick, 2011). Table 7 shows the Cronbach's alpha values and descriptive statistics for the three sections of the questionnaire after the respondents completed the survey.

Table B.7: Reliability and descriptive statistics

Factor	Items	Cronbach's alpha	Mean	Standard deviation
Persons who give their children up for adoption (birth parents)	A1-A6	0,717	1,45	0,38
Persons who adopt children (adopters)	B7-B14	0,721	1,46	0,37
Children who are adopted (adoptees)	C15-C19	0,612	1,33	0,30

Field (2013) recommends Cronbach's alpha coefficients above 0.7 or at least 0.5 for the early stages of research. The reported Cronbach's alpha coefficients of the factors were 0.612-0.721, and the factors were deemed reliable. The resulting mean factor scores ranged between 1.33 (SD=0.30) and 1.46 (SD=0.30) indicating that on average, the respondents strongly agreed with the questionnaire statements or leaned towards 'agreed'. The respondents had, therefore, a positive attitude towards adoption. This finding is in accordance with research done by Ratshidi and Boshoff (2019) on culture-specific attitudes of Batswana people towards adoption, where they found that the respondents had a positive attitude towards the adoption triad.

2.5.6 Comparative analyses

The following section of the findings examines whether there was a difference in opinion between the groups with regard to gender, educational qualifications, family composition, or position as carers. These differences were investigated by making use of independent t-tests and Anovas. A t-test is used when there are two experimental groups and different respondents assigned to each group (Field, 2013). Anovas were performed to test for differences in opinion regarding the different groups (Field, 2013). Furthermore, effect sizes were used to explain the data obtained from the respondents. An effect size is viewed as a measuring tool of practical significance (Ratshidi & Boshoff, 2019; Steyn & Ellis, 2003). The authors are of the opinion that the practical

significance of results is important for two reasons: When population data results are reported, and when comments are made on the practical significance of statistically significant results (Ratshidi & Boshoff, 2019; Steyn & Ellis, 2003). Tables are used to display the interpretation of findings after comparative analyses were completed.

2.5.6.1 Gender

To determine if there are any differences between the two groups' opinions regarding adoption, an independent t-test was conducted (male and female).

Table B.8: Independent t-test results after testing the attitudes of respondents between the two gender groups

Gender	n	Mean	Std. deviation	p-value*	Effect size
A. Birth parents				0.780	0,06
Male	27	1,4321	0,43427		
Female	133	1.4574	0.37417		
B. Adopters				0.885	0,03
Male	27	1,4691	0,42154		
Female	135	1.4565	0.36008		
C. Adoptees					
Male	27	1,3185	0,31505	0.772	0,06
Female	135	1.3378	0.29772		

Note: The p-values are provided for the sake of completeness, but were not interpreted, as a convenience sample instead of a random sample was used.

Based on the reported effect size ($d=0.03-0.06$), the difference between the means of male and female respondents was practically insignificant with regard to their attitudes towards birth parents, adopters, and adoptees. Both groups of respondents strongly agreed or leaned towards

‘agree’, implying that both the male and female respondents had a positive attitude towards the adoption triad. Gerrand (1997) discovered a very slight positive correlation between gender and attitude. According to Ratshidi and Boshoff (2019), this correlation was found not to be significant.

2.5.6.2 Age

In order to ascertain whether respondents' ages influenced their opinions regarding adoption, the researcher asked them about their ages. To find out if the younger and older generations have different views regarding adoption, Anova analyses were performed.

Table B.9: Anova results after testing for differences in attitudes with regard to age

Age	n	Mean	Std. deviation	p-Value Anovas	p-Value Welch	Effect size		
						<=35 with	<=45 with	<=55 with
A. Birth parents				0,549	0,540			
<= 35	35	1,3810	0,35140					
<= 45	49	1,4456	0,39439			0,16		
<= 55	50	1,4800	0,36209			0,27	0,09	
56+	26	1,5128	0,44702			0,29	0,15	0,07
Total	160	1,4531	0,38361					
B. Adopters				0,537	0,543			
<= 35	35	1,4143	0,37526					
<= 45	49	1,4193	0,36428			0,01		
<= 55	51	1,5016	0,34480			0,23	0,23	
56+	27	1,5062	0,42045			0,22	0,21	0,01

Total	162	1,4586	0,36964					
C. Adoptees				0,682	0,713			
<= 35	35	1,3257	0,29139					
<= 45	50	1,3120	0,29182			0,05		
<= 55	51	1,3765	0,32655			0,16	0,20	
56+	26	1,3077	0,27846			0,06	0,01	0,21
Total	162	1,3346	0,29976					

Note: The p-values are provided for the sake of completeness, but were not interpreted, as a convenience sample instead of a random sample was used.

The effect size ($d = 0.06-0.29$) indicated that there were no practically significant differences in the opinions of all the age groups. The mean ranged between (1.31-1.51), indicating that all of the respondents, despite their differences in age, had a positive attitude towards the adoption triad (i.e., birth parents, adopters, and adoptees), as they strongly agreed with the questions posed in the survey or leaned towards 'agree'. Simelane-Kalumba (2014) maintains that due to a Western influence, Xhosa people — irrespective of age — changed their attitudes towards adoption to accommodate the new dispensation and face the significant changes that have taken place in South Africa and the changes in African family structures.

2.5.6.3 Educational qualifications

The respondents' educational backgrounds were required to test whether their educational background has an impact on their attitude toward adoption.

Table B.10: Anova analyses to determine differences in attitudes with regard to educational qualifications.

Educational qualifications	n	Mean	Std. deviation	p-Value Anova	p-Value Welch	Effect size	
						Below Grade 9	Grade 10-12

A. Birth parents				0,290	0,227		
	24	1,5556	0,32103				
Below grade 9	65	1,4436	0,35389			0,32	
Grade 10-12	69	1,4155	0,41086			0,34	0,07
Post-school	158	1,4483	0,37618				
Total							
B. Adopters				0,162	0,252		
	24	1,5851	0,42429				
Below grade 9	67	1,4429	0,32862			0,34	
Grade 10-12	69	1,4215	0,37930			0,39	0,06
Post-school	160	1,4550	0,36810				
Total							
C. Adoptees				0,010	0,012		
	24	1,4333	0,33708				
Below grade 9	66	1,3848	0,30445			0,14	
Grade 10-12	70	1,2571	0,26625			0,52	0,42
Post-school	160	1,3363	0,30042				
Total							

Note: The p-values are provided for the sake of completeness, but were not interpreted, as a convenience sample instead of a random sample was used.

An Anova test was used to determine if there was a difference in the attitudes of respondents towards adoption when the educational qualifications of respondents were considered.

There were no practically significant differences found between the attitudes of respondents towards birth parents ($d=0.07-0.34$) and adopters ($d=0.06-0.39$), and the different education qualification groups.

Based on the reported effect size ($d=0.52$), there was a practically visible difference found in the means of respondents with an educational qualification below grade 9, and respondents with a post-school education regarding their attitudes towards adopted children. The group with an education qualification less than grade 9 (mean=1.43, SD=0.34) agreed with the statements, while the group with post-school qualifications (mean=1.26, SD=0.27) strongly agreed. The effect size demonstrates, therefore, that both the groups viewed adoptees positively, but the group with an education qualification less than grade 9 slightly to a lesser extent. According to Gerrand (2017), most respondents believe that their level of education influences perceptions regarding legal adoption. In Gerrand's study (2017), an adopter with a postgraduate degree emphasized the importance of education in breaking free from traditional black socio-cultural norms. Additionally, several of the citizen participants highlighted how attitudes towards adoption are strongly impacted by their level of education.

2.5.6.4 Family composition

When considering family composition, an Anova test was used to see if respondents' attitudes toward adoption varied.

Table B.11: An Anova analysis to determine a difference in attitudes with regard to family composition.

Family composition	n	Mean	Std. deviation	p-Value Anova	p-Value Welch	Effect size	
						Single, divorced, widowed	In a relationship with ...
A. Birth parents				0,511	0,537		
Single, divorced, or widowed	59	1,4746	0,36068				
	39	1,3974	0,40396			0,19	
In a relationship	57	1,4854	0,40124			0,03	
Married	155	1,4591	0,38615				0,22
Total							

B. Adopters				0,064	0,033		
Single, divorced, or widowed	59	1,5120	0,39187				
	40	1,3427	0,29044			0,43	
In a relationship	58	1,4786	0,37039			0,09	0,37
Married	157	1,4565	0,36465				
Total							
C. Adoptees				0,866	0,878		
Single, divorced, or widowed	59	1,3593	0,33790				
	39	1,3333	0,26491			0,08	
In a relationship	59	1,3322	0,28433			0,08	0,00
Married	157	1,3427	0,29962				
Total							

Note: The p-values are provided for the sake of completeness, but were not interpreted, as a convenience sample instead of a random sample was used.

The table above depicts the attitudes of various family composition groups towards adoption. This study focused on the following family compositions, namely single, divorced, widowed, in a relationship, or married. No practically significant difference was reported ($d=0.00-0.37$). The findings show that the respondents in all these groups had a positive attitude towards birth parents, adopters, and adoptees, and that their relationship status had little to no influence on their attitudes towards adoption (the mean ranged between 1.33-1.51). Characteristics, such as marital status, do not influence the behaviour of adopters (Ratshidi & Boshoff, 2019; Van Laningham et al., 2012). In Gerrand's (2017) study, every 'single' participant felt secure in their choice to adopt children who were not related.

2.5.6.5 Position of non-carers, carers, and past carers

An Anova test was used to determine whether there was a difference in the attitudes of respondents towards adoption when positions (non-carers, past carers, and carers) were considered.

Table B.12: An Anova analysis to determine a difference in attitudes with regard to the position of carer, non-carer, and past carer.

Position as carers	n	Mean	Std. deviation	p-Value Anova	p-Value Welch	Effect size	
						Non-carers with ...	Past carers with ...
A. Birth parents				0,838	0,774		
Non-carers	54	1,4907	0,43967				
Past carers	22	1,5076	0,24385			0,04	
Carers	69	1,4589	0,37856			0,07	0,13
Total	145	1,4782	0,38453				
B. Adopters				0,982	0,967		
Non-carers	54	1,4823	0,41648				
Past carers	22	1,5000	0,22567			0,04	
Carers	71	1,4866	0,37345			0,01	0,04
Total	147	1,4870	0,37039				
C. Adoptees				0,379	0,407		
Non-carers	55	1,4036	0,31854				
Past carers	22	1,3636	0,25920			0,13	
Carers	70	1,3286	0,29298			0,24	0,12
Total	147	1,3619	0,29824				

Note: The p-values are provided for the sake of completeness, but were not interpreted, as a convenience sample instead of a random sample was used.

This study examined non-carers (those with opinions), past carers (those who have previously cared for someone else's children), and carers (formal and alternative carers). No practically significant differences were found between the three groups ($d=0.12-0.24$). The means ranged from 1.33 to 1.5, which indicates that on average, the groups strongly agreed or leaned towards 'agree' regarding the survey statements. The findings show that the respondents in these groups had a positive attitude towards birth parents, adopters, and adoptees, and that their position as carers, past carers, and non-carers had little to no influence on their attitudes towards adoption. The results are consistent with the findings of Gerrand (1997), who researched the adoption attitudes of African communities in Soweto. In addition, Ratshidi and Boshoff (2019) found no evidence of a difference in attitudes among birth parents, adopters, and adoptees with regard to their position as carers.

