

Cultural specific attitudes of Setswana people towards adoption

K Ratshidi

22741623

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Supervisor: Dr PJ Boshoff

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DECLARATION OF THE LANGUAGE EDITOR

Maretha Botes

Independent Journalist and Language Practitioner
13 Brahms Street, Vanderbijlpark, 1911 (Street and Postal Address)
Cell 083 401 7492
E-mail marethab@gmail.com

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To whom it may concern

Confirmation of editing the dissertation of Ms Katlego Ratshidi

This letter confirms that I, Maretha Botes, freelance language practitioner, proofread and edited the mini dissertation of Ms Katlego Ratshidi. My services included marking and editing language errors and reconstruction of paragraphs and sentences where necessary.

Yours sincerely



Maretha Botes
Freelance journalist and language practitioner

DEDICATION

This dissertation is dedicated to the millions of orphaned and abandoned children in the child care system.

ACKNOWLEDGEMENTS

I would like to express my sincere gratitude to -

- The Almighty Lord who shows unfailing mercy and grace.
- Beauty Ratshidi, my mother, my rock, my confidante. Your unwavering love and support are what keeps me going through the toughest of times. I am proud to be an imprint of your seed.
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- To me... the best is yet to come!

FOREWORD

This dissertation is presented in article format according to the guidelines set out in the Manual for Postgraduate Studies (2016) of the North-West University.

The article will be submitted to: Social Work/Maatskaplike Werk. See the guidelines for submission on the next page.

INSTRUCTION TO THE AUTHORS

SOCIAL WORK/MAATSKAPLIKE WERK

The guidelines for the submission of an article to this journal include the following:

Manuscripts may be written in English or Afrikaans while ensuring that the use of capital letters and punctuation marks are done so accurately; all articles should include an abstract in English and it should not exceed 100 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 and will be kept strictly confidential.

Manuscripts may be returned to the authors if extensive revision is required or if the style or presentation does not conform to the journal practice. Articles of fewer than 2000 words or more than 10 000 words are normally not considered for publication; manuscripts should be typed in 12 pt Times Roman double-spaced on A4 paper size as well as making use of the Harvard system for referencing. Short references in the text: When word-for-word quotations, facts, or arguments from other sources are cited, the surname(s) of the author(s), year of publication and page number(s) must appear in parenthesis in the text, e.g. “...” (Berger, 1967:12). In addition, more details about sources referred to in the text should appear at the end of the manuscript under the caption “References” and the sources must be arranged in alphabetical order according to the surnames of the authors.

(Social Work/Maatskaplike Werk, 2014:1).

DECLARATION

I, Katlego Ratshidi hereby declare that the entirety of the work contained in this dissertation is my own, that I am the author thereof, and that I have not previously in its entirety or in part submitted it for obtaining any qualification. The work, or works, of others have been attributed, cited and referenced accordingly.

Signature

Date

K Ratshidi

November 2016

SUMMARY

TITLE: Cultural specific attitudes of Setswana people towards adoption.

KEYWORDS: Adopter; adoptee; adoption; alternative care; attitudes; birthparent; culture; Setswana

The overall aim of the study was to describe the cultural specific attitudes of Setswana people towards adoption, thereby empowering relevant institutions to deal with adoption in a culturally sensitive manner.

Section A contains the orientation to the research and the problem statement, the research aim and the procedure followed. The literature review is discussed along with the limitations of the study, the definitions of the key concepts and the research methodology. The problem statement can be condensed as follows:

The legalised disruption of blood ties is either unfamiliar or forbidden in many African cultures. This means that the placement of children with people other than their parents – albeit a friend, relative or orphanage – is not recognised in determining the child's future. As a result, in a large number of African communities, formalised adoption continues to be a foreign concept and is therefore scarcely utilised. In addition, the focus of prior research was on the African community as a unit, neglecting diversity in the African culture. This led to the research question: what are the cultural specific attitudes of Setswana people towards adoption.

The problem statement led to one research objective. The study employed a two-fold sampling design namely, purposive and availability sampling which are both techniques of non-probability sampling. Quantitative data was collected by using a questionnaire developed by Gerrand

(1997). Literature studies were conducted on the following themes: adoption, inter-cultural adoptions, and family building in African communities.

Section B consists of one article that forms part of the research outcome. A questionnaire was used to collect quantitative data and the researcher included demographical information to test the construct validity on different variables, namely: the birthparent, adoptive parent and the adopted child. The findings have been constructed according to different themes. The aim of this phase of the study was to quantitatively verify the attitudes of Setswana people towards adoption. A total of 110 respondents completed the questionnaire; however, 83 questionnaires were used as they represented the Setswana cultural group in the Ikageng community, North-West Province.

Section C provides a summary of the findings and conclusions of the research report in total. Recommendations to relevant institutions as well as future research are discussed.

Section D contains the annexures.

OPSOMMING

TITEL: Kultuurspesifieke standpunte van mense van die Setswana kultuur ten opsigte van aanneming

SLEUTEL TERME: Anneem ouer; aanneembare kind; aanneming; alternatiewe sorg; standpunte; biologiese ouer; kultuur; Setswana

Die oorkoepelende doel van die studie was om die kultuurspesifieke standpunte van die Setswana-mense teenoor aanneming te beskryf en só relevante instansies wat met aannemings te doen het, te bemagtig om die saak op 'n kultuursensitiewe wyse te benader.

Afdeling A bevat die oriëntering ten opsigte van die navorsing, die probleemstelling, navorsingsdoel en die prosedure wat gevolg is. Die literatuur oorsig word bespreek, asook navorsingsbeperkings, definisies van sleutelkonsepte en die navorsingsmetodologie. Die probleemstelling kan as volg saamgevat word:

Die wettige ontwrigting van bloedbande is óf ongeken, óf verbied, in baie Afrika kulture. Dit beteken die plasing van kinders in die sorg van mense wat nie hul eie ouers is nie - hetsy dit 'n vriend, familielid of kindershuis is - word nie erken wanneer die toekoms van die kind bepaal moet word nie. As gevolg hiervan is formele aanneming in 'n groot hoeveelheid Afrikakulture steeds 'n vreemde konsep en word nie juis gebruik nie. Boonop het vorige navorsing op die Afrikagemeenskap as 'n eenheid gefokus, en die diversiteit van die Afrikakultuur is misken. Dit het tot die navorsingsvraag gelei: wat is die kultuurspesifieke standpunte van mense van die Setswana kultuur, ten opsigte van aanneming?

Die probleemstelling het tot een navorsingsdoel gelei. Die studie het gebruik gemaak van 'n tweevoudige steekproefneming, naamlik die waarskynlikheids- en doelgerigte steekproefneming. Beide is tegnieke van nie-waarskynlikheidsteekproefneming. Kwantitatiewe data is ingesamel deur 'n vraelys te gebruik wat deur Gerrand (1997) ontwikkel is. Literatuurstudies met die volgende temas is gedoen: aanneming, interkulturele aanneming en gesinsbou in Afrikakulture.

Afdeling B bestaan uit een artikel wat deel vorm van die navorsingsuitkoms. 'n Vraelys is gebruik om kwantitatiewe data in te samel en die navorser het demografiese inligting ingesluit om die konstruk geldigheid van die verskillende veranderlikes te toets: die geboorte ouer, aanneem ouer en die aangenome kind. Die bevindings is volgens verskillende temas uiteengesit. Die doel van hierdie fase van die studie was om die standpunte van die Setswana-mense teenoor aanneming kwantitatief te verifieer. Hoewel 110 respondente vraelyste voltooi het, is slegs 83 vraelyste in die studie gebruik aangesien dit verteenwoordigend van die Setswana kultuurgroep in Ikageng in die Noord-Wes provinsie, was.

Afdeling C verskaf 'n opsomming van die bevindings en gevolgtrekkings van die navorsingsverslag. Aanbevelings word aan die relevante institusies gemaak en toekomstige navorsing word bespreek.

Afdeling D bestaan uit verskillende bylaes.

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SECTION A

ORIENTATION TO THE RESEARCH

1.1 ORIENTATION TO THE RESEARCH AND PROBLEM STATEMENT

Adoption can be defined as the act of commitment by someone other than the biological parent of a child, to take care of that child (Loening-Voysey & Wilson, 2001:34). Legally, this definition is emulated in Chapter 15 of the South African Children's Act 38 of 2005, which was of value to the content of the study (Children's Act, 2005:74). Section 228 of the Children's Act defines adoption as a child who is placed in the permanent care of an individual by means of a court order. Section 242 continues to state that a legalised adoption order can fully terminate parental rights and responsibilities and that the adopted child must be regarded as the child of the adoptive parent for all purposes. Hill and Hill (2005:1) were of the view that adoption is the establishment of a relationship between a parent and a child who may or may not be biologically related. Lancaster (2009:29) extended this definition by stating that it is a unique way of building a family offering a child, who was previously deprived, a new start with a new family and a permanent and stable home.

There are two categories of adoption in South Africa, namely, related and unrelated adoptions. According to the Department of Social Development (2015:15) and Abba adoptions (2015:19-20) an unrelated (classical) adoption takes place when a person(s) who is unknown to the child and has not had a relationship with the child prior to the adoption, adopts the child. An example of this is an inter-country adoption when a South African child is adopted by non-South African parents or vice versa (Ferreira, 2009:3).

Related adoption takes place by a person who is known to the child, and where a prior relationship with the child exists (Department of Social Development, 2015:15). Examples of such adoptions are: customary adoptions which takes place when a child is adopted within the family and/or by a family member (Abba adoptions, 2015:20; Department of Social Development, 2015:15; Ferreira, 2009:2); or step-parent adoptions which take place when a child is adopted by a spouse or civil union partner of a biological parent (Ferreira, 2009:2-3).

In spite of an all-extensive, all-inclusive Children's Act (38 of 2005) and although adoption is prioritised in the South African legislation, Mokomane *et al.* (2011:347) and Harber (1999:9) are of the view that very little research had been done on adoptions in South Africa. It can be noted that in 2008, the Department of Social Development had the following objectives related to adoption:

- To increase the number of local adoptions;
- To increase the number of prospective adoptive parents within the country and to decrease the number of placements made through inter-country adoption;
- To reduce the number of children placed in foster care and child and youth care centres;
- To develop the awareness of adoption and adoption services within communities.

The researcher is of the opinion that the above mentioned objectives can be actualised if African communities understand the purpose of adoption. According to Section 29 of the South African Children's Act 38 of (2005), the purpose of adoption is twofold: Firstly, adoption aims to nurture and protect children through the provision of safe and healthy environments where they can receive beneficial support. Secondly, it aims to establish permanent connections between children and other safe and nurturing family relationships. During the process, it is important to consider the impact that the adoption will have on the child. It is also important to cherish the

needs of the adoptive parents and take their age in consideration. The older the candidates (50 and above) the less likely they are to be considered as adopters (Abba, 2015:19).

Irrespective of the need to consider the impact of adoption on adopters, the parental perspective is commonly held as secondary, or sometimes dismissed entirely, when compared to the adopted child's experience and needs (Wegar, 2000:363). It is therefore important to describe the attitudes of people in an African community, particularly the Setswana community, in order to better understand the implications of building a family.

The Children's Act (38 of 2005), Mokomane *et al.*, (2011:347), as well as Gerrand and Nathane-Taulela (2015:1) promote adoption as the best form of alternative care in cases where a child has been abandoned. Section 157(3) of the Children's Act (38 of 2005) states that, if it is in the best interest of the child, a very young child who has been orphaned or abandoned should be made available for adoption (Children's Act 38 of 2005). This section of the law is supported by Crossen-Tower (2004:335) and Mokomane *et al.*, (2011:347) who stated that adoption provides stability and permanency in a child's life rather than other forms of alternative care such as institutional or foster care. Harber (1999:4) concluded that in relation to the care of children, a large emphasis is placed on communal care of children that are deemed vulnerable. Instead of informal care arrangements, legal adoption was introduced and developed in South Africa mainly for assistance and betterment of the Caucasian population. This in turn made adoption services practically inaccessible to the African community.