2.6 Discussion

The purpose of the study was to describe the distinctive cultural attitudes of Xhosa people towards adoption. This was accomplished by concentrating on birth parents, adopters, and adoptees the adoption triad. The study compared the respondents' demographic data with their responses to survey statements to ascertain whether each of the aspects had an impact on their attitudes toward adoption. (Ratshidi & Boshoff, 2019). Numerous conclusions could be drawn from the research findings. The use of demographic data made it possible for the researcher to identify different groups of respondents that were used to determine attitudes towards adoption. Moreover, the researcher was able to exclude respondents who did not adhere to the inclusion criteria of the study by making use of the demographic data (Bless et al., 2013; Taherdoost, 2016). The researcher was then able to determine the attitudes of respondents towards birth parents, adopters, and adoptees. The findings show that the respondents harboured positive opinions about the adoption triad.

The demographic data of respondents and their attitudes towards adoption were compared by making use of independent T-tests and Anovas to determine differences (Ostertagova & Ostertag, 2013; Ratshidi & Boshoff, 2019). The researcher tested if the attitudes of respondents towards birth parents, adopters, and adoptees were influenced by their gender, age, educational background, and family composition. The findings of these tests showed that the respondents

regardless of their age, gender, level of education, or family composition had a positive attitude towards adoption.

To determine whether the exposure of respondents to alternative care had an impact on their attitudes towards adoption, independent T-tests and Anova tests were performed to determine significant differences (Ostertagova & Ostertag, 2013; Ratshidi & Boshoff, 2019). ‘Carers’ were defined as persons who are currently caring for someone else's children either formally or informally, persons who have cared for children, and persons who are currently caring for adopted children. These factors were evaluated in relation to birth parents, adopters, adoptees. These findings showed that the attitudes of respondents as carers towards birth parents, adopters, and adoptees were positive.

No evidence could be found of a difference in attitude towards birth parents, adopters, and adoptees among the Mthatha community. The attitudes of respondents towards adoption remained positive and were not affected by their demographic data or their position as carers.

The results of this study are consistent with recent studies on adoption in African families conducted by researchers, such as Chanyandura and Rungani (2017), Runjani (2017), and Ratshidi and Boshoff (2019) — who all highlight that adoption is no longer considered taboo in many black families.

2.7 Conclusion

Numerous social issues in South Africa contribute to child neglect and abandonment. Children are, therefore, in desperate need of care and protection. Instead of concentrating solely on short-term care, adoption provides abandoned children with secure and long-term care. In light of the responses of 163 Xhosa respondents from the Mthatha community in the Eastern Cape Province, the researcher presented, analysed, and interpreted the research findings in this article. The questionnaire is divided into three sections and designed in such a way to help researchers understand how respondents feel about the adoption triad: birth parents, adoptive parents (adopters), and adopted children (adoptees). The aim of the study was to determine the attitudes of individuals belonging to a specific cultural group towards adoption, and whether their demographic characteristics (i.e., gender, age, education qualifications, household composition, and position as caregivers) had an impact on their attitudes. The results of the data analysis indicated that the respondents had a positive attitude towards birth parents, adopters, and adoptees.

The findings of this research demonstrate that this specific cultural group is receptive to adoption. This finding might be due to cultural assimilation, exposure to or experience of the alternative care system, or Westernization.

2.8 Limitations

The research findings could not be generalized to other areas of South Africa where members of the Xhosa tribe live, because the data that were collected are limited to the Mthatha community in the Eastern Cape.

The respondents of this study live in an urban environment, so the conclusions might differ from Xhosa cultural groups who live in rural areas. As a result, the study does not provide an overall view of the Xhosa people.

2.9 Recommendations

Recommendations for service providers

The researcher believes that service providers who provide adoption-related services should consider the following: More qualitative research is needed, as there appeared to be a contradiction between the information obtained qualitatively and quantitatively. The study argued that, while there are still many adoptable children and few African adoptive parents, African members appear to have a positive attitude towards adoption.

Policymakers should consider all these factors when redesigning the process, and should focus on affordability, complexity, lack of research-based support, and the need for significant social support from potential adopters.

It is imperative to understand that community education might play a significant role in gaining public support and raising awareness of the need for adequate financing, the availability of resources, the maintenance of high-quality adoption programmes, and effective regulations (Ratshid, 2016; Weyers, 2011). Education on adoption procedures must be provided at healthcare facilities during antennal visits as a counselling option.

Welfare organizations need to respond correctly and appropriately to criticism of adoption procedures and policies; and any misunderstandings about adoption practices must be addressed immediately to improve the attitudes of black communities towards adoption.

The Department of Social Development should appoint more social workers with experience in adoption to assure a rise in adoptions. Sufficient support or aftercare must be provided to families who adopted children. Adoption services should be advertised and made openly accessible to the general public.

Special cultural initiation rituals should be established to promote indigenization, and organizations should provide services in such a way that local cultures are respected. Suitable indigenous procedures and programmes for adoption must be developed where adoptive families, tribal leaders, and traditional platforms in prominent positions support adoptees to fit into the traditions, customs, and values of their new families.

Recommendations for future research

The researcher believes that future research should focus on other communities (and/or rural areas) where the dominant culture is Xhosa in order to determine whether the findings are reliable and representative of the Xhosa culture in general.

Future research could employ qualitative approaches to undertake in-depth analyses of phenomena that are not restricted by strictly defined variables, such as focus groups or interviews.

Future studies could explore various cultures (such as Zulu, Sotho, and Venda) to determine whether views towards adoption vary by culture and socio-economic circumstances.

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SECTION C: SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

3.1 Introduction

The key research findings and conclusions are summarized in this section. A discussion of the limitations and recommendations for further future research is provided. The research study focused on a problem analysis and data collection and made use of a comprehensive literature review and a quantitative needs analysis.

The research study includes the following:

SECTION A: Orientation of the study and problem statement

SECTION B: Article

SECTION C: Summary, conclusions, and recommendations

SECTION D: Annexures

3.2 Summary and conclusions

The purpose of this study was to outline how Xhosa people in the Mthatha community, Eastern Cape Province, respond to modern adoption. The goal of this study was not to promote racial prejudice or adoption, but rather to highlight the significance of cultural attitudes and how these attitudes might influence individuals or groups on how they view a subject, in this case, adoption as a form of alternative care.

The United Nations Convention on the Rights of the Child, which outlines the civil, political, economic, social, health, and cultural rights of children, has been ratified by South Africa. It guarantees children the right to a name and identity, to live in a family (their own or another), to education, freedom of speech, to be accepted and loved (ideally by one's parents and family, but also by the government if the former is not possible), to be assisted in times of need, to be protected from abuse and exploitation, and the right to refrain from working before a certain age (Mokomane et al., 2012). However, many children in South Africa are left orphaned, abandoned, and defenceless because of the various societal problems that the country face. The childcare system is responsible for these children. Thousands of children, in particular black adoptable children, are in the childcare system, but there are not many black adoptive parents available (Blackie, 2014).

This challenge might be related to misunderstandings or preconceptions about adoption, cultural beliefs and attitudes that result in adoption being a less attractive alternative care option, or it might be related to misinformation about adoption. Financial repercussions could be another obstacle. Given that financial support is provided, the foster care grant might be more tempting than adoption (Ratshidi, 2016).

3.3 Aim of the study

The aim of the study was to describe the cultural distinctive attitudes of Xhosa people towards adoption.

3.4 Literature study

A comprehensive review and analysis of the available literature were essential. A literature review allowed the researcher to study the research topic's background and context (Boswell +

& Cannon, 2014). Furthermore, a thorough review of the literature enabled the researcher to undertake fruitful research (Delpont, 2005). Understanding adoption and family formation in African societies was the main goal of the literature review. The researcher wanted to discover whether current adoption literature that focuses on African communities could be applied to all African societies. The researcher was able to gather information about adoption practices in African communities while reviewing literature. Unfortunately, no literature could be found on how Xhosa people view adoption. A telephone interview with a social worker experienced in alternative care was conducted as part of the literature review. Books, journals, a framework for adoption, and research papers were also accessed. Databases were searched for freshly released journal articles or publications that focused on adoption. Additional resources that were consulted are Google Scholar, EBSCOhost, Science Direct, SAGE Publications, South African and international journals and books, together with a few pieces of writing concerning adoption in South Africa. The topic of this study was supported by conducting a comprehensive literature review.

3.5 Empirical research

3.5.1 Methodology

A quantitative research design was used in this study. It is a method used for evaluating analytical assumptions by outlining how the variables are related to one another. These variables are

measurable often with instruments and allows for a statistical analysis (Creswell, 2014). Quantitative research requires the gathering of numerical data to determine a logical connection between theory and analysis. According to Bryman (2012), quantitative research fuels a desire for a natural scientific methodology (positivism), and an existentialist perspective on social reality. In order to explain or characterize the processes that reflect the observations made by researchers, quantitative research is utilized to provide answers to questions concerning the relationships between two variables (Fouché & Geyer, 2021). Attitudes and adoption were the two key variables covered in this study. The best method for describing the relationship between the two variables was used in this study. A cross-sectional design within a quantitative framework was, therefore, used. A cross-sectional design is a research technique that involves the gathering of information on numerous events at the same time to obtain quantitative or measurable data related to two or more variables, which are then examined to find patterns of similarity (Bryman, 2012). A cross-section analysis is a form of research study that investigates a phenomenon (Rubin & Babbie, 2016). The population used in this study was intended to be a cross-section of the population: A geographical community with clear cultural characteristics. The subject of this study was Xhosa people living in Mthatha, an urban city in the O.R. Tambo local municipality in the Eastern Cape Province.

The nature of the study was descriptive, as the researcher wanted to describe the relationship between the two variables, ‘attitudes’ and ‘adoption’. The study was non-experimental in character, because the researcher did not try to alter any of the variables in order to get a particular outcome. When using this method, researchers impartially test the variable(s) of interest, while formulating entirely unbiased conclusions without directly interacting with respondents (Fouché & Geyer, 2021). To help organizations offer adoption services that are thorough, pertinent, and beneficial to the demographic target, this study highlighted the particular cultural views of Xhosa people about adoption.

3.5.2 Respondents

Two groups were invited to participate in the study for its intended purpose: The ‘caring’ group who were part of a caring system (respondents who are providing or have provided formal or informal care), and the second group who had opinions about adoption and who were interested in participating in the study. 10% of the population was used to calculate the sample size (Ratshidi, 2016; Strydom, 2011). A total of 163 respondents from Mthatha completed the survey. Only 159 of the surveys were used, as these completed questionnaires adhered to the inclusion criteria of the

study. Four of the respondents were disqualified, because they failed to identify their Xhosa heritage on their questionnaire. Only 159 of the respondents belonged to the Xhosa group and were older than 18 years.

3.5.3 Sampling

A research sample consists of a group of people or items selected from a broader population for evaluation (Taherdoost, 2016). For the results obtained from the study sample to be applicable to the entire population, the sample needs to be representative of the population. This study employed a two-pronged sampling technique. A methodical approach was followed in defining the population. Mthatha in the Eastern Cape was ultimately decided upon (Bless et al., 2013). Strydom (2011) state that purposeful sampling is used when the judgement of researchers defines the sample and is often utilized when certain features and specific attributes are necessary to achieve the objective of the study. The majority of the people in this community speak Xhosa, and identify with the Xhosa culture; they are more likely to have been exposed to formal or informal care arrangements; they know children who have been adopted; they have been adopted themselves; and they have opinions on adoption.