The African Child Policy Forum (ACPF) (2012:1) stated that in many African societies, the legalised disruption of blood ties is either unfamiliar or forbidden. This means that the placements of children with people other than their parents – albeit a friend, relative or orphanage – is not recognised as a final act that determines the child's future relationships. The author continues to say that in a large number of African communities, “full” formalised

adoption continues to be a foreign concept and is therefore scarcely utilised. Statistics on adoption clearly indicates a disparity amongst cultural demographics regarding adoption. Barbara and Heston (2006:5) added that 61-68% of orphaned African children were cared for by their grandparents or great grandparents and almost all others were in the care of another relative. Based on these findings it can be said that adoption has a culturally specific connotation, one that may not hold the same meaning in African cultural groups as in Caucasian cultures. As a result, an exploration of family building in an African community was beneficial.

The process of building a family has been influenced by continuous culturally held norms and values in all societies; these norms and values guide our thinking in terms of families, children and how to effectively cope with the issues of childlessness (Gerrand, 1997:11). Through literature review, the following barriers to adoption in African communities were identified:

1.1.1 The screening process

A research study found that black adoption applicants viewed the adoption process as complex, and in some cases as unacceptable. This was due to the perception that the adoption screening process was an assessment of their abilities and/or capabilities of being a good parent to the child (Rochat *et al.*, 2015:6). These applicants were of the opinion that the screening process was unnecessary because they had already proven their parenting competence by having previously taken care of and raising a relative's child before considering the adoption of an unrelated child as an option (Gerrand, 2011 as cited in Gerrand and Nathane-Taulela, 2015:59).

1.1.2 The stigma of infertility

In African traditional societies, a major stigma was placed on infertile individuals. Therefore, most of the African societies maintain silence regarding childlessness as a manner of dealing with it. Gerrand, (1997:4); Harber, (1999:1) and Mokomane *et al.*, (2011:355-356) highlighted an additional issue that in African cultures adoption was not simply about bringing a child into a

new family, but it was the integration of a child into a new kinship network, of which the boundaries of this network have been tightly drawn. For example, in traditional Zulu culture blood ties are emphasised and can only be built through marriage, belonging to the clan and the sharing of common ancestors. Such structures, in turn, make it extremely difficult to include a child who is considered to be an “outsider” into a family (Harber, 1999:10; Rochat *et al.*, 2015:9).

1.1.3 Ancestral beliefs

A deep belief in ancestors is one of the barriers to adoption. This results in communities believing that it is difficult to raise a child whose ancestry is unknown (EveryChild, 2012:10). Pakati (as cited in Gerrand, 1997:11) proceeded to explain that in traditional societies, strangers were excluded because cultural norms and values placed a large emphasis on the aspect of belonging in a family, therefore family boundaries were rigidly defined. In addition, blood ties in this group were stressed and the entire community participated and were responsible for socialising its children. The issue of childlessness was in turn, culturally defined. As a result of this, Gerrand (1997:12) highlighted that the adoption of a child of different blood was taboo.

1.1.4 Limited access to information

In a study that was conducted by Rochat *et al.* (2015:6) participants expressed that access to information on adoption was limited, poorly distributed and was often relied on by chance. Therefore, misperceptions about the process of adoption and stereotyping issues such as eligibility were prevalent. Community education plays an important role in eliminating ignorance and empowering individuals, groups, and communities with the knowledge, skills and attitudes that they require in order to take control of their lives and to be productive members of the community in which they reside (Weyers, 2011:251). This, together with conflicting

culturally held views on adoption are indicators that there is a crucial need for an understanding of adoption amongst African communities.

According to Pilane (2002:72) the Setswana people strongly believe in and support their own culture, norms and values. They are of the belief that what distinguishes them from other cultures are their cultural practices, their respect for their ancestors, their style of marriage, child rearing, ways of greeting and respect for others. Mokomane *et al.* (2011:352-353) pointed out that many black South African civilians view the adoption of a child as hindering the child's relationship with their family of origin and clan roots (i.e. closely knit relatives). This in turn, has serious consequences for the adopted child's bio-psychosocial well-being. A widely used bio-psychosocial definition of health reads: "Health is a state of complete physical mental and social well-being and not merely the absence of disease and infirmity" (World Health Organisation (WHO), 2006:1). This definition presents a holistic view of the individual by acknowledging that good health is more than just good physical health. It also encompasses mental, emotional and social well-being. The bio-psychological perspective is conceptually attractive to social workers and other professional healthcare workers, because it resonates strongly with holistic perspectives such as "person-in-environment" and "psychosocial" approaches (Chui & Wilson, 2006:131). Mokomane *et al.* (2011:352) further strengthened this argument by stating that, psychologically and spiritually, most black citizens in South Africa did not agree with the legal adoption process (as currently practiced in South Africa) and are of the belief that this practice does not coincide with their cultural and ancestral belief system. An example of this was that they reasoned it is difficult to adopt a child whose origins they are not familiar with and continue to change the child's name when the legal adoption process was finalised (Gerrand & Nathane-Taulela, 2015:58). Socially, it was said in the case Africans adopt legally, they felt inclined to keep it a secret. They were reluctant to acknowledge the adopted child's biological origins due to

the fact that they wished to protect the child and themselves from a negative response by the general community (Gerrand, 1997:ix). A study in Botswana indicated that the Setswana community are of the belief that adopting a child where no blood ties exist increases the child's predisposition to depression and isolation and that was a consequence of separation from birth parents; in addition, it weakened a child's sense of identity and esteem which stemmed from not knowing one's familial and communal culture (Malinga & Ntshwareng, 2011:1).

The Setswana culture, along with many other African communities, has experienced rapid westernisation since the 19th century (Pilane, 2002:1). Adoption was principally associated with the production of heirs to a family, which was an important figure in the Setswana family. Each family required an heir who would protect the name of the family, their property and heritage from extinction (Sigweni, 2008:15). In terms of religion, Christianity has spread vastly and has had an influence on most people including those of the Setswana community. Nowadays, the Setswana people are caught between their culture and Western civilisation. Due to the pressure of civilisation, many of the Setswana's have abandoned their traditional practices, beliefs and attitudes to fit into the new dispensation and be able to face the changes that have drastically taken place in their country, as well as the changes in African family structures (Bigombe & Khadiagala, 2003:1; Pilane, 2002:1; Sigweni, 2008:13). This statement could be validated by looking at statistics for alternative care. According to the National Department of Social Development's statistics on adoption, 14 803 adoptions were registered in South Africa for the term of 1 April 2004 to 31 March 2010, indicating that an estimated 2400 adoptions took place per year (Van Wyk, 2011:1). Nieuwoudt (2014:14) added that this was a small number in comparison with other methods of alternative care, such as foster and residential care as there were currently over 3 million orphaned and abandoned children in South Africa according to Statistics SA (as cited in SA NEWS, 2011:1). Examining statistics of the Registry of Adoptable

Children and Parents (2013), there were 297 unmatched parents. There were only 14 black adoptive parents with 398 black adoptable children, 190 white adoptive parents with 3 white children available for adoption, 43 Indian adoptive parents with no Indian children available and 9 children termed “mixed race” (Blackie, 2014:2). The large number of children in the foster care system slightly indicates that foster care may be deemed a more acceptable way of caring for someone else’s child in the African community.

Although the study was done on adoption it was necessary to briefly look at foster care in the African context as this was a more common option for children in need. Foster care is generally viewed as a legal procedure regulated by the Children’s Act (No. 38 of 2005). According to Shapley (2009:289) foster care is care given outside a child’s natural home for more than 24 hours when the child’s home is not available to him or her. This definition implies that the parents cannot provide adequate care for some serious reason. In an African context, fostering or rather kin fostering is deemed a more permanent placement option for children in need (Blackie, 2014:3). Rochat, Mokomane, Mitchell and The Directorate (2015:3) stated that children moved in and between families to secure and/or increase access to care and resource, while making use of alternative care that was less concerned with legal processes and protection (Abebe, 2010:6). Therefore, it could be concluded that conflicting culturally held attitudes regarding adoption in a Setswana context may have contributed to adoption being a less viable option (Blackie, 2014:2; Gerrand, 1997:11; Mokomane *et al.*, 2011:352). Gerrand (1997:91) mentioned that the option of adoption was a cost effective way of providing for destitute children who would otherwise be dependent on the State. The Department of Social Development expected to pay 16.5 million recipients foster care grants by the end of 2016/2017 (Social Development, 2014:5). Blackie (2014:3) and Rochat *et al.* (2015:1) added that it was possible that the lack of adoption subsidies could contribute to the low adoption rates in South Africa. This was confirmed by the following

quote by a public sector legal service official (as cited in Mokomane *et al.*, 2011:351): “One of the major problems is finance. It doesn’t matter how attractive you are going to make adoption seem, if people don’t have the means they are not going to take it.” Blackie (2014:2) was of the opinion that there are large numbers of children who have been abandoned and required care, but correspondingly there are low numbers of available caregivers and adoptive parents.

Gerrand (1997:91) emulated that for recruitment to be successful, members of the community would need to constantly be made aware of and educated about the high number of homeless and destitute children within the African community and how they could play an active role in dealing efficiently with the problem situation. A limited amount of research has been conducted in the field of adoption; especially adoption amongst members of an African community (ACPF, 2012:ii ; Mokomane *et al.*, 2011:347). This study was to contribute to the literature on adoption amongst African people, with specific reference to the Setswana community. Previously conducted studies emphasised that there was a need for research to be done on the reasons for the significant absence of black adoptive parents (Doubell, 2014:181; Mokomane *et al.*, 2011:347). Gerrand (1997:93) stated that the future research could be more specific, for example, measuring the cultural differences in the level of understanding of an African community on adoption. This study recognised this gap and focused on a Setswana community who either care or have cared formally or informally for a child, or those who have a general opinion about adoption and described their culture specific attitude regarding adoption. Another reason the researcher chose to focus on the Setswana community was because past studies tended to generalise the African community, neglecting the fact that there were differences in cultures in the African community.

In light of the above, the following question could be asked:

What are the cultural specific attitudes of Setswana people towards adoption?

1.2 AIM OF THE RESEARCH

The aim of this study is to describe the Setswana cultural attitudes towards adoption.

1.3 HYPOTHESIS

When social workers are aware of and understand the cultural specific attitudes of Setswana people towards adoption, they will be better able to deal with it more effectively.

1.4 REVIEW OF LITERATURE

In order to support the empirical study of this research, a review of South African and international literature was conducted. Fouché and Delport (2011:134) explained that preliminary reading on a topic is important in order to provide the researcher with the knowledge related to the proposed research topic. Therefore, available books, articles, and journals on concepts on adoption and adoption in African communities where no blood ties exist, was studied to gain better knowledge on the topic. A literature review was prominent during the beginning and middle stages of the research so as to understand the problem as well as to identify the gap. Themes that were included as part of the literature review included: adoption, alternative care, family building in African communities and child abandonment. A limited amount of sources could be found on adoption with specific reference to the African community. In addition, the relating sources focused on the African community as a whole, neglecting the fact that there is a diversity of cultures within the African community (i.e. Zulu, Xhosa, Sotho, Setswana, Tsonga, Swati etc.). It appeared that no research has ever been conducted focusing on the Setswana (cultural) groups' perception and/or attitude towards modern western adoption. Sources such as articles, legislation, research reports, dissertations and the internet were

consulted in this study. Databases that were also consulted in order to identify recently published journals or articles related to the study included the following: Google scholar, EBSCO Host Web, Science Direct, SAGE Publications, South African and International Journals and Books, as well as some of the authors of the articles written on adoption in South Africa.