A sub-population of isiXhosa-speaking individuals was chosen for convenience. The study focused on isiXhosa-speaking individuals who are formally caring for children through a foster care arrangement or adoption, or informally through kinship care; they know children who have been adopted or have been adopted themselves; and they have opinions on adoption. Availability sampling eventually emerged from the respondents who reacted to the general advertisement, and who were available. When it comes to sampling, the concepts ‘availability’ and ‘convenience’ are frequently interchanged. Convenience sampling, often referred to as availability sampling, is a non-probability sampling approach that focuses on gathering data from population members who are available to participate in the study, according to Dudovskiy (2018). As a result, this sampling method entails gathering respondents at a convenient location, which is typically where they are found.

Although the results from non-probability sampling could not be generalized to the entire population — making it the weakest type of sampling — it does have certain benefits. Non-probability sampling is simple and practical, which lowers sample costs and makes it easy to employ (Silvia, 2020). The decision of the researcher to make use of convenience sampling was heavily influenced by her limited time and financial resources. The decision to make use of

convenience sampling was also influenced by the challenges associated by conducting research in African townships, such as disinterest, poor literacy, and insufficient contact information. Response rates tend to be frequently low (Plewes & Tourangeau, 2013). To combat these challenges, the researcher posted an invitation in the form of an advertisement in strategic places in Mthatha. The advertisement emphasized confidentiality and made use of straightforward language and translations that would be understood by the target population. In addition, an emphasis was placed on the topic of the research study. The data gathering procedure included a detailed description of the aforementioned process.

3.5.4 Data collection

The researcher analysed the attitudes of the Xhosa people towards adoption by making use of a close-ended questionnaire developed by Gerrand (1997). In close-ended questionnaires, respondents answer questions posed to them by selecting answers from a pre-defined list of possibilities, or by giving a straightforward "yes/no" or "true/false" response. Surveys are frequently used, according to Babbie (2014), because these questionnaires are processed quicker and responses are more reliable (Babbie & Mouton, 2010; Ratshidi, 2016). The format of the survey was a Likert scale, and the respondents could select "agree", "strongly agree", "disagree", "strongly disagree", or "neutral" regarding statements made in the questionnaire (Ratshidi, 2016).

3.5.5 Data analysis

In Mthatha, an advertisement inviting prospective respondents to take part in the study on a voluntary basis was posted on notice boards, lampposts, and in local community centres. Everyone from the Xhosa cultural group who responded to the advertisement and identified as 'carers' or 'having opinions' regarding care arrangements (including adoption) was included in the study. The fieldworker (an adoption social worker from the office of the Department of Social Development in Mthatha and a social worker at Child Welfare Mthatha) provided an explanation of the goals of the study, and the potential benefits and disadvantages when participating in the study. The respondents were required to complete an informed consent form in front of the fieldworker and a witness (Hammersley & Traianou, 2012). After obtaining their informed consent, the fieldworker administered the questionnaire in person, either at the residence of respondents or individually at the office of the Department of Social Development. The respondents were informed to deposit their completed questionnaire in a sealed box at the office

of the Department of Social Development in Mthatha. When the field worker returned from the residence of a respondent, she placed the completed questionnaire in a sealed box.

3.6 Summary of the outcomes of the article

As part of the data collection process, 163 questionnaires were collected from the Mthatha community. Four of the questionnaires could not be used, due to the failure of respondents to indicate whether they belonged to the Xhosa cultural group. The researcher gained a better understanding of the respondents, as they provided demographic information in the questionnaire. In addition, the demographic information enabled the researcher to make sure that only respondents who met the inclusion criteria of the study were included. With the aid of the demographic information, the findings indicated that the age, gender, educational background, and family composition had no influence on how they feel about birth parents, adopters, and adoptees. The researcher also examined whether the position respondents as ‘carers’ had an impact on their attitudes toward adoption. It was found that regardless of whether respondents are currently providing formal or informal care, or whether they have adopted children, they had a positive attitude towards adoption. It was evident that the Xhosa people living in Mthatha do not view adoption as a practice to be avoided. Their positive attitude might be an indication of their awareness of adoption practices, the benefits involved, and circumstances that lead to adoptions — the respondents had a positive opinion about adoption in general.

3.7 Critical self-reflection

The researcher had limited prior knowledge of how Xhosa people felt about adoption when she started her research. The literature review provided the researcher with access to research that focuses on adoption and African communities. The researcher discovered that specific reference was made only to the Tswana culture after conducting a thorough investigation and reading through available literature.

While employed at the Department of Social Development, the researcher became interested in child protection after she came to the conclusion that children in need of care and protection deserve quality services. This fuelled her desire to pursue a Master of Social Work in Child Protection. The researcher's interest in adoption was sparked by the research topic suggested by her supervisor. After academic exposure to a module on adoption and a comprehensive literature review, the researcher was committed to gain a deeper understanding of adoption as a form of

alternative care. Her commitment grew after she realized that the number of abandoned children in need of care is steadily climbing, while the number of potential caregivers and adoptive parents is declining. Moreover, the conflicting views on adoption served as an indicator that African societies are in need of knowledge about adoption practices (Blackie, 2014; Boshoff & Ratshidi, 2019; Gerrand, 2017; Mokomane et al., 2012).

The researcher believes that data from previous studies might have been a reflection of the views of numerous African cultures that dominate this particular research field. As a result, the findings of this study could be generalized to all African societies, despite the fact that different cultures exist within communities. Ratshidi (2016) recognized the research gap as a result of discovered discrepancies, and they changed the focus of their study to describe the culture-specific attitudes of the Setswana people towards adoption, which served as a motivation for this study that focused on the distinctive cultural attitudes of Xhosa people towards adoption.

Adoption literature in African communities emphasize cultural views that do not favour the severing of blood ties, and often lead to misunderstandings or a lack of knowledge about adoption, and financial restraints associated with adopting and raising adopted children. Initially, the researcher was of the opinion that the Xhosa people of Mthatha would be opposed to adoption. However, Simelane-Kalumba (2014) claim that Xhosa people have been and continue to be in a state of 'transition', as a result of being exposed to Westernization. Traditional Xhosa culture, customs, beliefs, and attitudes were placed under enormous pressure as a result of these foreign influence, and they changed their attitudes towards adoption to fit the new dispensation, and to be able to face the significant changes that have occurred in South Africa and in African family structures (Simelane-Kalumba, 2014). The researcher was filled with hope that the data would include both positive and negative attitudes. However, the researcher was surprised when all of the respondents, regardless of the differences in demographic information, had a positive attitude towards adoption.

The data collection process went as intended, and the target population size consisted of 163 respondents. Four respondents were excluded from participation, because they did not meet the inclusion criteria. The findings corroborated the reasons of the researcher for focusing on one culture. The study contributes to the Xhosa culture in the following ways: It expanded the limited amount of available literature on Xhosa culture, and the respondents were given the opportunity to contribute to research in the child protection field of social work where there is a paucity, especially in South Africa.

The researcher believes that focus groups and/or in-depth interviews would have enabled her to examine and characterize the attitudes of respondents towards adoption. Despite the fact that the quantitative findings showed that the respondents harboured a positive attitude towards adoption, the number of Africans who adopt children who require care and protection is steadily declining. As the findings of this study are only relevant to the Xhosa culture, research in other cultural denominations should be conducted. Research would shed light on sensitive adoption topics, which in turn would aid professionals in providing sensitive and effective services to members of African communities where adoption is not frequently practiced, due to deeply ingrained cultural ideas and/or beliefs. The cultural beliefs and/or practices that encourage child abandonment and exclude children in need from care and protection should be reviewed by African societies and other ethnic groups in South Africa.

3.8 Limitations

The data collection did not commence as scheduled, because it was the end of the financial year and the fieldworker was busy with auditing.

The research findings could not be generalized to other cultural groups in South Africa where members of the Xhosa culture live, because the data are limited to the Mthatha community in the Eastern Cape.

The respondents of this study live in an urban environment. Conclusions might, therefore, differ from other Xhosa cultural groups who live in rural areas. As a result, the study did not provide an overall view of Xhosa people.

The fieldworker stated that it took a long time for respondents who were elderly or illiterate to complete the questionnaire. However, the fieldworker was ready for difficulties and had the ability to deal with them in an ethical way. The fieldworker was frequently asked to define "adoption" and explain the distinction between "adoption" and "foster care," as a significant number of respondents were unfamiliar with the terms used in the questionnaire.

3.9 Recommendations and implication for future research and practice

Recommendations for service providers

The researcher believes that service providers who offer adoption-related services should take the following into account: Qualitative studies are required, because there appeared to be a

discrepancy between the information gathered qualitatively and quantitatively. It was evident from the research findings that while there are still many adoptable children and few African adoptive parents, quantifiably speaking, African people appear to have a positive attitude towards adoption.

The affordability of adoption processes, complexities not being founded on research evidence, and the need for sufficient social support for prospective adopters throughout the process must be taken into account by policymakers when redesigning takes place.

It is crucial to recognize that community education should be a serious consideration when public support is needed, and when awareness is raised to highlight the need for sufficient funding, resources, the designing of high-quality adoption programmes, and effective legislation (Weyers, 2011; Ratshidi, 2016). Education on adoption procedures must be provided at health care facilities during antenatal visits.

Welfare agencies need to respond appropriately to the following: The attitudes of communities towards adoption are crucial when adoption procedures and policies are transformed.

To ensure an increase in adoptions, the Department of Social Development should increase the number of social service professionals with expertise in adoption practices. Adoptive families should receive assistance or aftercare services. Adoption services should be marketed and made freely available to the general population.

To promote indigenization, special cultural initiation rituals should be developed, and organizations should offer adoption services in a way that is respectful to different cultures by creating appropriate indigenous procedures and programmes for adoption. Adoptive families, tribe leaders, and traditional platforms must be given a prominent role when adoptees are integrated into the traditions, customs, and values of their new families.

Recommendations for future research

The researcher believes that future research should be replicated in other communities (and/or rural areas) where the Xhosa culture is prevalent to ascertain whether the findings are trustworthy and a true portrayal of the Xhosa culture in general.

Future research studies should also include qualitative methods, such as focus groups or interviews, to conduct in-depth analyses of the phenomenon.

Future research studies might also focus on different cultures (for example, Zulu, Sotho, and Venda) to determine whether attitudes towards adoption vary.

3.10 Conclusion

According to the findings of the research study, adoption was viewed positively by the Xhosa people living in Mthatha in the Eastern Cape Province. The information obtained covered the attitudes of respondents towards alternative care (whether they provided it formally or not), and their opinions on adoption. It was evident from the findings that the attitudes of respondents were not significantly influenced by their gender, age, educational background, family composition, or position as carers. The research question concerning the attitudes of Xhosa people towards adoption was successfully addressed in the study. The findings highlighted that the broad assumption that Africans harbour a negative attitude towards adoption is, therefore, inaccurate. Several African societies welcome and accept modern adoption practices. The Xhosa cultural group from the Mthatha community in the Eastern Cape Province confirmed that modern adoption practices benefit children irrespective of cultural beliefs.

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SECTION D: ANNEXURES

ANNEXURE A: ADVERTISMENT ENGLISH

**INVITATION TO PARTICIPATE IN A STUDY:
CULTURAL DISTINCTIVE ATTITUDES OF XHOSA
PEOPLE TOWARDS ADOPTION
NORTH-WEST UNIVERSITY**

What is the study about?

The study's aim is to describe the culturally distinctive attitudes of Xhosa people towards adoption in order to introduce special cultural initiation rituals to encourage indigenization.

Who can participate?

1. Males and females over the age of 18, who belong to the Xhosa cultural group.
2. Those who have cared for someone else's child formally or informally.
3. Those who neither have cared for someone else's child formally nor informally.
4. Those adults who have an opinion regarding adoption.

What you should note!

1. You will be expected to complete a 5 pages questionnaire.
2. Questions will take 10 minutes.
3. It is completely voluntary – no one will be forced to take part in the study.
4. Should you experience emotional discomfort, approach the fieldworker for counseling or referral to counseling services.