1.5 RESEARCH METHODOLOGY

The researcher made use of a quantitative research method. The research methodology was inclusive of a literature study, empirical investigation as well as the analysis and presentation of the data collected.

1.5.1 Research design

Creswell and Plano Clark (2011:53) and Grinnell (2011:231) defines research design as the plan and procedure followed for gathering, analysing, interpreting, and reporting of information gathered in research studies. It could be described as the “blueprint” of the manner in which the researcher intended on conducting the study (Mouton, 2001:55).

This study followed a quantitative approach (Delpont & Fouché, 2011:434). Fouché and Delpont (2011:63) were of the view that quantitative research was utilised to answer questions concerning relationships between two variables (Sukamolson, 2007:3) for the purpose of explaining or describing the phenomena reflected by those observations. Babbie (2014:437) emulated that it then converted this information into numerical form and exposed it to statistical analysis. Statistics were then used to answer the researcher's questions with regard the topic of study.

This study furthermore aimed to utilise a cross sectional design since the population of study was a geographical community of specific cultural description/identity and the study focused on a cross section of the population. For the purpose of this study, the research focused on the

Setswana culture residing in Ikageng, North-West province, South Africa. A cross-sectional design is commonly associated with descriptive studies and it aims to examine a group of people at one point in time; this design can also be used to examine whether a problem exists as well as the level of the problem in a group of respondents (Fouché, Delport & De Vos, 2011:156). Furthermore, the study was descriptive in nature. Descriptive research gathers quantifiable information (Penwarden, 2014:1), it presents a picture of the specific details of the situation, social setting or relationship, and focuses on “what” questions (Babbie & Mouton, 2011:80-81; Fouché & De Vos, 2011:96). This study described the cultural specific attitudes of Setswana people towards adoption so that when adoption programmes are established by agencies, they are able to do it in a manner that will be informative, appropriate and valuable to the target group.

1.5.2 Population

Consistent with the aim of this study only two population groups were included in this study, namely:

Adults, of both gender groups, of the Setswana cultural group in Ikageng, Potchefstroom, who formally or informally care for or have cared for someone else’s child. Those who cared formally, by means of an adoption or foster care arrangement, or informally by means of kinship care arrangements. According to Pitcher (2014:19) formal care is arranged by a body which involved professionals representing the state being tasked to regulate the quality of the care provided, simultaneously promoting a form of care that does not disrupt identity and family continuity. On the other hand informal kinship care is arranged by the family itself without legally formalising such care arrangement. Therefore, it was decided to purposively focus the population upon people within the targeted area who had prior exposure to caregiving of another person’s child. Exact specifications regarding inclusion criteria are discussed under 5.6. This group posed excellent capacity to reflect upon their own experiences of care as belonging to the

Setswana cultural group, were able to identify conflicting issues influencing their attitude towards care and adoption and were likely to have an opinion about the topic of study. A sample could then be drawn with relative ease from this group.

The other group could be those who know someone who has been adopted, or they may have been adopted themselves, or were familiar with the concept and thus had an opinion about it. The importance of this sampling specification was considered carefully.

These particular cultural groups were included in the study, because there was a limited amount of research done on the Setswana community. Studies such as those of Gerrand (1997) referred predominantly to the Zulu or Xhosa culture. Other studies such as those conducted by Blackie (2014), Mokomane (2011) as well as Rochat (2015) refer to an "African" community without specific reference to the culture of the sample group used. In addition, statistics for 2014 given by SAVF-Potchefstroom, Department of Social Development (Potchefstroom), NG Welfare (Potchefstroom), Child Welfare (Potchefstroom) and FAMSA Ikageng indicated that the Setswana community was more prone to opt for foster care than for adoption; and seemed likely to prefer kinship foster care above non-kinship care.

1.5.3 Sample size and motivation

According to Bryman (2012:198) and Strydom (2011b:224) it is generally acknowledged that the larger the population, the smaller the percentage of that sample ought to be, and vice versa. The researcher aimed at drawing a representative sample in order to generalise beyond the sample. It was realised however, that the sample reflected the views of caregivers and those in the general community that are opinionated with regard to adoption. Thus, the researcher could not generalise beyond the sample.

The Ikageng community consists of 13 277 people (Integrated Development Plan, 2013:43). According to statistics from SAVF Potchefstroom regarding formal care (2014:1) for this community, 157 children were placed in foster care during the year 2014, only 5 children were successfully adopted, and 11 children were placed with Setswana families as a place of safety. In the year 2014, another organisation operating in this area (Child Welfare) had 130 foster care cases of which all were non-related foster care (Khan, 2015). This organisation does not render adoption services and thus had no statistics on adoptions. The Department of Social Development (Legotlo, 2015) during the same period placed 196 children in foster care placements of which 190 were kinship placements. The canalisation officer stated that it was rare for them to render unrelated foster care services. This institution also does not render adoption services. A social worker from NG Welfare stated that during 2014 the organisation has had 141 kinship foster care and only 25 unrelated foster care cases. No adoption services were rendered (Erasmus, 2015). It was furthermore assumed that several informal or non-statutory care situations may be prevalent in this community, which was not recorded by an organisation and about which little was known formally. Based on the above statistics, an estimated 700 - 1000 formal or informal care situations may be prevalent at any specific moment in time. Any person responding to the advertisements who considered themselves “carers” or “opinionated” about care arrangements such as adoption were included in the study resulting in an availability sample.

1.5.4 Process of sampling

Participants were recruited in the following ways:

- The Social work managers from different welfare organisations in Potchefstroom acted as gatekeepers. They were approached and asked for permission to conduct the study in their respective organisations (Annexure I, J, K, L).

- Posters were displayed specifically at offices of Welfare Organisations operating in Ikageng and Potchefstroom and various points in Ikageng informing the community about the study (Annexure A). These advertisements invited people (carers and those that are opinionated about adoption) to participate in the study.
- The social workers, at the different welfare organisations acted as mediators and made further announcements to inform the targeted population amongst their clientele about the study.
- The researcher made use of four fieldworkers in the study. One fieldworker/social worker per organisation (Annexure M).
- Criteria for fieldworkers: Social worker registered with SACSSP with knowledge of interacting with people as set out in the roles and responsibilities of the social worker. They had at least one year experience in the field of social work with a Bachelor's degree in social work.
- Any person who responded to the advertisements who considered themselves as “carers” or “opinionated” about care arrangements such as adoption were included in the study resulting in an availability sampling.
- Respondents in the category informal/formal caregiver as well as those that are opinionated about adoption were also identified by the field workers or might respond to the community advertisement. The informed consent forms were then handed over to the respondents (Annexure N). Respondents had the choice of taking one week to decide whether they would like to participate in the study. On return the informed consent letter were signed together by the field worker and the respondent. The administrations of the questionnaires were explained to the respondents and they were allowed to ask questions. Following this process the questionnaires were handed to the respondents for completion on their own either in the office of the respective welfare organisation or at home.

- Once the participants completed the questionnaires, they needed to deposit the questionnaire into the designated boxes.
- Boxes were placed at the different welfare organisations.
- It was possible that a questionnaire could be dropped off and collected later by arrangement.
- The respondents who were not able to visit the office/or were not able to complete the questionnaire on their own were assisted by the fieldworkers at home.

1.5.5 Sampling method

A sample can be viewed as a subset of the population that the researcher would like to conduct the research on and it is aimed at understanding the population from which the sample was drawn (Strydom, 2011b:223-224; Payne & Payne, 2004:200; Ruane, 2005:243). This study utilised a twofold strategy for sampling. As far as demarcating the population, a purposive strategy was followed. Hence, the Ikageng community was selected. This community was selected partly for convenience reasons but more for purposive reasons since the target community can be described as more likely to have been exposed to a western orientation towards adoption, having an opinion regarding adoption; or more likely to have been targeted for caregiving services by welfare organisations; representative of Setswana culture as citizens in this community are mostly Setswana speaking and are affiliated with the Setswana culture. The sub-population of caregiving parents was selected purposively from two sources: official welfare organisation clientele who were subjected to advertising efforts to introduce voluntary sampling and secondly voluntary respondents from the target community who responded to the general advertisements within the community. The population identification was thus purposive since parents targeted for this study were already registered as caregivers in fostering, or are adoptive parents. Within the group of informal caregiving families the strategy used was based on voluntary sampling. The researcher made use of the questionnaires given by any person who

considered themselves to be carers or opinionated about alternative care arrangements such as adoption, thus resulting in an availability sampling. Availability sampling, which is a non-probability sampling technique, involves selecting a sample which is most convenient for the sample taker (Swanepoel *et al.*, 2011:22).

1.5.6 Sampling inclusion criteria

Consistent to the chosen cross-sectional design, this study was not driven by inclusion criteria other than being of the Setswana culture and having an opinion about the issue of adoption. Since the selected population was clearly and purposively demarcated in terms of the two key variables in this study, namely “culture” and “carer”, this was only done to purposively ensure a population was targeted that is likely, by virtue of their experience, and according to the assumption of the researcher, able to report opinions on the issue of a formal care arrangement, termed “adoption”. Therefore no logical reasons exist why the term “carer” should be defined in any further detail as an inclusion criterion. It was assumed the study was likely to attract respondents who are in formal care arrangements, however any person who responded to the advertisements who considered themselves a “carer” or “opinionated” about care arrangements such as adoption were included in the sample. According to Joubert (2005:107) South Africa has carers that are broadly and fairly-equally distributed in terms of their age.

Over and above the placing of adverts at organisations rendering services to adoptive parents, general advertisements were placed in the community to attract general respondents interested in the topic. Some of these may be informal carers from the community. In many African families, it was not uncommon for grandparents to take responsibility for the care of their grand-children and/or great grandchildren when a parent was no longer able to take care of them (Lunga, 2009:1). According to Child Welfare Johannesburg (as cited in Gerrand, 1997:40) people over the age of 55 were not considered to be adoptive parents. However, they are increasingly

becoming the primary carers of children who were orphaned as a result of the HIV epidemic in South Africa (Nyasani *et al.*, 2009:1). The respondents who were unable to read/write were assisted by the fieldworkers. The fieldworkers read the questions and statements and then recorded their answers.

Males and females were included in this study. The Children's Act (38 of 2005) does not discriminate against gender and as a result, both men and women are allowed to adopt a child on account that they are eligible. Since the researcher was interested in expanding literature on the Setswana culture, only people of the Setswana culture that resided in and around Ikageng were included in this study. Those respondents who lived around Ikageng, specifically from Extensions (e.g. extension 6, 7, and 11 were also included). In addition, the dominant culture that existed in Ikageng is that of Setswana. The respondents were also selected because they represented urban townships that can be found in many areas within South Africa (Integrated Development Plan, 2013:29). It was also determined in a study that "African Blacks" represented the majority of informal caregivers amongst all South African communities (Joubert, 2005:107). The question "what is your home language" assisted the researcher in determining whether or not the participants are Setswana speaking. In addition, it was purely based on the respondent's personal orientation.

1.5.7 Sampling exclusion criteria

Children (individuals under the age of 18) were excluded from this study due to the following reasons:

- They are less likely to adopt;
- They are less likely to be deemed suitable as adoptive parents.

The Children's Act 38 of 2005 does not make provision for children who would like to adopt other children.

Members from other African culture denominations were excluded from the study, because this study focused on the Setswana community and their cultural specific attitudes towards adoption. This study also had an underlying aim to expand on Setswana literature.

Those who have been severely traumatised as a result of adoption, for example those struggling with infertility, those who have had emotional and psychological difficulties as a result of alternative care.

Respondents were excluded if they did not have an interest in participating in this survey.