How to take part?

Please Contact;
Ms. Jacobs (Social Development)
Cell: 072 402 5507
Ms. Nombekela
Child Welfare
Cell: 073 5449761

**YOUR PARTICIPATION WILL BE HIGHLY
APPRECIATED!**

ANNEXURE B: ADVERTISMENT ISIXHOSA

ISIMEMO SOKUTHABATHA INXAXHEBA KWISIFUNDO: CULTURAL DISTINCTIVE ATTITUDES OF XHOSA PEOPLE TOWARDS ADOPTION NORTH-WEST UNIVERSITY

SINGANTONI ISIFUNDO?

Injongo yophononongo
kukuchaza indlela abantu
abangamaXhosa abacinga
ngayo ngokwenkcubeko
malunga nokwamkelwa
komntwana ongamzalanga
ukuze bazise amasiko
omthonyama.

NGUBANI ONOKUTHATHA INXAXHEBA?

1. Amadoda nabafazi abangaphezulu kweminyaka elishumi elinesibhozo, abakwicandelo lenkcubeko lakwaXhosa.
2. Abo bakhathalele umntwana womnye umntu ngokusesikweni okanye ngokungekho sikweni.
3. Abo bangakhange bakhathalele umntwana womnye umntu ngokusesikweni nangokungekho sikweni.
4. Abo bantu badala banoluvo malunga nokwamkelwa komntwana abengowomnye umntu okanye abantu ngokusemthethweni.

YINTONI EKUFUNeka UYIQAPHELE!

1. Kuya kulindeleka ukuba ugcwalise iphepha lemibuzo elinamaphepha ama-5.
2. Imibuzo iya kuthatha imizuzu eli-10.
3. Kukwenziwa ngokuzithandela ngokupheleleyo - akukho namnye oya kunyanzelwa ukuba athathe inxaxheba kolu phando.
4. Ukuba uthe wehlelwa kukuphazamiseka ngokweemvakalelo, yiya emsebenzini ukuze ufumane iingcebiso okanye udluliselwe kwiinkonzò zokucebisa.

INDLELA YOKUTHATHA INXAXHEBA?

Nceda Nxibelelana;
Ms. Jacobs (Social Development)
Cell: 072 402 5507
Ms. Nombekela
Child Welfare
Cell: 073 5449761

INXAXHEBA YAKHO IYAKUXATYISWA!

ANEXXURE C: QUESTIONNAIRE ENGLISH

QUESTIONNAIRE ON ADOPTION

☺ Thank you very much for agreeing to complete this questionnaire! It will only take about 10 minutes of your time.

☺ Please be honest when you answer the questions. No- one will know that you have completed the questionnaire because you do not have to fill in your name.

☺ This is not a test, so there are no right or wrong answers.

Purpose of Questionnaire

Social workers recognize the importance of working together with the community in order to render an effective service to families and children. It is for this reason that we need to know what members of the community think and feel about certain issues. One such issue is the practice of adoption by Xhosa people.

As a member of the community, we would like to find out what you think and feel about Xhosa people involved in the practice of adoption.

Note:

The word “adoption” as used in this questionnaire, refers to taking care of a child following a formal court mandated, permanent care arrangement that makes the child a member of my family.

The word “carer” as used in this questionnaire, refers to any person who takes care/has taken care of someone else’s child formally or informally.

Before we move along.....

1. What is your gender? (Circle only one number below)

Male	1
------	---

Female	2
--------	---

2. What was your age at your last birthday?

--

3. What is your home language? (Circle only one number below)

1. Xhosa
2. Other

4. What is your employment status?

Full time	
Part time	
Not at all/unemployed	

5. What is your educational qualification?

Below grade 9	
Grade 10-12	
Post school qualification	

6. What is your family composition?

Single	
In a relationship	
Married	
Divorced	
Widowed	

7. Do you know someone who has given their child up for adoption? (Circle only one number below)

Yes	1
No	2

8. Do you know someone who has adopted a child? (Circle only one number below)

Yes	1
No	2

9. Do you know someone who has been adopted (Circle only one number below.)

Yes	1
-----	---

No	2
----	---

10. Select the statement that most appropriately reflects your own position as a “carer”:
Mark with an X

10.1 I am not currently, and also have never before, taken care of

1

someone else’s child as a semi-permanent arrangement

10.2 I am not currently taking care of someone’s child but have done so

2

in the past

10.3 I am currently taking care of another’s person’s child through an informal
arrangement with them

3

10.4 I am currently taking care of another person’s child through a formal foster care
arrangement

4

10.5 The child I am taking care of at present is a child I have adopted

5

Now on to your thoughts and feelings.....

INSTRUCTIONS: Use a pen or pencil to complete this questionnaire. Answer all the questions by placing an X in the box you think best matches your thoughts and feelings to the particular statement. For example:

Statement	Strongly agree	Agree	Neither agree/disagree	Disagree	Strongly disagree
Chocolate is delicious!	1 x	2	3	4	5

Let’s begin...

Statement	Strongly agree	Agree	Neither agree/ disagree	Disagree	Strongly disagree
A. REGARDING PERSONS WHO GIVE THEIR CHILD FOR ADOPTION...					
1. A person should have the right to give their child up for adoption.	1	2	3	4	5
2. A person's decision to give their child up for adoption should be respected.	1	2	3	4	5
3. The community should reject a person who gives up their child for adoption.	1	2	3	4	5
4. A person who gives their child up for adoption shows disrespect for his ancestors.	1	2	3	4	5
5. Understanding should be shown to a person who gives their child up for adoption.	1	2	3	4	5
6. A person should only give permission for their child to be adopted if blood ties exist between the person adopting the child and the child.	1	2	3	4	5

Statement	Strongly agree	Agree	Neither agree/ disagree	Disagree	Strongly disagree
B.CONCERNING PERSON'S WHO ADOPT A CHILD...					
7. People who adopt a child should be rejected by the community.	1	2	3	4	5
8. People who adopt a child show disrespect for their ancestors.	1	2	3	4	5
9. People who adopt a child should be accepted by the community.	1	2	3	4	5
10. Understanding should be shown to people who adopt a child. 11. People should have the right to decide to adopt a child.	1	2	3	4	5
12. People should only adopt a child if blood ties exist between them and the child they are adopting.	1	2	3	4	5
13. Respect should be shown for people who adopt a child.	1	2	3	4	5
14. People who adopt a child who is unrelated to them show disrespect for their family.	1	2	3	4	5

Statement	Strongly agree	Agree	Neither agree/ disagree	Disagree	Strongly disagree
C. ABOUT THE CHILD WHO IS ADOPTED...					
15. Kindness should be shown to a child who has been adopted.	1	2	3	4	5
16. A child who has been adopted should be accepted by the community.	1	2	3	4	5
17. A child who has been adopted should have the same rights as other children.	1	2	3	4	5
18. People should avoid adopting children because they grow up to be criminals.	1	2	3	4	5
19. The ancestors of the family who has adopted a child will not accept an adopted child.	1	2	3	4	5

Thanks! Your thoughts and feelings are appreciated!

Enjoy your chocolate and water! ☺

ANNEXURE D: QUESTIONNAIRE ISIXHOSA

QUESTIONNAIRE - ISIXHOSA

IMBUZO MALUNGA NOKWAMKELWA KOMNTWANA ONGAMZELANGA ABE NGOWAKHO NGOKOMTHETHO.

☺ Enkosi kakhulu ngokuvuma ukugcwalisa eli phepha lemibuzo! Kuya kuthatha kuphela imizuzu eli-10 yexesha lakho.

Olu ayilo vavanyo, ke akukho zimpendulo zichanekileyo okanye ezichanekileyo.

☺ Nceda uthembeke xa uphendula imibuzo. Akukho mntu uya kwazi ukuba uyizalisile iphepha lemibuzo kuba akukho mfuneko yokuba ugcwalise igama lakho.

☺ Olu ayilo vavanyo, ke akukho zimpendulo zichanekileyo okanye ezichanekileyo.

1 <u>Injongo yePhepha lemibuzo</u>

Abasebenzi bezentlalo bayakuqonda ukubaluleka kokusebenza kunye noluntu ukuze banikezele ngenkonzo efanelekileyo kwiintsapho nakubantwana. Kungenxa yesi sizathu apho kufuneka sazi ukuba amalungu oluntu acinga ntoni kwaye azive njani ngemicimbi ethile. Omnye wemicimbi enjalo kukwamkelwa ngabantu abangamaXhosa.

Njengелungu loluntu, singathanda ukufumanisa ukuba ucinga ntoni kwaye uziva njani ngabantu abangamaXhosa ababandakanyeka kulwamkelo lokukhulisa abantwana.

Phawula:

Igama elithi “ukwamkelwa komntwana ongamzalanga abe ngowakho” njengoko lisetyenziswe kweli phepha lemibuzo, libhekisa kukukhathalela umntwana kulandela isigunyaziso senkundla esisemthethweni, ilungiselelo lokhathalelo olusisigxina olwenza umntwana lowo abe lilungu losapho lwam.

Igama elithi 'umkhathaleli' njengoko lisetyenziswe kweli phepha lemibuzo, libhekisa kuye nawuphina umntu okhathaleleyo / okhathalele umntwana womnye umntu ngokusesikweni okanye ngokungekho sikweni.

Ngaphambi kokuba siqhubeke

1. Yintoni isini sakho? (Yenza isangqa kwinombolo enye ngezantsi)

Indoda	1
Ibhinqa	2

2. Yayingaphi iminyaka yakho ngomhla wokuzalwa kwakho wokugqibela?

3. Luluphi ulwimi lwakho lwasekhaya? (Yenza isangqa kwinombolo enye ngezantsi)

1. Xhosa
2. Okunye

4. Yintoni imeko yakho yengqesho?

Ixesha eliphelele	
Ngamaxesha athile	
Hayi kwaphela / awuphangeli	

5. Yintoni imfundo yakho yemfundo?

Ngaphantsi kwebanga le-9	
IBakala 10-12	
Isiqinisekiso semfundo emva kwesikolo	

6. Bunjani ubume bosapho lwakho?

Ongatshatanga	
Ndikubudlelwane	
Utshatile	
Uqhawule umtshato	
Umdlolokazi	

7. Ngaba ukhona umntu omaziyo oye wanikela ngomntwana wakhe ukuba amkhulise? (Yenza isangqa kwinombolo enye ngezantsi)

Ewe	1
Hayi	2

8. Ukhona umntu omaziyo owamkele umntwana wabangowakhe ngokusemthethweni? (Yenza isangqa kwinombolo enye ngezantsi)

Ewe	1
Hayi	2

9. Ukhona umntu omaziyo owamkelwe ngokusemthethweni? (Yenza isangqa kwinombolo enye ngezantsi)

Ewe	1
Hayi	2

10. Khetha ingxelo ebonakalisa ngokufanelekileyo isikhundla sakho “njengomkhathaleli”: Phawula ngo-X

10.1 Andikho okwangoku, kwaye andikaze ngaphambili, ndikhathalele umntwana womnye umntu njengolungelelwaniso olusisigxina

10.2 Okwangoku andikhathaleli umntwana womntu kodwa ndenze njalo ngaphambili

10.3 Okwangoku ndigcina umntwana womnye umntu ngendlela engekho sikweni kunye nabo

10.4 Okwangoku ndigcina umntwana womnye umntu ngelungiselelo lokugcina abantwana ngokusemthethweni.

10.5 Umntwana endimkhathaleleyo okwangoku ngumntwana endimkhulisileyo.

Ngoku gqithisela kwingcinga neemvakalelo zakho

IMIYALELO: Sebenzisa usiba okanye ipensile ukugqibezela iphepha lemibuzo. Phendula yonke imibuzo ngokubeka u-X kwibhokisi ocinga ukuba ihambelana kakhulu neengcinga kunye neemvakalelo zakho kwingxelo. Umzekelo:

Ingxelo	Ndivuma kakhulu	Ndiyavuma	Andivumi ncam	Andivumi	Andivumi kwaphela
Itshokholethi imnandi!	1 x	2	3	4	5

Masiqale ...