1.5.8 Data collection

The researcher made use of quantitative measures for data collection. Quantitatively, the researcher made use of a closed-ended questionnaire that was developed by Gerrand (1997:101-105) (Annexure B and D) to measure the attitude of an African community towards adoption. With closed-ended questions, a question was asked and lists of answers were given to the respondent by the researcher. These questions are more popular as there is uniformity of response and it is more easily processed than open-ended questions (Babbie, 2011:272) and can be transferred directly into a computer format (Babbie & Mouton, 2001:233). The basic objective of a questionnaire, according to Delport and Roestenburg (2011:186), is to elicit facts and opinions about a topic from a particular group of people. The multi-item questionnaire that was used was constructed by Gerrand (1997:58-59) and utilised in a previous qualitative study. The questionnaire was constructed as part of a qualitative study during which various items or indicators (presented as closed-ended questions) relating to members of the adoption triad in different phases of the adoption process were drawn up. A relatively small pool of items/statements relating to members of the adoption triad was generated. Gerrand then tested each item for content validity against the definition of the construct. The researcher expanded the questionnaire to include specific demographic items allowing respondents to indicate if they are

currently in a care arrangement and the nature of that care arrangement. This enabled the researcher, in addition to the main questions, to determine if the respondent's specific care arrangement had an influence on his/her opinions about adoption. The fieldworkers (social workers from the different welfare organisations) distributed and explained the questionnaire to the respondents. Each questionnaire was accompanied by an information leaflet that briefly explained adoption (Annexure C and E). Responsible social workers acted as field workers and assisted those respondents that were illiterate with the interpretation and completion of the questionnaires. The areas where the questionnaires were distributed were dependent on the social workers specific focus area. For example, the different organisations that renders foster care services, i.e. NG Welfare, Child Welfare etc. After completion, respondents were requested to deposit the questionnaire in sealed boxes that were placed at the different welfare organisations. Thereafter, the questionnaires were taken to the North-West University's Statistical services for analysis. Statistical consultation captured the data and ensured quality checks. This was done in cooperation with the researcher.

1.5.9 Data analysis

Descriptive methods were utilised to report the sampling distribution (Fouché & Bartley, 2011:251). This study was therefore descriptive. The purpose of the study was to establish and describe the cultural specific attitudes of Setswana people towards adoption.

Quantitative data analysis can be viewed as a research technique to convert collected data into numerical form and subject it to statistical analysis (Babbie, 2014:437) with the aim of reducing the data to a clear and understandable form. This is done to study, test and make conclusions regarding the research problems (Fouché & Bartley, 2011:249). Nieuwenhuis (2007:6-7) elaborates that data processing in research aids reflection on data that was collected and it allows the researcher to identify the loopholes in the study. For the purpose of this study, quantitative

data was collected by means of a questionnaire which was analysed through IBM SPSS Statistics Version 23, Release 22.0 (SPSS) (Fielding & Gilbert, 2006:22-23) by the North-West University's Statistical Services. This enabled the researcher to calculate Cronbach alpha values and descriptive statistics to represent the data in figures and tables. Specifically, the analyses utilised descriptive statistics and mean score analysis at item-descriptive level. Such analysis enabled the researcher to conclude about the distribution for variables, or the proportions of males and females on an item regarding adoption. Doubell (2014:16) adds that this will allow the researcher to understand and interpret the data and identify relevant trends in the data.

The analysis enabled the researcher to draw conclusions regarding the meaning of the findings in terms of literature. Recommendations could be formulated pertaining to the four sections of the questionnaire and their meaning with respect to attitudes regarding adoption of Setswana people.

1.6 ETHICAL IMPLICATIONS

1.6.1 Probable experience of participants

Birch and Miller (2002:91) stated that the concept “participant” is utilized to describe the vital role that is to be taken by people who are invited to take part in a research study. In local context the term participant is used to describe a person that participates in a qualitative study. The term respondent is used to describe a person participating in completion of a questionnaire or survey instrument.

The researcher made use of a questionnaire that was developed and used in a study that was conducted in 1997 by Gerrand on “An African community’s view on modern, western adoption”.

In addition to the questions posed as indicated below, a front page was added explaining the purpose of the study and the requirements for completing the questionnaire. A biographical

section containing respondent characteristics such as gender, marital status, type of caregiving situation, employment status, educational level and family composition was asked.

- The first page of the questionnaire encouraged the participants to be honest and it explained the purpose of the questionnaire.
- Page 2 of the questionnaire gave a brief summary of what modern, western adoption is all about. This allowed the members an opportunity to clarify their understanding of adoption.
- The third page of the questionnaire gave the respondents instructions on how to complete the questionnaire. E.g. “Use a pen or pencil to complete this questionnaire”. An appropriate and practical example was given to the respondents so that they can clearly observe what they need to do.
- The questionnaire used a Likert scaling format using an agreement scale:

1 - Strongly disagree

2 – Disagree

3 - Neither agree nor disagree

4 – Agree

5 – Strongly agree

- The questionnaire was then divided into two sections, namely:

Section A: Demographic information

General information about the respondent for example home language, educational qualification and family composition was asked.

Section B: Thoughts and feelings, specifically referring to:

Persons who give their child for adoption (birthparent);

Persons who adopt a child (adopter);

The child who is adopted (adoptee).

- The researcher explained the study and the questionnaire to the respective field workers at their designated organisations and asked them to go through the first two pages with the respondents (if necessary) so that the members were clear on the content of the questionnaire. This also gave the members an opportunity to ask the fieldworkers questions, if they so pleased. During this session, the fieldworkers were trained on how to communicate the information to the respondents regarding the study in general.
- Pencils were provided for the members for convenience.
- The respondents were given the questionnaire to be completed on their own time. Once they completed the questionnaire, they had to put it into the box in the designated areas.

The respondents were thanked for taking part in the study and were given a small chocolate as a token of appreciation.

1.6.2 Dangers, risks and precautions

Greeff (2015:4) defines risk as the chance of harm as opposed to harm in its direct form. She stated that the magnitude and probability of risks needed to be assessed in a study and the respondents should always be informed of the risks that may occur. Risks may affect the respondents directly or it may indirectly affect the community referring to the researchers, their organisations/institutions and the larger community. There were no identifiable direct risks involved in completing the questionnaire. The questionnaire did not include questions over and above what caregivers could be asked under normal circumstances. The anticipated indirect risks associated with participation in this study related to the possibility of re-experiencing trauma or feelings related to the specific caregiving situation. However the anticipated risk could be considered low as care is generally a voluntary activity based on a respondent's conscience and conviction regarding care.

In this study, the researcher was of the opinion that the respondents may experience psychological harm such as boredom (Greeff, 2015:6; Echeburua *et al.*, 2003:11) due to the length of the questionnaire. The data collection method that was utilised for this study is five pages long (25 items). The questionnaire took approximately ten minutes to complete. The respondents may have been bored of reading through the whole questionnaire. However, the questions were basic and were easy to understand. The researcher made provision for the questionnaire to be translated into Setswana so that it was easily understandable to members who better expressed themselves in this spoken language (Annexure D).

1.6.3 Benefits to participants

The following indirect benefits were identified as a result of this study:

- Respondents received a chance to participate in and contribute to research in the child protection field of social work, where there is a scarce amount of research available, especially in South Africa.
- Respondents gained knowledge concerning adoption and its implications for family building.
- The respondents were exposed to alternative forms of child care and protection for destitute children.
- Taking part in the research might help in the development of new research within the field.
- Respondents could help other researchers shed light on topics that are culturally sensitive, which in turn, can help professionals render culturally sensitive and efficient services to them.

1.6.4 Expertise, skills and legal competencies

1.6.4.1 Fieldworkers

Field workers (social workers representing the different welfare organisations) were necessary to communicate to the respondents concerning the study. The fieldworkers were required to know

the aim and purpose of the study very well so that they were able to convey the correct message to the respondents and/or answer any questions that the respondents might have had. They were trained a week prior to the presentation of the study to the prospective respondents. Training included how to approach people, how to conduct themselves in a proper and professional manner and to inform the respondents of the study, the benefits of participating, without intimidating them. They were also trained in procedures for obtaining informed consent, collect consent forms and deliver questionnaires.

1.6.4.2 Facilities

The fieldworkers (social workers) were required to distribute the questionnaires and had a central point (boxes) at different welfare organizations where respondents could deposit the questionnaires after they had completed it. One box was placed at the different organisation's secretary's office. The facilities where the study was conducted were appropriate and suitably resourced. All four of the organisations had a secure office with a closed door, desk and chair where the respondents could sit and complete the questionnaire in privacy, if they so please. During the duration of the day, the questionnaires were kept in a box in an office that is security protected and monitored. At the end of the week, the questionnaires were taken out of the boxes and given to the researcher in a sealed envelope, where she kept it in a locked cabinet.

1.6.4.3 Legal authorisation

Prior to the study, researchers are required to gain permission/approval of individuals in authority in order to gain access to relevant sites and to study participants (Creswell, 2014:96).

The researcher's supervisor and research lecturer were there to guide the researcher in making use of a feasible research problem and to ensure that there was a need for such a study to take place. Constant communications with these authorities were necessary so that the researcher could ensure that she is keeping to the scope of the research.

All proposals were to undergo an independent and rigorous review from COMPRESS (Annexure G). This committee was responsible for checking whether the study was feasible and thorough, the strength of the scientific design and methodology, the novelty of scientific question, i.e. was the research question clear? Permission from this board has been granted (Greeff, 2015:6).

The ethics review of research is an additional authority that the researcher needed to get authority from in order to ensure ethical conduct and that the respondents' interests were fully recognized, represented and protected (Annexure F).

Social workers were approached and informed about the study. The researcher made use of letters/advertisements of the study in an attempt to gain access into the community.

1.6.5 Goodwill permission/consent

The interest group representatives that were utilised in this study were:

- The researcher asked for permission of management of the NGO's for the research to take place within their designated organisations (Annexure H).
- The social work agencies were asked for permission to make use of their statistics and information about formal and informal care in the Ikageng community.
- The carers themselves were approached by the field workers who informed them of the study and were asked whether they would be interested in taking part of such a study while simultaneously informing them of their rights as a respondent.

1.6.6 Respondent recruitment and informed consent

No respondent should be forced to respondent in a study; respondent should be voluntary at all times (Strydom, 2011a:116). Respondents were required to sign an informed consent form that states that they agree to make provision for your study before data is being provided (Creswell, 2014:96). This form included information such as: identification of the researcher, names of

people to contact should the respondents have any questions, purpose of the study, benefits of participating in the study, guarantee of confidentiality, assuring the respondents that they are allowed to withdraw at any time etc. (Creswell, 2014:96).

The field workers informed the respondents of the purpose of the study, without revealing too much about the previous studies that were conducted on the topic. Strydom (2011a:116) emulated that some researchers say that respondents should be informed about the study without being given too much detail about the aim of the study. Respondents were also reassured that they are by no means coerced into adopting the child that they are currently taking care of formally (i.e. foster care) or informally (i.e. kinship placement). In addition, the respondents received one week to decide whether they would like to participate in the study.

1.6.7 Vulnerable respondents

This study included adults within the community who are in formal care arrangements, but any person responding to the advertisements who considered themselves a “carer” or “opinionated” about care arrangements such as adoption were included in the sample. There might have been illiterate persons in the community however, they were not excluded. If this group of people wanted to take part in the study, the fieldworkers (social workers) were required to interpret and assist with the completion of the questionnaires. It was important to include all relevant members found in the community because they too are the “voice” of the community and they are the people who shape the perceptions of the younger generations within the community (Mertens, 2010:154). It was not necessary to assist all the respondents for it might have been intimidating thus influencing the outcome of the study. The fieldworkers were given good instructions and screened the questionnaire for errors after completion by the individual. Therefore, the respondent could rectify upon screening. The researcher made provision for follow-up

intervention by the particular welfare organizations should any of the respondents experience the need.

1.6.8 Incentive and remuneration of participants

The mediators/fieldworkers informed prospective respondents about the study, took the names of the interested respondents and received it back, the researcher was of the view that remuneration for their time and effort was necessary. Remuneration can be understood as compensation for efforts taken for the study (Hopkins, 2010:1). It was based from the Appreciation model that rewards a valuable service (Greeff, 2015:7) that was provided by the fieldworkers. The fieldworkers were compensated R500 for travel expenses and a light meal for the duration of the study. If the respondents incurred any costs fetching or delivering the questionnaires to the designated office(s), a R40 transport compensation was given to them.

The questionnaires were coded (#1, #2, #3 etc.). Once a questionnaire was received, the fieldworker needed to tick off that the questionnaire has been received on a different list. The list had the number of the questionnaire, space for a name and contact details, as well as a remuneration column. This method made it easier for the field worker to track a respondent for further intervention (if necessary) without requiring the respondent to write their information on the questionnaire.

1.6.9 Misleading of respondents

The whole research project must take place in an ethically correct manner (Strydom, 2011a:123). The researcher was not allowed to withhold any information from the respondents nor were they allowed to provide incorrect information to the respondents about the true nature and purpose of the study (Office of the Human Research Protection Program, 2014:1). With this in mind, the researcher told the fieldworkers (social workers), prior to the research being conducted, the aim and objectives of the study, and the respondents were informed about their rights as respondents

as well as the ethical issues related to the study. The fieldworkers clarified whether the respondents understood what was said and ensured that no information was misrepresented or misunderstood.

1.6.10 Announcement of both the individual and study results to respondents

Communication should be utilized as a means to encourage suggestions and participation (Gray, 2014:344). Prior to the study being conducted, the respondents were informed of the aim and objective of the study by the mediators. The fieldworkers informed the respondents of any other additional information that the respondents inquire about/or the information that they need to know. The time it took the researcher to collect and saturate the information was shared with the fieldworkers so that they can share it with the respondents. This was done with the purpose of making the respondents aware that research takes time to conduct and analyse.

Once the study was completed, the researcher contacted the mediators (i.e. the social workers) and the outcome of the research was given to each organisation through means of brochures. These brochures were written in simple language and were placed in waiting rooms of participating organizations, for public consumption.

1.6.11 Privacy and confidentiality

Strydom (2011a:119) describes privacy as keeping information that is not intended for others to observe or analyse, to oneself. Confidentiality, on the other hand, is an ethical prerequisite in most research (Bless *et al.*, 2013:32) and it could be viewed as the extension of privacy in a sense that it limits others from gaining access to the private information of the respondents (Strydom, 2011a:119). Once the study was conducted, the researcher stored the data at the North West University where it was safely stored in a locked, fireproof safe that was password protected. The selection process was the responsibility of the social workers/fieldworkers

concerned. The researcher was not in contact with the respondents; therefore the identities of the respondents were protected.

1.6.12 Storage and archiving of data

Each fieldworker (social worker) collected the questionnaires from the deposit boxes. All questionnaires were placed in a sealed envelope after which it was handed over to the researcher. The researcher stored it in a cupboard that had a lock and key that only the researcher had access to. After the study was completed, the questionnaires were stored in the NWU research Director's office which had facilities that are security protected. The questionnaires will be kept for a maximum of 5 years and then destroyed. The data stored on the researcher's laptop was kept in a folder, the laptop was password protected and only the researcher had access to it. Creswell (2014:100-101) noted that once data has been analysed, it is important to keep the data for a reasonable amount of time and then discard it so that it does not fall into the hands of other researchers who might misinterpret and misappropriate the information. Statistical consultations captured the data and ensured quality checks. However, it was in corporation with the researcher. The researcher managed the storage process. Once the study was completed, information was disseminated to the public.

1.7 VALIDITY AND RELIABILITY

"Validity is concerned with the integrity of the conclusions that are generated from a piece of research" (Bryman, 2012:171). Simply put, it is whether a measurement measures what it is supposed to measure (Bryman, 2012:280). Validity is said to ask the questions: "What does this instrument actually measure?" as well as "how accurate and consistent is this measure?" (Bless *et al.*, 2013:229). This study concentrated on face validity which can be defined as the degree to which respondents view the test as relevant to the context (Bless *et al.*, 2013:234; Delport & Roostenburg, 2011:173). It has been agreed upon by the researcher, the supervisor, the statistical

consultant as well as the science and ethics committee that the questions asked in the questionnaire fit the focus of the study. The questions asked in previous studies conducted by qualitative researchers/authors such as Mokomane *et al.*, (2011), Rochat *et al.*, (2015), and Blackie (2014) were mainly aimed at exploring the perceptions of African people towards adoption and the cultural implications thereof. This study tried to move away from the perceptions and wanted to describe the attitude that Setswana people have towards modern, western adoption as concept. A literature study was done to gain a comprehensive understanding and insight into the concept of adoption in an African community.

1.8 TIME FRAME OF THE STUDY

The timeframe of this study took place over the period of January 2015 until November 2016. It can be outlined as follows:

Table A.1: Time Frame

Task	Proposed date
Finalise research proposal	2016 - 01- 30
Submission of proposal to Compress	2016 – 03- 12
Submission of proposal to Ethics committee	2016 – 06- 16
Corrections of proposal	2016 – 06- 30
Literature review	2016 – 07- 01
Advertising	2016 – 07- 15 – 2016- 07- 31
Empirical study	2016 – 08- 03
Analysis of data	2016 – 10- 03
Make necessary adjustments	2016 – 11- 01
Submission of final submission	2016- 11- 30

1.9 DEFINITION OF KEY CONCEPTS

1.9.1 Adopter

Also known as the “adoptive parent”. A person(s) that have adopted a child in terms of the Children’s Act (38 of 2005) and any law (Department of Social Development, 2015:3).

1.9.2 Adoptee

Commonly referred to as the “adopted child” is a child, under the age of 18 years, who is adopted by a person(s) in terms of the Children’s Act (38 of 2005) and any law (Department of Social Development, 2015:3).

1.9.3 Adoption

Adoption is the legal process by which the rights and responsibilities for a child are given up by the biological parents and are taken by a person who is not the child’s biological parent/s or permanent guardian through a Children’s Court (Abba, 2015:19; Department of Social Development, 2015:1).

1.9.4 Attitude

The term “attitude” can be described as a mental state with regard to a fact or feeling or emotion toward a fact or state (Chaiklin, 2011:32). It can also be understood as a mind-set or tendency to behave in a particular way as a result of temperament and/or individual experience (Pickens, 2005:44).

1.9.5 Birthparent(s)

Also known as the biological parents consist of a male and a female whose gametes has contributed to the conception of a child (DSD, 2015:4).

1.9.6 Culture

Culture can be understood as a set of values, preferences, knowledge, habits and customs (Reyneke, 2006:35) which distinguishes the members of one group or category of people from another (Pilane, 2002:2).

1.9.7 Setswana people

People who are identified as the Batswana, which speaks Setswana and lives in accordance with the Batswana cultural laws and customs (Pilane, 2002:9).

1.10 PRESENTATION OF THE RESEARCH REPORT

The article format was used in the presentation of the research results as stipulated in Rule 5.1.1.2 of the Yearbook of the North-West University (NWU, 2015:117). The format of this article also corresponded with the guidelines for the Social Work/Maatskaplike Werk journal of which the article was forwarded for publication. The research report is presented in the following six sections:

Section A: General introduction

The first section of this report serves as an orientation to the study and it is inclusive of aspects such as the problem statement as well as the study objective, the hypothesis, research methodology, limitations of the study as well as the definitions and key concepts.

Section B: Article

The second section consists of the research article where the orientation and problem statement are discussed. The findings, the discussions, the conclusions and the recommendations were also discussed in this section.

Section C: Summary, conclusions and critical self- reflection

The third section consists of a comprehensive summary, conclusion and a critical self-reflection regarding this study.

1.11 PROVISIONAL DISSERTATION DIVISION

SECTION A: Introduction and orientation

SECTION B: Journal article to be sent to Social Work/Maatskaplike Werk

SECTION C: Overall summary of research including conclusion and limitations

SECTION D: Addendums

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SECTION B: ARTICLE

CULTURAL SPECIFIC ATTITUDES OF SETSWANA PEOPLE TOWARDS ADOPTION

ABSTRACT

Conflicting culturally held attitudes regarding adoption in an African context may contribute to adoption being a less viable alternative care option. In this context, fostering or rather kin fostering, is deemed a more permanent placement option for children in need. The aim of this study was to describe the cultural attitude of Setswana people towards adoption. The study employed a cross-sectional survey design and is descriptive in nature. It then followed a quantitative approach and reached 83 respondents. The researcher worked through designated organisations rendering services to adoptive parents, and advertised in the community to attract general respondents interested in the topic. The researcher made use of a questionnaire containing closed- ended questions, constructed as part of a previous study by Gerrand (1997). During this study various items or indicators relating to members of the adoption triad within the broader African context were drawn to measure the attitude of a Setswana community towards adoption. The findings of the study indicate that the Setswana community have a positive attitude towards adoption. This was measured against three variables namely, the birthparent, the adopter and the adoptee. The demographic aspects of the respondents (i.e. their gender, age, educational qualification, family composition and position as carer) had little influence on their attitude towards adoption. The outcome of this study was aimed at a better understanding of the dynamics of family building in the Setswana community. As a result, agencies might be better able to deal with adoption in this community in the most culturally sensitive manner.

Keywords: Adoption; alternative care; attitudes; culture; Setswana

2.1 INTRODUCTION

Children in South Africa reside in a society in which their rights, impartiality and dignity are elevated in the highest regard by the Constitution. Article 28 of the South African Constitution (1996) doubtlessly states that the protection of children against abuse, violence and exploitation is both a basic value and an obligation. The aim of child protection is therefore to ensure the care, well-being and safety of children by means of a holistic and integrated approach. In the face of the best efforts of the South African Government and civil society, many children still remain vulnerable (Lombard, 2014:1). An option for the placement of children who are found to be in need of care and protection by law is adoption. Adoption is a traditional method of alternative care in the child protection field and has been regarded as the most effective and stable means of providing care for orphaned, abandoned and vulnerable children for many years (Department of Social Development, 2015:1). It is the permanent placement of a child(ren) who are no longer in the care of their biological parent(s) or permanent guardian (DSD, 2015; Loening-Voysey & Wilson, 2001:34; Hill & Hill, 2005:1). Blackie (2014:2) is of the opinion that there are large numbers of children who have been abandoned and require care, but correspondingly there are low numbers of available caregivers and adoptive parents. This, together with conflicting culturally held views on adoption is an indicator that there is a crucial need for an understanding of adoption amongst the African society (Mokomane *et al.*, 2011:352-353). According to Pilane (2002:72) the Setswana people strongly believe in and support their own culture, norms and values. They are of the belief that what distinguishes them from other cultures are their cultural practices, their respect for their ancestors, their style of marriage, child rearing, ways of greeting and respect for others. The purpose of this study was to determine cultural specific attitudes of Setswana people towards adoption.

2.2 CONTEXTUALISATION AND PROBLEM STATEMENT

Children whom have been abandoned, orphaned and neglected find themselves in a strenuous and challenging situation (Akpalu, 2007:1070). Such situations are on the increase in South Africa (Rochat *et al.*, 2015:1). These children face a greater risk of being impoverished, discriminated against, to face different types of abuse, the loss of property rights, be confronted with labour and/or sexual exploitation and neglect. These factors can threaten such child's potential of completing school and could further lead to the endorsement of practices that increase his/her vulnerability to social ills such as HIV/AIDS (Sigweni, 2008:32).