Ingxelo	Ndivuma kakhulu	Ndiyavuma	Andivumi ncam	Andivumi	Andivumi kwaphela
A. MALUNGA NABANTU ABANIKISA NGABANTWANA BAKHULISWE NGABANYE ABAZALI ABANGAMZALIYO NGOKOMTHETHO					
1. Umntu kufuneka abe nelungelo lokunikezela ngomntwana wakhe ukuba akhuliswe ngabanye abantu.	1	2	3	4	5
2. Isigqibo somntu sokunikezela umntwana wakhe ukuba amkelwe kufuneka sihlonitshwe.	1	2	3	4	5
3. Uluntu kufuneka lungamamkeli umntu onikezela ngomntwana wakhe ukuba akhuliswe ngabanye abantu.	1	2	3	4	5
4. Umntu onikela ngomntwana wakhe ukuba amkhulise ubonakalisa ukungabahloneli ookhokho bakhe.	1	2	3	4	5

5. Ukuqonda kufuneka kuboniswe kumntu onikezela umntwana wakhe ukuba amkelwe.	1	2	3	4	5
---	---	---	---	---	---

6. Umntu kufuneka anike kuphela imvume yokuba umntwana wakhe akhuliswe ngokusemthethweni ukuba kukho amaqhina egazi phakathi kwalowo wamkela umntwana lowo nomntwana lowo.	1	2	3	4	5
--	---	---	---	---	---

Ingxelo	Ndivuma kakhulu	Ndiyavuma	Andivumi ncam	Andivumi	Andivumi kwaphela
---------	-----------------	-----------	---------------	----------	-------------------

B. NGOKUPHATHELELE ABANTU ABAMKELA UMNTWANA

7. Abantu abakhulisa umntwana wabangowabo ngokusemthethweni kufuneka benqatshelwe luluntu.	1	2	3	4	5
8. Abantu abakhulisa umntwana wabanye abantu ababahloniphi ookhokho babo	1	2	3	4	5
9. Abantu abakhulisa umntwana wabangowabo ngokusemthethweni kufuneka bamkelwe luluntu	1	2	3	4	5
10. Ukuqonda kufuneka kuboniswe kubantu abamkela umntwana.	1	2	3	4	5

11. Abantu kufuneka babe nelungelo lokuthatha isigqibo sokuthatha umntwana ongamzalanga abe ngowakho.					
12. Abantu kufuneka bamamkele umntwana bodwa kuphela xa kukho amaqhina egazi phakathi kwabo nomntwana abamamkelayo.	1	2	3	4	5
13. Intlonipho kufuneka iboniswe kubantu abathatha umntwana.	1	2	3	4	5
14. Abantu abamkela umntwana ongamfanelanga nabo babonisa ukungaluhloniphi usapho lwabo.	1	2	3	4	5

Ingxelo	Ndivuma kakhulu	Ndiyavuma	Andivumi ncam	Andivumi	Andivumi kwaphela
C. MALUNGA NOMNTWANA OWAMKELWEYO					
15. Ububele kufuneka bubonakaliswe kumntwana okhuliswe ngabazali abatsha.	1	2	3	4	5
16. Umntwana owamkelwe njengowakho ngokusemthethweni kufuneka amkelwe luluntu.	1	2	3	4	5

17. Umntwana okhuliswe ngabanye abantu kufuneka abe namalungelo afanayo nabanye abantwana.	1	2	3	4	5
18. Abantu kufuneka bakuphephe ukwamkela abantwana bangabakho ngenxa yokuba bekhula bezizaphuli mthetho.	1	2	3	4	5
19. Izinyanya zosapho ezamkele umntwana ongamzalanga aziyi kwamkela	1	2	3	4	5

Enkosi! lingcinga zakho neemvakalelo zakho ziyaxabiswa!

Yonwabela itshokholethi namanzi akho! 😊

ANNEXURE E: ETHICAL APPROVAL



Private Bag X1290, Potchefstroom
South Africa 2520.

Tel: 086 016 9698
Web: <http://www.nwu.ac.za/>

**North-West University Health Research Ethics
Committee (NWU-HREC)**

Tel: 018 299-1206
Email: Ethics-HRECApply@nwu.ac.za (for human
studies)

20 January 2022

ETHICS APPROVAL LETTER OF STUDY

Based on approval by the North-West University Health Research Ethics Committee (NWU-HREC) on 20/01/2022, the NWU-HREC hereby approves your study as indicated below. This implies that the NWU-HREC grants its permission that, provided the general conditions specified below are met and pending any other authorisation that may be necessary, the study may be initiated, using the ethics number below.

Study title: Cultural distinctive attitudes of Xhosa people towards adoption

Principal Investigator/Study Supervisor/Researcher: Dr PJ Boshoff

Student: S Nombebe – 24471860

Ethics number:

N	W	U	-	0	0	3	2	6	-	2	1	-	A	1
Institution			Study Number			Year			Status					

Status: S = Submission; R = Re-Submission; P = Provisional Authorisation;
A = Authorisation

Application Type: Single study

Commencement date: 20/01/2022

Expiry date: 28/02/2023

Risk:

Minimal

Approval of the study is provided for a year, after which continuation of the study is dependent on receipt and review of an annual monitoring report and the concomitant issuing of a letter of continuation. A monitoring report is due at the end of February annually until completion of the study.

General conditions:

While this ethics approval is subject to all declarations, undertakings and agreements incorporated and signed in the application form, the following general terms and conditions will apply:

- The principal investigator/study supervisor/researcher must report in the prescribed format to the NWU-HREC:
 - Annually on the monitoring of the study, whereby a letter of continuation will be provided annually, and upon completion of the study; and
 - without any delay in case of any adverse event or incident (or any matter that interrupts sound ethical principles) during the course of the study.
- The approval applies strictly to the proposal as stipulated in the application form. Should any amendments to the proposal be deemed necessary during the course of the study, the principal investigator/study supervisor/researcher must apply for approval of these amendments at the NWU-HREC, prior to implementation. Should there be any deviations from the study proposal without the necessary approval of such amendments, the ethics approval is immediately and automatically forfeited.
- Annually a number of studies may be randomly selected for active monitoring.
- The date of approval indicates the first date that the study may be started.
- In the interest of ethical responsibility, the NWU-HREC reserves the right to:
 - request access to any information or data at any time during the course or after completion of the study;
 - to ask further questions, seek additional information, require further modification or monitor the conduct of your research or the informed consent process;

- *withdraw or postpone approval if:*
 - *any unethical principles or practices of the study are revealed or suspected;*
 - *it becomes apparent that any relevant information was withheld from the NWU-HREC or that information has been false or misrepresented;*
 - *submission of the annual monitoring report, the required amendments, or reporting of adverse events or incidents was not done in a timely manner and accurately; and/or*
 - *new institutional rules, national legislation or international conventions deem it necessary.*
- NWU-HREC can be contacted for further information via Ethics-HRECApply@nwu.ac.za or 018 299 1206

Special conditions of the research approval due to the COVID-19 pandemic:

Please note: Due to the nature of the study i.e. (face-to-face collection of quantitative data via a self-completed questionnaire, from community members in the Eastern Cape), this study will be able to proceed during the current alert level, following receipt of the approval letter. No additional COVID-19 restrictions have been placed on the study, other than that indicated under the COVID-19 risk mitigation strategy as indicated in the application. The researcher must, however, ensure that before proceeding with the study that all research team members have reviewed the North-West University COVID-19 Occupational Health and Safety Standard Operating Procedure.

The NWU-HREC would like to remain at your service and wishes you well with your study. Please do not hesitate to contact the NWU-HREC for any further enquiries or requests for assistance.

Yours sincerely,



Digitally signed by
Prof Petra Bester
Date: 2022.01.20
09:42:11 +02'00'

Chairperson NWU-HREC

Current details:(23239522) G:\My Drive\9. Research and Postgraduate Education\9.1.5.4 Templates\9.1.5.4.2_NWU-HREC_EAL.docm
20 August 2019
File Reference: 9.1.5.4.2

ANNEXURE F: PERMISSION TO CONDUCT RESEARCH



Private Bag X1290, Potchefstroom
South Africa 2520
Tel: +2718 299-1111/2222
Fax: +2718 299-4910
Web: <http://www.nwu.ac.za>
07 October 2021

Enquiries: Sibulele Nombebe

Cell: 0784360162

Email: sibulelenombebe14@gmail.com

**TO: ABATHEMBU DEVELOPMENT KINGDOM
INKOSI LB MALINDI (AHH! MTHAWELANGA)**

SUBJECT: REQUEST FOR PERMISSION TO CONDUCT RESEARCH

I am a Social Worker currently enrolled for a Social Work Master's Degree in Child Protection at the North-West University in Potchefstroom (student no: 24471860). I am intending to conduct research as part of the fulfilment for my dissertation, study titled: Cultural distinctive attitudes of Xhosa people towards adoption. The study will be conducted at the department of social development and as well as NGO's dealing with formal and informal alternative care. The target area is Mthatha community. Research will be done through supplying the respondents with questionnaires by Social Workers that have experience in foster care/ kinship care and adoption.

Based on the aim of the study the following objective was identified:

- To describe the culturally distinctive attitudes of Xhosa people towards adoption in order to introduce special cultural initiation rituals to encourage indigenization.

The project will be conducted under the supervision of the study leader Dr Pieter Boshoff (018 299 1676), who is a lecturer at North West University Potchefstroom campus under Social Work department. I herewith would like to seek permission for interested members of your community to take part in the study as participants if they wish to do so.

Requirements

a) Fieldworker

- A social worker registered with South African Council for Social Service Professionals (SACSSP).
- Must have two years' experience in the field of social work.

b) Participants

- Males and females over the age of 18 who belong to the Xhosa cultural group.
- Those who have cared for children formally or informally.
- Those adults who have an opinion regarding adoption.

Duration

The period of data collection will take approximately three months.

Confidentiality

Research data will only be dealt with by the fieldworkers, researcher and study leader. Fieldworkers will be obligated to keep all identifying information about the participants confidential as per ethical code prescribed by SACSSP.

Responsibility

- To advertise the study in your community.
- Inform prospective participants about the study.
- Gain informed consent.
- Collect the questionnaires after respondents completed.
- Hand out small chocolates and bottled water to participants who have completed.

Remuneration

- R500 per fieldworker (2 fieldworkers) for lunch and travel expenses.

Upon completion of the study I will provide you with a bound copy of full research report. If you require any information, please do not hesitate to contact me.

Thank you for your time and consideration in this matter.

Yours in service

**Sibulele
Nombebe**

Digitally signed by Sibulele Nombebe
DN: cn=Sibulele Nombebe, o=SOCIAL
DEVELOPMENT, ou=GOVERNMENT,
email=sibulelenombebe@yahoo.com,
c=cn
Date: 2021.10.07 13:22:54 +02'00'

Sibulele Nombebe

MSW Child Protection Student

ANNEXURE G :GOODWILL LETTER



ISIZWE SABATHEMBU

No.1 Eagle Street | Mthatha | 5099

Tel: (+27) 47 531 1461 Fax: (+27) 47 532 5488

E-mail: ungoza61@yahoo.com

11 October 2021

**The Ethics Committee
North-West University
Potchefstroom Campus**

Subject: Permission for Student to Conduct Research

Dear Sir/Madam

This is to confirm that ISIZWE SABATHEMBU is aware of the study that Ms. Sibulele Nombebe, Student No: 24471860 wishes to conduct. Therefore the student is requested to have ethical clearance before the inception of the study.