Blackie (2014:2) is of the opinion that these children require care, but correspondingly there are low numbers of available caregivers and adoptive parents. Adoption can be defined as the parental commitment to a child by someone who is not the child's biological parent or guardian (Loening-Voysey & Wilson, 2001:34). Mokomane *et al.* (2011:347), Gerrand and Nathane-Taulela (2015:1) as well as the Children's Act (38 of 2005) promote adoption as the best form of alternative care in cases where a child has been abandoned. Section 157(3) of the children's act states that, if it is in the best interest of a child, a very young child who has been orphaned or abandoned should be made available for adoption (Children's Act 38 of 2005:71). This section of the law is supported by Crossen-Tower (2004:335) and Mokomane *et al.*, (2011:347) who stated that adoption provides stability and permanency in a child's life rather than other forms of alternative care such as institutional or foster care. Harber (1999:4) noted that in relation to the care of children, a large emphasis is placed on communal care as opposed to institutional care for children that are deemed vulnerable. Instead of informal care arrangements, legal adoption was introduced and developed in South Africa mainly for the assistance and betterment of the Caucasian population, which in turn made adoption services practically inaccessible to the

African population. As a result, the African community utilised culturally appropriate forms of family building and maintaining familial relationships.

According to the National Department of Social Development's statistics on adoption, 14 803 adoptions were registered in South Africa for the term 1 April 2004 to 31 March 2010, which is an indication that an estimated 2400 adoptions took place per year (Van Wyk, 2011:1). Nieuwoudt (2014:14) added that this is a small number in comparison with other methods of alternative care, such as foster and residential care as there are currently over 3 million orphaned and abandoned children in South Africa according to Statistics SA (as cited in SA NEWS, 2011:1). Examining statistics of the Registry of Adoptable Children and Parents (RACAP) (2013) (as cited in Blackie, 2014:2), there are 297 unmatched parents. There are only 14 black adoptive parents with 398 black adoptable children, 190 white adoptive parents with 3 white children available for adoption, 43 Indian adoptive parents with no Indian children available and 9 children termed "mixed race" (Blackie, 2014:2). This status clearly indicates a disparity amongst cultural demographics regarding adoption. Barbara and Heston (2006:5) reported that 61 to 68% of orphaned African children are cared for by their grandparent or great grandparents and almost all others are in the care of another relative. Based on these findings it does appear adoption has a culturally specific connotation, one that may not hold the same meaning in African cultural groups as in Caucasian cultures.

The African Child Policy Forum (ACPF) (2012:1) states that in many African societies, the legalised disruption of blood ties is either unfamiliar or forbidden. This means that the placement of children with people other than their parents - albeit a friend, relative or orphanage - is not recognised as a final act that determines the child's future relationships. The author continues to say that in a large number of African communities, "full" formalised adoption continues to be a foreign concept and is therefore scarcely utilised. Mokomane *et al.*, (2011:352) strengthened

this argument by stating that, psychologically and spiritually, most black citizens in South Africa do not agree with the legal adoption process (as currently practiced in South Africa) and are of the belief that this practice does not coincide with their cultural and ancestral belief system. One of the barriers to adoption can be linked with ancestors, which results in communities believing that it is difficult to raise a child whose ancestry is unknown (EveryChild, 2012:10). Pakati (as cited in Gerrand, 1997:11) proceeded to explain that in traditional societies, strangers were excluded because cultural norms and values placed a large emphasis on the aspect of belonging in a family, therefore family boundaries were rigidly defined. In addition, blood ties in this group were stressed and the entire community participated and was responsible for socializing its children. The issue of childlessness was in turn, culturally defined. Gerrand (1997:12) highlighted that as a result of the above mentioned, a child of different blood entering into another family, as their own, was not an act that was provided for. This belief can be clearly explained in a quote by Mphala, the KZN Commissioner for Traditional Leadership Disputes and Crimes: “It would take years before there was a flexibility of mind about adoption among most South Africans. We would have to have a big indaba [meeting] before it could be accepted. Ancestral spirits look after their relatives and no-one else. In our religion, in our culture, this thing is ring-fenced”. In Africa, as well as South Africa, fertility and parenthood are referred to on a high esteem and thus voluntary childlessness is not common (Ombelet *et al.*, as cited in Gerrand & Nathane-Taulela, 2015:57). This in turn, places large amounts of pressure on black women to fulfil their clan requirements by proving their fertility and giving birth to a child of their own (Gerrand, 1997:12). Infertility thus results in negative social consequences such as that of stigmatisation and ostracism (Dyer *et al.*, 2002:1657).

Mokomane *et al.*, (2011:352-353) pointed out that many black South African civilians view the adoption of a child as hindering the child’s relationship with their family of origin and clan roots

(i.e. closely knit relatives). This in turn, has serious consequences for the adopted child's bio-psychosocial well-being. A widely used bio-psychosocial definition of health reads: "Health is a state of complete physical mental and social well-being and not merely the absence of disease and infirmity" (WHO, 2006:1). A strength in this definition is that it presents a holistic view of the individual by acknowledging that good health is more than just good physical health. It also encompasses mental, emotional and social well-being. The bio-psychological perspective is conceptually attractive to social workers and other professional healthcare workers because it resonates strongly with holistic perspectives such as "person-in-environment" and "psychosocial" approaches (Chui & Wilson, 2006:131).

A study in Botswana indicated that the Setswana community are of the belief that adopting a child where no blood ties exist increases the child's possibility of depression and isolation and that is a consequence of separation from birth parents; in addition, it weakens a child's sense of identity and esteem which stems from knowing his/her familial and communal culture (Malinga & Ntshwareng, 2011:1).

The Setswana, along with many other African cultures, have however, experienced rapid westernisation since the nineteenth century (Pilane, 2002:1). Traditionally, the adoption of children did not consider the best interest of the child; the focus was more on the interest of the adoptive parent. Adoption was principally associated with the production of heirs to a family, which is an important figure in the Setswana family. Each family required an heir who would protect the name of the family, their property and heritage from extinction (Sigweni, 2008:15). Again, Christianity has spread rapidly and has had an influence on most people including those of the Setswana community. Today, the Setswana people are caught between their culture and Western civilisation. Due to the pressure of civilisation, many of the Setswana's have abandoned their traditional practices, beliefs and attitudes so that they can fit into the new dispensation and

be able to face the changes that have drastically taken place in their country (Pilane, 2002:1; Sigweni, 2008:13), including the changes in African family structures (Bigombe & Khadiagala, 2003:1). The researcher was however, not able to find more recent evidence of research done specifically focussing on westernisation and its influence on the Setswana's beliefs and attitudes regarding adoption.

In conclusion, the levels of children who have been abandoned are extremely high in contrast with low levels of adoption (Blackie, 2014:2). This, together with conflicting culturally held views on adoption is an indicator that there is a crucial need for an understanding of adoption amongst the different cultures within the black society. Mokomane *et al.* (2011:352) further strengthened this argument by stating that most black citizens in South Africa do not agree with the legal adoption process (as currently practiced in South Africa) and are of the belief that this practice does not coincide with their cultural and ancestral belief system. An example of this is the reasoning that it is difficult to adopt a child whose origins they are not familiar with and then continue to change the child's name when the legal adoption process is finalised (Gerrand & Nathane-Taulela, 2015:58). Although much has been written on the views and perception of the African Community in general by authors such as Gerrand (1997), Mokomane *et al.*, (2011) and Blackie (2014), the researcher found no evidence of research done amongst the Setswana community regarding adoption. The researcher therefore identified a need to determine the specific attitudes of the Setswana people towards adoption practices in an African community context. This study therefore aims to contribute by generating culture-specific and relevant knowledge to create an understanding of indigenous, cultural perspectives regarding the attitude of the Setswana people; in addition, encourage social workers to deal with adoption related matters in a culturally sensitive manner. The rationale is that if a better understanding of the cultural specific attitudes of Setswana people towards adoption is cultivated, agencies will be

better equipped to explain adoption in a culturally appropriate manner, thus developing appropriate indigenised techniques.

2.3 THE AIM OF THE STUDY

The aim of the study was to establish and describe the cultural specific attitudes of Setswana people towards adoption.

2.4 RESEARCH METHODOLOGY

2.4.1 Research Design

Research designs are defined by Creswell and Clark (2011:53) and Grinnell (2011:231) as the plan and procedure followed for gathering, analysing, interpreting, and reporting information gathered in research studies. The study adopted a cross-sectional research design within a quantitative paradigm. The reason for this being that the population was a geographical community of specific cultural description/identity and the study focussed on a cross section of the population. Delport & Fouché (2011:434) and Delport and De Vos (2011:63) were of the view that quantitative research is utilised to answer questions concerning relationships between two variables for the purpose of explaining or describing the phenomena that those observations reflect. The study is descriptive in nature as it described the cultural specific attitudes of Setswana people towards adoption. Delport & De Vos, (2011:63) added that by making use of this approach, the researcher objectively measures the variable(s) of interest and does not actively work with the respondents so that unbiased conclusions may be drawn. The researcher wanted to describe the findings to this specific community as an example of a particular cultural group.

2.4.2 Participants

The participants selected were done so on the basis of their relevance to the subject under study (Babbie, 2007: 308; Strydom, 2011:223; Greeff, 2011:366). Consistent with the aim of this study only two population groups have been included in this study namely: adults of the Setswana cultural group in Ikageng, Potchefstroom, who formally or informally care or have cared for children, and those members of the community who have an opinion about adoption.

2.4.3 Sampling strategies

This study utilised a two-fold strategy for sampling. As far as demarcating the population a purposive strategy was followed in that the Ikageng community in Potchefstroom was selected as demarcated community. Purposive sampling consists of elements that include the most relevant characteristic, representation or common attributes of the population that serves the purpose of the study (Strydom, 2011b:232). The researcher purposively selected four welfare organisations, namely Child Welfare, SAVF, NG Welfare and FAMSA to be included in the study as all of them are involved with formal care arrangements and their client base amongst others includes the Setswana population. Secondly, the researcher made use of availability sampling as a non-probability sampling technique by including carers/or members from the target community who have responded to the general advertisement and have been available at the time of the research study. A convenient sampling technique can be understood as a sampling technique in which respondents are selected based on convenience and/or they are easy to find (Bachman & Schutt, 2014:15).

2.4.4 Data collection method

The researcher used a multi-item questionnaire with closed-ended questions, developed by Gerrand (1997:101-105), to measure the attitude of an African community towards adoption. Delport and Roestenburg (2011:186) pointed out that the basic objective of a questionnaire is to

elicit facts and opinions about a topic from a particular group of people. The questionnaire is not a standardised tool. However, it was constructed, validated and pilot tested by the author (Gerrand). In addition, the questionnaire was constructed in terms of a Likert scale and the respondents were required to indicate whether they agree, strongly agree, disagree, strongly disagree or were neutral regarding the statement given. The researcher expanded the questionnaire to include specific demographic items allowing respondents to indicate whether they are currently in a care arrangement and the nature of that care arrangement. This enabled the researcher, in addition to the main questions, to determine if the respondents' specific care arrangement had an influence on their opinions about adoption.

2.4.5 Data collection

The study was conducted in Ikageng, Potchefstroom. Posters were distributed and placed at the different welfare organisations. No participant was forced to participate in the study; respondents' participation were voluntary at all times (Strydom, 2011a:116). Anybody responding to the advertisements who considered themselves “carers” or “opinionated” about care arrangements such as adoption was included in the study. The fieldworkers (social workers from the different welfare organisations) explained the reason as well as the aims of the research and the potential risks and benefits of participation. Respondents were required to sign an informed consent form stating that they agree to make provision for your study before data is being provided (Creswell, 2014:96). After obtaining informed consent, the questionnaire was administered individually to participants either at their respective homes or in the privacy of the various organisations' offices. The field workers assisted those respondents who are illiterate with the interpretation and completion of the questionnaires. The areas where the questionnaires were distributed were dependent on the social workers' specific focus area. For example, the different organisations that renders foster care services, i.e. NG Welfare, Child Welfare etc.

After completion, respondents were requested to deposit the questionnaire in sealed boxes placed at the different welfare organisations' offices.