I hope you find this in order

Yours Faithfully

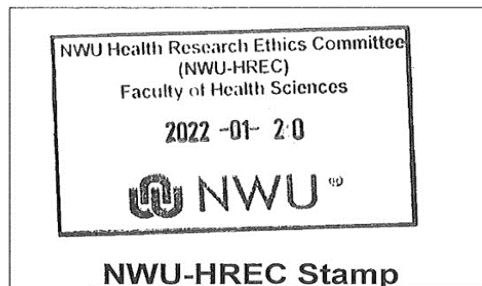
Inkosi L.B Malindi (Aah!! Mthawelanga)
EC Provincial Chairman
Cell: 084 387 7751

National Executive Committee Members: Mr Vusi Mvelase (Chairman), Mr. Gab Mthembu (Vice Chairman), Mr. Elvis Mvelase (Secretary General), Dr Nomcebo Mthembu (PRO), Mr. Joshua Mthembu (Treasurer)

ANNEXURE H: CONSENT FORM ENGLISH



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INFORMED CONSENT DOCUMENTATION

TITLE OF THE RESEARCH STUDY:

Cultural distinctive attitudes of Xhosa people towards adoption

ETHICS REFERENCE NUMBERS: NWU-00326-21-A1

PRINCIPAL INVESTIGATOR:

Dr Pieter Boshoff and Me Sibulele Nombebe

POST-GRADUATE STUDENT:

Sibulele Nombebe

ADDRESS:

01 Glover Street, Bloemhof

CONTACT NUMBER:

078 436 0162

You are being invited to take part in a **research study** that forms part of a Master's degree in Social Work which focus on Cultural distinctive attitudes of Xhosa speaking people towards adoption. Please take some time to read the information presented here, which will explain the details of this study. Please ask the person explaining the research to you any questions about any part of this study that you do not fully understand. It is very

important that you are fully satisfied that you clearly understand what this research is about and how you might be involved. Also, your participation is **entirely voluntary** and you are free to say no to participate. If you say no, this will not affect you negatively in any way whatsoever. You are also free to withdraw from the study at any point, even if you do agree to take part now.

This study has been approved by the **NWU-Health Research Ethics Committee of the Faculty of Health Sciences of the North-West University** (NWU-00326-21-A) and will be conducted according to the ethical guidelines and principles of Ethics in Health Research: Principles, Processes and Structures (DoH, 2015) and other international ethical guidelines applicable to this study. It might be necessary for the research ethics committee members or other relevant people to inspect the research records.

What is this research study all about?

- *The researcher aims to gain an understanding of adoption and culture and to describe the cultural specific attitudes of Xhosa speaking people towards adoption.*
- *This study will be conducted by means of a questionnaire which will be distributed to you by a fieldworker who are trained in human and social research. The questionnaires will be completed in a designated, private office at DSD service point in Mthatha. The field worker will assist those respondents who do not have the resources to travel/visit the office, in completing the questionnaires at their individual houses. The field worker will also assist illiterate respondents with the understanding and completion of the questionnaires, either at the DSD social worker's office or at your home if you can't travel. Questionnaires will also be handed out, drop off and picked up later if necessary. The study aims to include at least 100 participants.*

Why have you been invited to participate?

You have been invited to be part of this research because you are:

- *A Xhosa speaking person who has been exposed to formal or informal care arrangements, knows someone who has been adopted, or has been adopted yourself, and considers yourself to have an opinion on adoption.*

You will unfortunately not be able to take part in this research if:

- *You are under the age of 18.*
- *Belong to a culture other than the Xhosa culture.*
- *Not from Mthatha in the Eastern Cape Province.*

What will be expected of you?

- *You will be expected to complete a 5-page questionnaire, where you will indicate your attitude, feelings and opinion regarding adoption on a multi-item scale. You'll be asked whether you "agree," "strongly agree," "disagree," "strongly disagree," or "are neutral" about a given statement.*
- *This is a self-administered questionnaire, which means you will be responsible for filling it out on your own. You can, however, seek help from the field worker while filling out the form in the field worker's office at DSD or during house visits. The questionnaire will take you about 20 minutes to complete.*

Responsibilities of the researcher?

The researcher will be responsible for the following:

- preparing the questionnaire
- Facilitating the selection of prospective participants, the process of informed consent and the completion of the questionnaires with the assistance of the mediator, independent person and the field worker
- Analysing the data
- Writing up of the findings
- Make the results available to social workers, community members and participants.

Will you gain anything from taking part in this research?

- *You will gain knowledge concerning adoption.*
- *You will be exposed to other alternative care options in child protection for children in need.*
- *You will have an opportunity to contribute to research in the child protection field of social work, where there is scarce amount of research.*
- *You will be helping professionals in the field of child protection to gain knowledge in order to render more culturally sensitive services.*

Are there risks involved in you taking part in this research and what will be done to prevent them?

This is a medium risk study. Although there appear to be no dangers or risks associated with the planned research study, some of the questions raised may be considered sensitive. The questionnaire will not include any questions beyond those that would be asked to individuals who are formally caring for another person's child through a foster care arrangement or adoption, or informally through kinship care, knows someone who has been adopted, or has been adopted themselves, and considers themselves to have an opinion on adoption. However, some of you who have been to formal adoption processes may be experiencing emotional distress for a variety of reasons.

These risks will be limited by putting the following measures in place:

- The researcher will link participants with social workers at the Department of Social Development in Mthatha, who will be contracted for counselling. The social worker's information and contact details will be provided to you as the participants. Referrals for counselling will only be done with your full consent. These counselling services will be free of charge.
- Participants will also have the right to choose a private therapist of their choice, but this will be at their own expense.

How will we protect your confidentiality and who will see your findings?

- Anonymity of your findings will be protected by means of implementing the following measures:

- Anonymity means that all the data/information that has been gathered from a participant, may not be immediately associated, or linked with any identifier of the participant such as the name of the participant.
- You as a participant will never be asked to indicate your name or any other identifiable information on the questionnaire. Participants will only mention their name and surname when signing the informed consent form.
- Your privacy will be respected by implementing the following measures:
 - Privacy will be ensured throughout the study by making sure that the questionnaires are completed in a private room with only the field worker and a translator present, preventing participants to enter a public space which might expose their identity.
 - The offices will be private with low noise and no interference.
 - The room will be equipped with a desk and three chairs for the field worker, translator, and the participant. Coffee/tea/juice will be available on a side table for the duration of the interview.
 - The field worker will, as far as possible, strive towards a friendly and trusting environment in which participants feel safe to participate.
- Your results will be kept confidential by implementing the following measures:
 - All information that you as a participant provide – especially when the information is sensitive - will be protected and made unavailable to the public.
 - The researcher will ensure confidentiality through keeping all data on a password protected laptop in a password protected folder.
 - The researcher will be keeping the hard copies of the questionnaires in a locked cabinet that no one else will have access to. When the study is completed, all hard copies of interviews will be stored in the research director's office. This office is always locked with limited access to people.
 - The researcher, mediator, independent person, and the field worker will all sign confidentiality declarations before starting with the recruitment of possible participants.
 - Only the researcher, her study leader, the statistician, and language editor will be able to look at your findings.
 - Findings will be kept safe by locking hard copies in locked cupboards in the researcher's office and for electronic data it will be password protected. Data will be stored for 5 years.

What will happen with the findings or samples?

- The findings of this study will only be used for this study.
- Findings will be kept safe by locking hard copies in locked cupboards in the researcher's office and for electronic data it will be password protected. After the data has been analysed it will be stored in a locked store in the Research Directors office for 5 years after which it will be destroyed in the prescribed manner.
- The data from this study could be used for future studies; however, such a person will have to get permission in writing from the North West University Ethics committee.

How will the data be used and where will it be stored and analysed?

The data will electronically be stored on the researcher's password protected computer. The hard copies of the questionnaires will be locked away in the researcher's cabinet. The data will be analysed by the researcher and a qualified statistician from the NWU statistical consultation services. This data is secured and not available to the public.

How will you know about the results of this research?

- We will give you the results of this research when all the data has been gathered, analysed, and written up in a formal article by the end of 2022 or the beginning of 2023.
- You will be informed of any new relevant findings by means of a pamphlet that will be personally handed out by the field worker to each participant. The pamphlets will also be available to the community at the Child Welfare office and Department of Social Development service point in Mthatha.
- Should you be illiterate, the researcher will organise one feedback session in the community where the results and findings of the study will verbally be communicated.

Will you be paid to take part in this study and are there any costs for you?

- No, you will not be paid to take part in the study because it might unduly influence the study and the objectivity of participants.
- Travel expenses will be paid for those participants who must travel to the interview, not exceeding the amount of R100 since the interviews will take place in Mthatha and participants are also from Mthatha.
- Refreshments (Coffee, tea, and biscuits) will be available in room where the questionnaires will be completed to all participants.
- Each participant will receive a bottle of mineral water and a chocolate as a token of the researcher's appreciation.
- There will be no costs involved for you as participant if you do take part in this study.

- This study is not funded by anyone or any organisation. The researcher is personally responsible for all costs involved in this study.

Is there anything else that you should know or do?

- You can contact the researcher, Sibulele Nombebe at 078 436 0162 or email her at sibulelenombebe14@gmail.com if you have any further questions or have any problems.
- You can also contact the NWU-Health Research Ethics Committee via Mrs Carolien van Zyl at 018 299 1206 or carolien.vanzyl@nwu.ac.za if you have any concerns that were not answered about the research or if you have complaints about the research.
- You will receive a copy of this information and consent form for your own purposes.

Declaration by participant

By signing below, I agree to take part in the research study titled "Cultural distinctive attitudes of Xhosa people towards adoption"

I declare that:

- I have read this information/it was explained to me by a trusted person in a language with which I am fluent and comfortable.
- The research was clearly explained to me.
- I have had a chance to ask questions to both the person getting the consent from me, as well as the researcher and all my questions have been answered.
- I understand that taking part in this study is **voluntary** and I have not been pressurised to take part.
- I may choose to leave the study at any time and will not be handled in a negative way if I do so.
- I may be asked to leave the study before it has finished, if the researcher feels it is in the best interest, or if I do not follow the study plan, as agreed to.

Signed at (*place*) on (*date*) 20....

.....
Signature of participant

.....
Signature of witness

Declaration by person obtaining consent

I (*name*) declare that:

- I clearly and in detail explained the information in this document to

.....

- I did/did not use an interpreter.
- I encouraged him/her to ask questions and took adequate time to answer them.
- I am satisfied that he/she adequately understands all aspects of the research, as discussed above
- I gave him/her time to discuss it with others if he/she wished to do so.

Signed at (*place*) on (*date*) 20....

.....
Signature of person obtaining consent

Declaration by researcher

I (*name*) ...S Nombebe..... declare that:

- I had the information in this document explained by **Ms Nonzukiso Jacobs** the independent person identified for this study, who is also a registered social worker (**SACSSP: 10-32692**)
- She did /did not use an interpreter.
- Name of the independent person encouraged: **Nonzukiso Jacobs** to ask questions and took adequate time to answer them and the researcher's contact details were made available should he/she want to ask any further questions.
- The informed consent was obtained by an independent person.
- I am satisfied that he/she adequately understands all aspects of the research, as described above.
- I am satisfied that he/she had time to discuss it with others if he/she wished to do so.

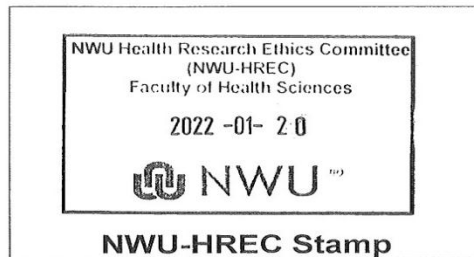
Signed at (*place*) on (*date*) 20....

.....
Signature of researcher

ANNEXURE I: CONSENT FORM ISIXHOSA



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UXWEBHU LWEMVUMELWANO OLUQHELEKILEYO

ISIHLOKO SESIFUNDO SOPHANDO:

Cultural distinctive attitudes of Xhosa people towards adoption

IINOMBOLO ZOKUSEBENZA KWEZOBULUNGISA: NWU-00326-21-A1

UMPHANDI OYINTLOKO:

Dr Pieter Boshoff and Me Sibulele Nombebe

UMFUNDI WEMFUNDO EGQITHILEYO:

Sibulele Nombebe

IDILESI:

01 Glover Street, Bloemhof

IINOMBOLO YOQHAGAMSHELWANO:

078 436 0162

Uyamenywa ukuba uthathe inxaxheba kuphononongo olwenza inxenye yesidanga se-Master kwiNtlalontle ejolise kwizimo zengqondo ezahlukeneyo zabantu abathetha isiXhosa malunga nokwamkelwa. Nceda uthathe ixesha lokufunda ulwazi oluchazwe apha, oluya kuchaza iinkcukacha zolu phononongo. Nceda ubuze umntu ochaza uphando kuwe nayiphi na imibuzo malunga nalo naliphi na icandelo lolu phando ongaliqondiyo

ngokupheleleyo. Kubaluleke kakhulu ukuba waneliseke ngokupheleleyo ukuba uluqonde ngokucacileyo olu phando ukuba lungantoni kwaye ungazibandakanya njani nalo. Ukuthatha kwakho inxaxheba kungokuzithandela kwaye ukhululekile ukuba ungavumi ukuthatha inxaxheba. Ukuba uthi hayi, oku akuyi kukuchaphazela kakubi nangayiphi na indlela. Ukhululekile ukuba urhoxe kuphononongo nangaliphi na ixesha, nokuba uyavuma ukuthatha inxaxheba ngoku.

Olu phononongo luvunyiwe yi-NWU-Health Ethics Committee ye-Faculty of Health Sciences ye-North-West University (NWU-00326-21-A1) kwaye iya kuqhutywa ngokwezikhokelo zokuziphatha kunye nemithetho-siseko yeenqobo ezisesikweni kuPhando lwezeMpilo: Imigaqo, iinkqubo kunye nolwakhiwo (DoH, 2015) kunye nezinye izikhokelo zokuziphatha zelizwe jikelele ezisebenza kolu phononongo. Kungafuneka ukuba amalungu ekomiti yokuziphatha okanye abanye abantu abafanelekileyo bahlole iirekhodi zophando.

Lumalunga nantoni olu phando?

- *Injongo yomphandi kukufumana ukuqonda ngokwamkelwa kunye nenkcubeko kunye nokuchaza indlela yokuziphatha yabantu abathetha isiXhosa malunga nokwamkelwa.*
- Olu phononongo luya kwenziwa kusetyenziswa iphepha lemibuzo eliza kuthunyelwa kuwe ngumntu osebenza endle oqeqeshwe kuphando lomntu noluntu. Amaphepha emibuzo aya kugqitywa kwiofisi ekhethiweyo, yabucala kwindawo yeenkonzo zeDSD eMthatha. Umsebenzi wasentsimini uya kunceda abo baphendulileyo bangenazo izixhobo zokuhamba / ukutyelela iofisi, ekugcwaliseni iikhweshine ezindlwini zabo. Umsebenzi wasentsimini uya kunceda nabo bangaphenduliyo ngokuqonda nangokuzalisa iikhweshine, nokuba kukw-ofisi kanontlalontle ye-DSD okanye ekhayeni lakho ukuba awukwazi ukuhamba. Amaphepha emibuzo aya kunikezelwa, alahlwe aze athathwe kamva ukuba kukho imfuneko. Uphononongo lujolise ekubandakanyeni ubuncinci abathathi-nxaxheba.

Kutheni umenyiwe ukuba uthathe inxaxheba?

Umenyiwe ukuba ube yinxalenye yolu phando kuba:

- *Umntu othetha isiXhosa oye wachaphazeleka kumalungiselelo asemthethweni okanye angamiselekanga, wazi umntu owamkelwe njengowakho, okanye owamkelwe njengowakho, kwaye uzijonga unoluvo ngokwamkelwa.*

Ngelishwa ngekhe ubenakho ukuthatha inxaxheba kolu phando ukuba:

- *Ungaphantsi kweminyaka eli-18.*
- *Yenkcubeko engeyiyo eyesiXhosa.*
- *Asiveli eMthatha kwiPhondo leMpuma Koloni.*

Yintoni enokulindelwa kuwe?

- *Kuya kulindeleka ukuba ugcwalise iphepha lemibuzo elinamaphepha ama-5, apho uyakubonisa isimo sakho, iimvakalelo kunye noluvo malunga nokuthathwa komntwana kwisikali sezinto ezininzi. Uya kubuzwa ukuba uyavuma na, ndivuma kakhulu, andivumi, andivumi, 'okanye' andithathi cala 'malunga nesiteyitimenti esinikiweyo.*
- *Eli liphepha lemibuzo elilawulwa nguwe, oko kuthetha ukuba uyakuba noxanduva*

lokuzalisa ngokwakho. Kodwa ke, unokufuna uncedo kumsebenzi wasentsimini ngelixa ugqwalisa ifom kwi-ofisi yomsebenzi we-DSD okanye xa undwendwela indlu. Ikhweshine liza kukuthatha malunga nemizuzu engama-20 ukuyigqiba.

Uxanduva lomphandi?

Umphandi uya kuba noxanduva loku kulandelayo:

- ukulungisa iphepha lemibuzo
- Ukuququzelela ukukhethwa kwabathathi-nxaxheba, inkqubo yemvume enolwazi kunye nokuzaliswa kwekhweshine ngoncedo lomlamli, umntu ozimeleyo kunye nomsebenzi wasentsimini.
- Ukuhlalela idatha
- Ukubhalwa kwezinto ezifunyanisiweyo
- Yenza ukuba iziphumo zifumaneke koonontlalontle, uluntu kunye nabathathi-nxaxheba.

Ngaba uza kufumana nantoni na ngokuthatha inxaxheba kolu phando?

- Uya kuzuza ulwazi malunga nokuthathwa komntwana abe ngowakho.
- Uyakuboniswa ngezinye iindlela zokhathalelo lwabantwana kubantwana abaswelelo.
- Uya kuba nethuba lokufaka isandla kuphando kwicandelo lokhuseleko lwabantwana kunontlalontle, apho kukho inani elinqabileyo lophando.
- Uyakube unceda iingcali kwicandelo lokhuseleko lwabantwana ukuba bafumane ulwazi ukuze unikezele ngeenkonzo ezibuthathaka ngakumbi kwinkcubeko.

Ngaba bukhona ubungozi obubandakanyekayo ekuthatheni inxaxheba kolu phando kwaye kuya kwenziwa ntoni ukubathintela?

Olu luphononongo oluphakathi. Nangona kubonakala ngathi akukho bungozi okanye umngcipheko onxulunyaniswa nophando olucwangcisiweyo, eminye imibuzo ephakanyisiweyo inokuthi ithathelwe ingqalelo. Eli phepha lemibuzo aliya kubandakanya nayiphi na imibuzo engaphaya kwale ibinokubuzwa kubantu abagcina umntwana wabanye ngokusesikweni ngamalungiselelo okhathalelo lwabantwana okanye ngokumthathela kubo, okanye ngokungacwangciswanga ngononophelo lwasekhaya, bayamazi umntu owamkelwe njengowabo, okanye owamkelwe njengowabo, Kwaye bazithatha njengabanoluvo ngokwamkelwa komntwana abengowomnye umntu okanye abantu ngokusemthethweni, kodwa abanye benu abaye kwiinkqubo ezisesikweni zokufumana umntwana basenokuba banxunguphalo lweemvakalelo ngezizathu ezahlukeneyo.

- Obu bungozi buya kuncitshiswa ngokubeka la manyathelo alandelayo: Umphandi uzakudibanisa abathathi-nxaxheba kunye noontlalontle kwiSebe loPhuhliso loLuntu eMthatha, abazakufumana isivumelwano sengcebiso. Iinkcukacha zonontlalontle kunye neenkukacha zonxibelelwano ziya kunikwa wena njengabathathi-nxaxheba. Ukudluliselwa kwengcebiso kuya kwenziwa kuphela ngemvume yakho. Ezi nkonzo zokunika iingcebiso ziya kufumaneka simahla.

- Abathathi-nxaxheba baya kuba nelungelo lokukhetha i-private therapist ngokuzikhethele kwabo, kodwa oku kuya kuba ngeendleko zabo.

Siza kuyikhusela njani imfihlo yakho kwaye ngubani oza kubona iziphumo zakho?

- Ukungaziwa kweziphumo zakho kuya kukhuselwa ngokusebenzisa la manyathelo alandelayo:
 - Ukungaziwa kuthetha ukuba yonke idatha / ulwazi oluqokelelwe kumthathi-nxaxheba, alunakho ukunxulunyaniswa kwangoko, okanye linxulunyaniswe nomazisi womthathi-nxaxheba njengegama lomthathi-nxaxheba.
 - Wena njengomthathi-nxaxheba awusoze ucelwe ukuba ubonise igama lakho okanye naluphi na olunye ulwazi oluchongiweyo kwiphepha lemibuzo. Abathathi-nxaxheba baya kukhankanya kuphela igama labo kunye nefani xa besayina ifom yemvume enolwazi.
- Ubumfihlo bakho buya kuhlontshwa ngokuphumeza la manyathelo alandelayo:
 - Ubumfihlo buya kuqinisekiswa kulo lonke uphononongo ngokuqinisekisa ukuba amaphepha emibuzo azaliswa kwigumbi labucala kuphela ngumsebenzi wasentsimini kunye nomguquleli, ukuthintela abathathi-nxaxheba ukuba bangene kwindawo kawonkewonke enokuthi ibonakalise ubuni babo.
 - Iiofisi ziya kuba zezabucala ezinengxolo ephantsi kwaye kungabikho kuphazamiseka.
 - Igumbi liya kuxhotyiswa ngedesika kunye nezitulo ezintathu zomsebenzi wasentsimini, umguquleli, kunye nomthathi-nxaxheba. Ikofu / iti / ijusi ziya kufumaneka kwitafle esecaleni ngalo lonke ixesha lodliwanondlebe.
 - Umsebenzi wasentsimini uya kuthi, kangangoko anako, azabalazele ukuya kwindawo enobuntu nethembekileyo apho abathathi-nxaxheba baziva bekhuselekile ukuba bathathe inxaxheba.
- Iziphumo zakho ziya kugcinwa ziyimfihlo ngokwenza oku kulandelayo:
 - Zonke iinkcukacha ozinikezelayo njengomthathi-nxaxheba - ngakumbi xa ulwazi lubuthathaka- ziya kukhuselwa kwaye zenziwe zingafumaneki eluntwini.
 - Umphandi uya kuqinisekisa ukugcinwa kwemfihlo ngokugcina yonke idatha ekwikhompyuter ekhuselweyo yelaptop kwifolda ekhuselweyo yephasiwedi.
 - Umphandi uya kugcina iikopi eziprintiweyo zamaphepha emibuzo kwikhabhathi etshixekileyo ekungekho mntu uya kuba nakho ukufikelela kuyo. Xa isifundo sigqityiwe, zonke iikopi ezingamaphepha zodliwanondlebe ziya kugcinwa kwiofisi yomlawuli wophando. Le ofisi ihlala itshixiwe kungafikeleli kubantu.
 - Umphandi, umlamli, umntu ozimeleyo, kunye nomsebenzi wasentsimini bonke baya kutyikitya ubhengezo lobumfihlo ngaphambi kokuba baqale ngokugaya abathathi-nxaxheba.
 - Kuphela ngumphandi, inkokheli yakhe yokufunda, istatisti, kunye nomhleli wolwimi oya kuba nakho ukujonga iziphumo zakho.