2.4.6 Data analysis

For the purpose of this study, the quantitative data was collected through a questionnaire that was analysed through IBM SPSS Statistics Version 23, Release 22.0 (SPSS) (Fielding & Gilbert, 2006:22-23) done by the North-West University's Statistical Services. This enabled the researcher to calculate Cronbach alpha values and descriptive statistics to represent the data in figures and tables. Specifically the analyses utilised descriptive statistics and mean score analysis at item-descriptive level. The statistician made use of the following tools: frequencies and descriptive statistics, Cronbach's alpha, Independent T-tests, Anovas, Mann-Whitney and Spearmans rho. Such analysis enabled the researcher to conclude about the distribution for variables, or the proportions of males and females on an item regarding adoption. Doubell (2014:16) noted that this will allow the researcher to understand and interpret the data and identify relevant trends in the data.

2.5 ETHICAL ASPECTS

Ethics are a system of moral principles governing an individual or group's behaviour. The system is suggested by a group or individual, and accepted as the norm (Strydom, 2011a:115). Mabusela (2013:10) and Maleka (2010:6) added that ethics offer rules and behavioural expectations concerning the most appropriate conduct when working with respondents as data should not be collected at the expense of other human beings. This study was approved by the Ethics Committee of the NWU with the following ethical approval number: NWU-00028-16-A1 and permission from the respective organisations were obtained (NG Welfare, SAVE, Child Welfare Potchefstroom, and Famsa). The following key ethical principals were considered and maintained throughout the process of the study, namely: written informed consent and the use of

a consent form; confidentiality; autonomy; vulnerable respondents. The storage of data collected was organised and managed in a way that prevented loss, and only authorised access was allowed.

2.6 VALIDITY & RELIABILITY

"Validity "is concerned with the integrity of the conclusions that are generated from a piece of research" (Bryman, 2012:171). Simply put, it is whether a measurement tool measures what it is supposed to measure (Bryman, 2012:171). Validity is said to ask the questions: "What does this instrument actually measure?" as well as "How accurate and consistent is this measure?" (Bless *et al.*, 2013:229). This study concentrated on face validity which is interested in the manner in which the measuring instrument appears to the participants (Bless *et al.*, 2013:234; Delport & Roostenburg, 2011:173). It was agreed by the researcher, the supervisor, science committee, statistical consultant as well as the ethics committee that the questions asked in the questionnaire fit the focus of the study.

On the other hand, reliability is interested with how consistent a measure is (Bless *et al.*, 2013:222) and whether the findings of a study can be duplicated (Bryman, 2012:46). For purposes of this study the researcher examined the reliability of the instrument quantitatively by means of Cronbach's Alpha. As a further means of ensuring reliability, the researcher included the questionnaire in an appendix, so that it is available to other researchers who wish to repeat this study in future (Doubell, 2014:14).

2.7 FINDINGS

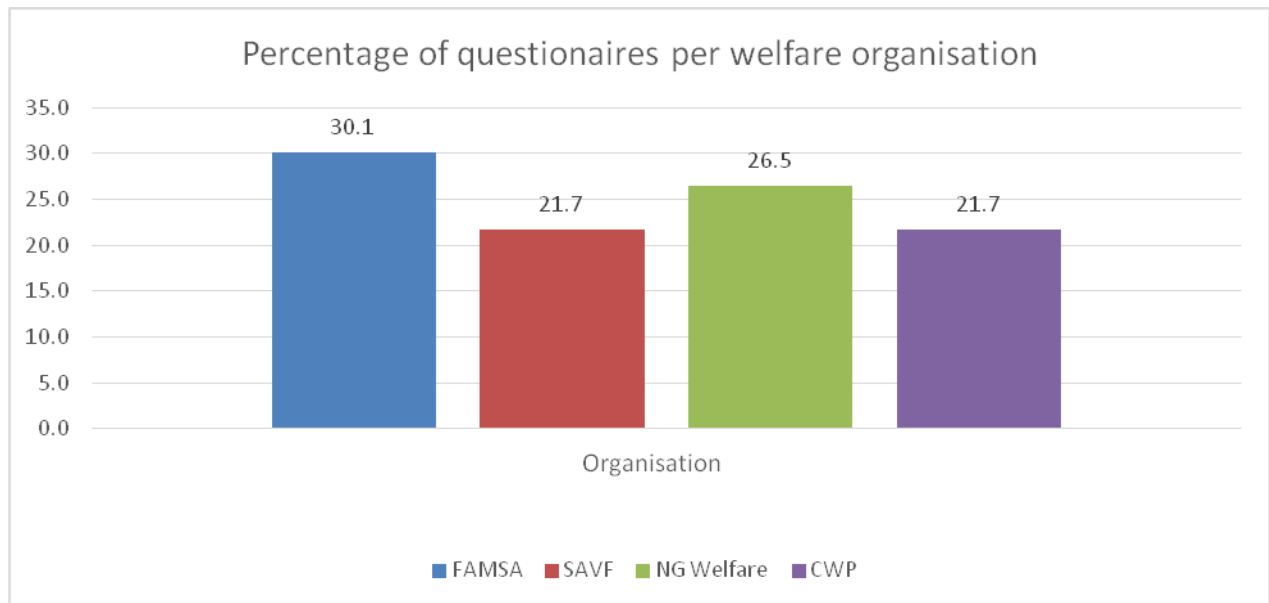
Subsequently, a detailed discussion of the findings resulting from the questionnaire. Additional references are included where verification or controls of the quantitative findings are deemed necessary. The data collected was analysed using SPSS (2016). A convenience sample of (n=83)

was taken of the Setswana people residing in Ikageng, Potchefstroom, North-West Province in South Africa. Descriptive statistics in this study provides a summary of data, for example the mean, for the group as a whole (Pallant, 2013:6), thus the general opinions regarding different aspects of adoption of the group as a whole. ANOVAS was used to compare gender, age, employment status, educational levels and status as a carer on a single quantitative measure or score focussing on the opinions regarding adoption (Maree, 2008:56). Both are focusing on the general opinion regarding adoption, but the descriptive statistics focus on the group as a whole (all the respondents simultaneously), whereas the ANOVA was used to establish whether gender, age, employment status, educational levels and status as a carer has an effect on people's opinions and therefore provides the general opinion per group, for example, testing for differences in opinions between the groups. The effect sizes relating to the ANOVA were used to determine the practical significance of the differences; however, they do not indicate what the differences are, therefore the comments explaining the differences in opinion were added too.

2.7.1 Profile of the welfare organisations

The following bar graph gives an overview of the total population referring to the four (4) organisations that were requested to distribute the questionnaires. The graph furthermore gives an overview of the percentages of the respondents that took part in the study as per organisation.

Graphic presentation B.1: Profile of the welfare organisations



The questionnaires were distributed amongst different organisations within Potchefstroom, namely: Famsa, SAVF, NG Welfare and Child Welfare Potchefstroom (CWP). The mentioned organisations render child protection services to people of the Setswana culture in Ikageng, Potchefstroom as one of their focus areas and were thus requested to distribute the questionnaires. The table above indicates that 30.1% of the data collected comes from FAMSA, 26.5% was collected from NG Welfare and 21.7% from Child Welfare and SAVF. It seems that the majority of the respondents who took part in the study formed part of these organisations' client base, of which many were exposed to alternative care.

2.7.2 Demographical information

The following demographical information was requested from the respondents: 1) culture denomination, 2) employment status, 3) educational qualification, 4) their position as a carer/non-carer and 5) gender. The researcher requested this information in order to get an understanding of the respondents' demographical profile. Only respondents who indicated that they are of the Setswana culture were included in this study.

Table B.1: Demographical profile of the respondents

STATUS	PERCENTAGE
Gender	
Male	28%
Female	72%
Employment status	
Full time	38.0%
Part time	36%
Unemployed	25.3%
Educational qualification	
Below Grade 9	21.7%
Grade 10-12	30.1%
Post- school qualification	47.0%
Age	
Younger generation	68.4%
Older generation	31.6%
Carer	
Opinionated	36.1%
Alternative care	63.9%

The sample of the study consisted of 28% males and 72% females. The employment status of the respondents presented as follows: the majority of the respondents were employed full-time (38.0%), other respondents were employed part-time (36.7%), indicating that they were contracted employees. Unemployed respondents made up 25.3% of the total respondents that took part in the study. Information on the educational qualification of the respondents revealed that 21.7% of the respondents completed their schooling career below Grade 9; 30.1% of the respondents indicated that they had completed their schooling career between Grade 10-12 and 47.0% of the respondents hold qualifications higher than Grade 12; these could include a training certificate, technicon diploma, technical diploma, university degree, post-graduate degree etc. In terms of age, the average age of the respondents is 41.16 (Std. deviation = 13.637) with the

youngest person being 18 and the oldest person being 71. The respondents who took part in the study consisted of a younger generation being 45 years and younger (68.4%) and an older generation (31.6%). The respondents who have taken part in the study as a result of exposure to some form of alternative care were 63.9% whilst those who had an opinion regarding adoption consisted of 36.1% of the population.

2.7.3 Position as carer

The question on respondents' position as a carer was asked to determine whether the respondents had been exposed to a form of alternative care, and to distinguish between respondents who took part in the study because they had an opinion regarding adoption.

Table B.2: Position as carer

Position as carer	
Non- carer (Opinionated)	36.1%
Past carer	15.7%
Informal carer	16.9%
Formal carer (i.e. foster care)	39.8%
Adoption	10.8%

It should be noted that the respondents did not choose the most appropriate answer, but all options that applied. Therefore, the percentages in the above table will not add up to 100% since it reflects the percentage of respondents choosing each option. In terms of the respondents' position as a carer: 36.1% indicated that they were not taking care of someone else's child nor have they done so in the past. Therefore, their participation is based on their opinion regarding adoption; 10.8% of the respondents have adopted the child that they are currently taking care of, 15.7% of the respondents indicated that they have taken care of someone else's child in the past but are currently not doing so; 16.9% of the respondents stated that they are currently taking care of someone else's child through an informal care arrangement (i.e. kinship care); and 39.8% of

the respondents are currently taking care of someone else's child through a formal foster care arrangement. .

2.7.4 Reliability and descriptive statistics

The birthparent, the adopter and the adoptee are key role players in the adoption process. These three members are vulnerable to the attitudes of the general community (Gerrand, 1997:25). The questionnaire was also divided into these three sections, namely: the parent giving their child up for adoption (the birthparent), people who adopt a child (adopter) and a child who is being adopted (adoptee). Cronbach alpha values and descriptive statistics of the three constructs resulting from the individual sections of the questionnaire are represented in Table 4.

Table B.3: Reliability and descriptive statistics

Section	Cronbach Alpha	Mean	Std. deviation
A- Birthparent	0.60	3.96	0.65
B- Adopter	0.61	4.12	0.58
C- Adoptee	0.57	1.80	0.69

The reported Cronbach Alphas were 0.566 and higher, thus the constructs could be deemed as reliable. A Cronbach's Alpha coefficient of 0.5 or above is sufficient research in the early stages (Field, 2013:708-709).

2.7.5 Frequencies and descriptive statistics

In terms of understanding the respondents' attitude towards adoption, the researcher collected information regarding the birthparent, the adopter as well as the adoptee. Frequencies and descriptive statistics enabled the researcher to conclude about the distribution for variables. Doubell (2014:16) adds that this will allow the researcher to understand and interpret the data and identify relevant trends in the data.

2.7.5.1 The respondents' attitude towards the birthparents

The birthparent(s) is a key role player in the adoption process. This section was given to determine the respondents' attitudes towards the birthparent and her role in the adoption process.