- Iziphumo ziya kugcinwa zikhuselekile ngokutshixa iikopi ezikhutshiweyo kwiikhabhathi ezitshixiwe kwiofisi yomphandi kwaye kwidatha ye-elektroniki iya kukhuselwa ngephasiwedi. Idatha iya kugcinwa iminyaka emi-5.

Kuza kwenzeka ntoni ngophando okanye iisampulu?

- Iziphumo zolu phononongo ziya kusetyenziswa kuphela kolu phando.
- Iziphumo ziya kugcinwa zikhuselekile ngokutshixa iikopi ezikhutshiweyo kwiikhabhathi ezitshixiwe kwiofisi yomphandi kwaye kwidatha ye-elektroniki iya kukhuselwa ngegama eligqithisiweyo. Emva kokuba idatha ihleliwe iya kugcinwa kwivenkile etshixiweyo kwi-Ofisi yaBalawuli boPhando kangangeminyaka emi-5 emva koko iya kutshatyalaliswa ngendlela emiselweyo.
- Idatha kolu phando inokusetyenziselwa izifundo ezizayo; Nangona kunjalo, umntu onjalo kuya kufuneka afumane imvume ebhaliweyo kwikomiti yeYunivesithi yaseNorth West.

Idatha iza kusetyenziswa njani kwaye iya kugcinwa phi kwaye icazululwe?

Idatha iya kugcinwa ngekhompyuter kwikhompyuter ekhuselekileyo yephasiwedi. Iikopi ezikhutshelweyo zamaphepha emibuzo ziya kutshixelwa kwikhabhinethi yomphandi. Idatha iza kuhlalutywa ngumphandi kunye nenani-manani elifanelekileyo elivela kwiinkonzo zokubonisana zamanani ze-NWU. Le datha ikhuselekile kwaye ayifumaneki kuluntu.

Uyakwazi njani malunga neziphumo zolu phando?

- Siza kukunika iziphumo zolu phando xa yonke idatha iqokelelwe, yahlalutywa, yabhalwa kwinqaku elisemthethweni ngasekupheleni kuka-2022 okanye ekuqaleni kuka-2023.
- Will Uyakwaziswa ngayo nayiphi na into entsha efunyanisiweyo kusetyenziswa iphamflethi eya kuthi ihanjise ngumntu osebenza ebaleni kuye. Ezi ncwadana ziya kufumaneka noluntu kwi-ofisi yezeNtlalontle yaBantwana nakwindawo yeSebe Lophuhliso Loluntu eMthatha.
- Ukuba awufundanga, umphandi uya kuququzelela iseshoni enye yokunika ingxelo ekuhlaleni apho iziphumo kunye neziphumo zophando ziya kwaziswa ngomlomo.

Ngaba uya kuhlawulwa ngokuthatha inxaxheba kolu phando kwaye ngaba kukho iindleko kuwe?

- Hayi, awuyi kuhlawulwa ngokuthatha inxaxheba kolu phononongo kuba inokuba nefuthe elibi kwisifundo nakwinjongo yabathathi-nxaxheba.
- Iindleko zokuhamba ziya kuhlawulwa kwabo bathathi-nxaxheba ekufuneka behambe ukuya kudliwanondlebe, ingadluli kwimali eyi-R100 oko kusenziwa kudliwanondlebe eMthatha kwaye abathathi-nxaxheba nabo basuka eMthatha.
- Iziphungo (ikofu, iti, kunye neebhiskithi) ziya kufumaneka kwigumbi apho amaphepha emibuzo aya kuzaliswa kubo bonke abathathi-nxaxheba.

- Wonke umntu othabatha inxaxheba uza kufumana ibhotile yamanzi amaminerali kunye netshokholethi njengophawu lombulelo lomphandi.
- Akuyi kubakho ndleko xa uthatha inxaxheba kolu phando.
- Olu phononongo aluxhaswanga nangubani na okanye ngumbutho. Umphandi uxanduva lobuqu kuzo zonke iindleko ezichaphazelekayo kolu phando.

Ngaba ikhona enye into ekufuneka uyazi okanye uyenze?

- Ungaqhagamshelana nomphandi, uSibulele Nombebe kule nombolo: 078 436 0162 okanye umthumelele i-imeyile kule sibulelenombebe14@gmail.com ukuba unayo nayiphi na imibuzo okanye unengxaki.
- Ungaqhagamshelana neKomiti yeeNqobo eziseSikweni yoPhando ngezeMpilo ye-NWU ngokugqitha kuNksk Carolien van Zyl kule nombolo: 018 299 1206 okanye kule nombolo carolien.vanzyl@nwu.ac.za ukuba ngaba kukho izinto ezixhalabisayo ezingaphendulwanga malunga nophando okanye ukuba unezikhalazo malunga Uphando.
- Uya kufumana ikopi yolu lwazi kunye nefom yemvume ukulungiselela iinjongo zakho.

Isibhengezo somthathi-nxaxheba

Ngokutyikitya apha ngezantsi mna
 Ndiyavuma ukuthatha inxaxheba kuphononongo olunesihloko esithi 'lindlela zokuziphatha ezahlukeyo zamaXhosa ngokwamkelwa'

Ndiyaxela ukuba:

- Ndilufundile olu lwazi / ndaluchazelwa ngumntu othembekileyo ngolwimi endiluthethayo nolulungeleyo.
- Uphando lucacisiwe gca kum.
- Ndibe nethuba lokubuza imibuzo kubo bobabini umntu ofumana imvume kum, kunye nomphengululi nayo yonke imibuzo yam iphendulwe.
- Ndiyaqonda ukuba ukuthatha inxaxheba kolu phando kukuzithandela kwaye khange ndinyanzelwe ukuba ndithathe inxaxheba.
- Ndingakhetha ukusishiya isifundo naninina kwaye andizukuphathwa kakubi xa ndisenza njalo.
- Ndingacelwa ukuba ndilishiye uphononongo lungakagqitywa, ukuba umphandi uvakalelwa kukuba yeyona nto ibalulekileyo, okanye ukuba andilandeli isicwangciso sesifundo, njengoko bekuvunyelwene.

Ityikitywe (endaweni) ngomhla (umhla)
 20

Ukutyikitya komthathi-nxaxheba

Ukutyikitya kwengqina

Isibhengezo ngumntu ofumana invume

Mna (igama)

ndiyaxela ukuba:

- Ndizicacisile kakuhle iinkcukacha ezichaziweyo kolu xwebhu.
- Ndisebenzise / andisebenzisanga toliki.
- Ndimkhuthazile ukuba abuze imibuzo kwaye athathe ixesha elaneleyo ukuyiphendula.
- Ndonelisekile kukuba uyiqonda ngokwaneleyo yonke imiba yophando, njengoko kuchaziwe ngentla.
- Ndamnika ixesha lokuba axoxe nabanye ukuba unqwenela ukwenza njalo.

Ityikitywe (endaweni) ngomhla (umhla)
..... 20

Utyikityo lomntu ofumana invume

Isibhengezo somphandi

Mna (igama) ...S Nombebe..... ndiyaxela ukuba:

- Ndinolu lwazi kolu xwebhu ndicaciswe ngu **Nonzukiso Jacobs** Umntu ozimeleyo ochongelwe esi sifundo, okwangunontlalontle obhalisiweyo (**SACSSP: 10-32692**)
- Akasebenzisanga toliki.
- Igama lomntu ozimeleyo likhuthaziwe **Nonzukiso Jacobs** ukuba ibuze imibuzo kwaye ithathe ixesha elaneleyo ukuyiphendula kwaye neenkukacha zonxibelelwano zomphandi zenziwa zafumaneka ukuba ufuna ukubuza eminye imibuzo.
- Invume enolwazi ifunyenwe ngumntu ozimeleyo.
- Ndiyaneliseka kukuba uziqonda ngokwaneleyo zonke iinkalo zophando, njengoko kuchaziwe apha ngasentla.
- Ndonelisekile kukuba ebenexesha lokuxoxa nabanye ukuba unqwenela ukwenza njalo.

Ityikitywe (endaweni) ngomhla (umhla)
..... 20

Ukutyikitya komphandi

ANNEXURE J: INSTRUCTION TO AUTHORS

SOCIAL WORK/ MAATSKAPLIKE WERK

Authors need to register with the journal prior to submitting or, if already registered, authors can simply send the manuscript in Word documents' to socialwork@sun.ac.za

Manuscripts must be submitted in two Word documents.

The first document should be labelled "manuscript" and must contain the (i) title, (ii) abstract, (iii) keywords, and (iv) content of the article according to the author guidelines. (Thus, not any details of authors.)

The second document is a separate title page (Word document). Label this page, "title page". Indicate in this page the (i) title of the article, (ii) abstract, (iii) keywords, and (iv) full names of authors (as they want it to be published); ORCID iD; email addresses of authors; and work affiliations of authors in the order that it must be published. Authors must include their complete ORCID iD URL (starting with <https://orcid.org/> in the title page.) (v) Also, please indicate the corresponding author in the title page.

INSTRUCTIONS

Contributions must be written in English and must be professionally language edited before submission.

All articles should include an abstract in English of 100-150 words and at least five key words.

All contributions will be critically reviewed by at least two referees on whose advice contributions will be accepted or rejected by the editorial committee.

All refereeing is strictly confidential (double blind peer-review).

Manuscripts must be professionally language edited.

Manuscripts may be returned to the authors, even before the start of the peer reviewing process, if extensive language revision is required or if the style or presentation does not adhere to the Journal requirements and instructions for submissions.

Articles of less than 5000 words or more than 10 000 words are normally not considered for publication.

The manuscript should be sent electronically to socialwork@sun.ac.za

REFERENCING GUIDE

- The article should be written in Times New Romans; 12-point font; 1.15 line spacing; justified; and standardized margins of 2.54cm.
- References should be styled according to the adapted Harvard referencing system.
- Sources must be arranged alphabetically according to the surnames of the authors.
- References of more than one source in the text should be arranged alphabetically when in brackets: (Barry & Plain, 2007; Maputo, 1998; Sharp & Cande, 2012).
- The reference list should be left aligned, not justified as the rest of the article.
- Note the use of capitals, punctuation marks and italics.

ANNEXURE K: DECLARATION OF LANGUAGE EDITING

DECLARATION OF LANGUAGE EDITING



I, Mari Grobler, hereby declare that I have language edited the mini-dissertation titled:

Distinctive cultural attitudes of Xhosa people towards adoption

for **S. Nombebe** for the purpose of submission as a mini-dissertation.

Changes were suggested in the form of electronic track changes and comments. Implementation was left to the discretion of the author.

The Table of Contents and list of references were not language edited.

Please contact me, should there be any questions concerning the language editing of this study.

Yours sincerely **Mari Grobler**