Table B.4: Analyses of the respondents' attitude towards the birthparent

Statement	Strongly agree	Agree	Neither agree/ disagree	Disagree	Strongly disagree	Mean	Std. deviation
BIRTHPARENT							
1. A person should have the right to give their child up for adoption.	56.1%	30.5%	8.5%	2.4%	2.4%	1.65	0.921
2. A person's decision to give their child up for adoption should be respected.	53.1%	32.1%	6.2%	3.7%	4.9%	1.75	1.067
3. The community should reject a person who gives up their child for adoption.	4.9%	6.2%	8.6%	32.1%	48.1%	4.12	1.122
4. A person who gives their child up for adoption shows disrespect for his ancestors.	6.3%	22.5%	8.8%	35.0%	27.5%	3.55	1.282
5. Understanding should be shown to a person who gives	43.9%	35.4%	6.1%	9.8%	4.9%	1.96	1.159

their child up for adoption.							
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.	7.3%	19.5%	17.1%	30.5%	25.6%	3.48	1.269

The mean scores of items 1, 2 and 5 ranged between 1.65 and 1.96, indicating that the respondents agreed with the statements made. The mean scores of the negatively phrased items, i.e. items 3, 4 and 6 ranged between 3.48 and 4.12. This indicated that the respondents disagreed with these statements. Therefore, it can be concluded that the respondents generally feel positive regarding the birth parent.

2.7.5.2 The respondents' attitude towards to the adopter

The person who adopts a child plays a vital role in the adoption process. The goal of the statements given in this section was to determine the respondents' attitudes towards the person(s) who adopt a child.

Table B.5: Analysis of the respondents' attitudes towards the adopter

Statement	Strongly agree	Agree	Neither agree/disagree	Disagree	Strongly disagree	Mean	Std. deviation
B. ADOPTER							
7. People who adopt a child should be rejected by the community.	7.5%	7.5%	6.3%	3.0%	48.8%	4.05	1.242
8. People who adopt a	5.1%	6.3%	15.2%	36.7%	36.7%	3.94	1.113

child show disrespect for their ancestors.							
9. People who adopt a child should be accepted by the community.	65.8%	26.6%	2.5%	-	5.1%	1.52	0.959
10. Understanding should be shown to people who adopt a child.	55.6%	43.1%	-	1.4%	-	1.47	0.581
11. People should have the right to decide to adopt a child.	47.9%	43.8%	1.4%	2.7%	4.1%	1.71	0.950
12. People should only adopt a child if blood ties exist between them and the child they are adopting.	10.1%	15.2%	12.7%	39.2%	22.8%	3.49	1.280
13. Respect should be shown for people who adopt a child.	62.7%	32.2%	1.7%	3.4%	-	1.46	0.703
14. People who adopt a child who is unrelated to them show disrespect for their family.	10.8%	12.3%	12.3%	29.2	35.4%	3.66	1.361

The mean scores of items 9, 10, 11 and 13 ranged between 1.46 and 1.71, indicating that the respondents agreed with the statements made. The mean scores of the negatively phrased items, i.e. items 7,8,12 and 14 ranged between 3.49 and 4.05. This indicated that the respondents disagreed with these statements. Therefore, it can be concluded that the respondents generally feel positive regarding the adopter.

2.7.5.3 The respondents' attitude towards the adoptee

The child who is being adopted (adoptee) is an important factor in the adoption process. The respondents' attitudes toward the adoptee may influence their behaviour towards the child. The statements given were used to determine the respondents' attitude towards the child who is being adopted.

Table B.6: Analyses on the respondents' attitude towards the adoptee

Statement	Strongly agree	Agree	Neither agree/ disagree	Disagree	Strongly disagree	Mean	Std. deviation
C. ADOPTEE							
15. Kindness should be shown to a child who has been adopted.	75.6%	15.9%	2.4%	3.7%	2.4%	1.41	0.902
16. A child who has been adopted should be accepted by the community.	74.1%	21.0%	-	1.2%	3.7%	1.40	0.876
17. A child who has been adopted should have the same rights as other children.	72.8%	22.2%	1.2%	1.2%	2.5%	1.38	0.799
18. People should avoid adopting children because they grow up to be criminals.	7.4%	7.4%	12.3%	30.9%	42.0%	3.93	1.233
19. The ancestors of the family who has adopted a child will not accept an adopted child.	21.0%	12.3%	11.1%	25.9%	29.6%	3.31	1.530

The mean scores of items 15, 16 and 17 ranged between 1.38 and 1.41, indicating that the respondents agreed with the statements made. The mean scores of the negatively phrased items, i.e. items 18 and 19 ranged between 3.31 and 3.93. This indicated that the respondents disagreed with these statements. Therefore, it can be concluded that the respondents generally feel positive regarding the adoptee.

2.7.6 Inferential statistics

The next section of the findings focused on whether there was a difference in opinion between the groups indicated by the following biographical information of the respondents: gender, educational qualification, family composition or their position as a carer. Independent T-tests, Mann-Whitney tests and Anovas were used to test these differences. In addition, the effect sizes were used to explain the data from the respondents. A statistical hypothesis test (T-test) was conducted in order to test this difference. A statistical hypothesis (T-test) can be understood as a test that is used when there are two experimental connections and different participants allocated to each condition (Field, 2013:364). An Analysis of Variance (ANOVA) test was conducted in order to test for differences in opinion with regards to the different biographical groups based on a comparison of the ration of systematic variance to unsystematic variance (Field, 2013:430). A Mann-Whitney test works by observing the differences in the ranked positions of scores in different groups (Field, 2013:224). The effect size is said to be a measure of practical significance (Ellis and Steyn, 2003:51). The same authors further emulate that the practical significance of results is important for two reasons, namely: when the results of population data is reported as well as to comment on the practical significance of a statistical significant result (Ellis and Steyn, 2003:53).

2.7.6.1 Gender

An independent T-Test was done in order to determine whether there is a difference in attitude towards adoption between the two groups (male and female). This test was important, because it allowed the researcher to interpret whether a difference existed between the respondents' gender and their attitude towards adoption.

Table B.7: Independent T-test with regards to the respondents' attitude towards gender

Gender	N	Mean	Std. Deviation	p-value*	Effect size
A_Birthparent					
Male	23	4.10	0.62	0.22	0.29
Female	58	3.90	0.66		
B_Adopter					
Male	23	4.02	0.66	0.37	0.22
Female	56	4.17	0.55		
C_Adoptee					
Male	23	1.71	0.77	0.57	0.14
Female	58	1.81	0.65		

* p-values are reported for completeness sake, but won't be interpreted, since a convenience sample instead of a random sample was used.

The effect sizes (0.14 – 0.29) indicated practical non-significant differences in attitude between the two gender groups towards the birthparent, the adopter and the adoptee. This means that the respondents strongly disagreed with the negatively phrased statements and therefore have a positive attitude towards adoption.

2.7.6.2 Age

The researcher inquired about the respondents' age in order to determine whether their age had an influence on their attitude towards adoption. An independent T-test was done in order to test the difference between the two variables.

Table B.8: Independent T-test with regards to the respondents' attitude towards age

AGE		N	Mean	Std. deviation	P-Value	Effect size
A_BIRTHPARENT						
Younger generation	<46	54	4.10	0.61		
Older generation	46+	24	3.63	0.68	0.006	0.69
B_Adopter						
Younger generation	<46	53	4.27	0.49		
Older generation	46+	24	3.86	0.62	0.007	0.66
C_Adoptee						
Younger generation	<46	54	1.58	0.57		
Older generation	46+	24	2.16	0.60	>0.01	0.97

* p-values are reported for completeness sake, but won't be interpreted, since a convenience sample instead of a random sample was used

The effect sizes (0.66-0.97) indicated practical visible to practical significant differences between the opinions of the younger and the older generation. The younger respondents tended to strongly disagree with negative statements and strongly agree with positive statements regarding the members of the adoption triad (i.e. the birthparent, the adopter and the adoptee) whereas the older generation leaned a bit more towards neither agree/disagree.

2.7.6.3 Educational Qualification

The educational qualifications of the respondents were required as a means of testing whether the respondents' educational qualification has an influence on their attitude towards adoption.

Table B.9: Anova testing for difference in attitudes with regards to educational qualification

	N	Mean	Std. Deviation	p-value Anova*	p-value Welch*	Effect size	
						1 with	2 with
A_Birthparent				0.092	0.127		
Below Grade 9	18	3.67	0.70				
Grade 10-12	25	4.09	0.61			0.60	
Post-school	38	4.01	0.63			0.48	0.14
B_Adopter				0.029	0.016		
Below Grade 9	17	3.94	0.38				
Grade 10-12	24	4.37	0.56			0.78	
Post-school	38	4.04	0.63			0.16	0.53
C_Adoptee				0.067	0.086		
Below Grade 9	18	1.78	0.53				
Grade 10-12	25	1.57	0.67			0.31	
Post-school	38	1.98	0.74			0.27	0.56

* p-values are reported for completeness sake, but won't be interpreted, since a convenience sample instead of a random sample was used

In terms of a birthparent, two medium or practical visible differences effect size (0.60 – 0.48) were reported. These differences were between the group who stopped their school career below Grade 9 and both the other two groups, respectively. The below grade 9 group disagreed (leaning a bit towards neutral) with the negatively phrased questions, therefore indicating that they have a positive attitude towards a birthparent giving their child up for adoption. The groups with grade 12 and post school qualifications both disagreed with the negatively phrased questions, therefore indicating that they have a bit more positive attitude towards birthparents who give their child up for adoption.

The group of respondents with an educational qualification below grade 9 disagreed with the negatively phrased questions indicating that they have a positive attitude towards the adopter.

There is a large difference (effect size = 0.78) between this group's attitude and the attitude of the group with a grade 12 qualification. The grade 12 group disagreed tending towards strongly disagreed. There is also a practical visible difference (effect size = 0.53) between the attitudes of the grade 12 and the post qualification groups. Again, the grade 12 group disagreed tending towards strongly disagreed. The post school qualification group disagreed with the negatively phrased statements indicating that they have a positive attitude towards the adopter.

In terms of the attitude towards the child who is being adopted, there was a practically visible difference (effect size= 0.56) in response to the questions of the grade 12 and the post school qualification groups. Both groups agreed with the statements. However, the grade 12 group leaned a bit towards strongly agree and therefore are a bit more positive towards the adoptee.

2.7.6.4 Family composition

An ANOVA test was used to determine whether there is a difference in respondents' attitude towards adoption when considering family composition.

Table B.10: Anova testing for difference in attitudes with regards to family composition

Status	Number	Mean	Std. deviation	p-value Anova*	p-value Welch*	Effect size	
						Single with	Married with
A_Birthparent							
Single	35	3.9781	0.69249	0.984	0.984		
Married	21	3.9524	0.70935			0.04	
Other	24	3.9500	0.58285			0.04	0.00
Total	80	4.2289	0.65792				
B_Adopter							
Single	33	4.2289	0.52526	0.348	0.372		
Married	21	4.0990	0.56005			0.23	
Other	24	4.0030	0.67276			0.34	0.14
Total	78	4.1244	0.58376				
C_Adoptee							
Single	35	1.6857	0.58869	0.354	0.382		
Married	21	1.7643	0.73742			0.11	
Other	24	1.9472	0.76417			0.34	0.24
Total	80	1.7848	0.68506				

* p-values are reported for completeness sake, but won't be interpreted, since a convenience sample instead of a random sample was used

The table above indicates the responses of different family compositions towards adoption. This analysis focuses on single, married and other (in a relationship, divorced and widowed). No practical visible or practical significant difference were reported (effect sizes ≤ 0.34). This means that there were no visible differences between the groups that were in a relationship, married, divorced or widowed. It further indicates that the respondents in these groups have a positive attitude towards the birthparent, the adopter and the adoptee and that their relationship status had little to no influence on their attitude towards adoption.

The next section of the study aimed to determine whether the respondents' position as a carer has an influence on their attitude towards adoption. T-tests and Mann-Whitney tests were used to test the difference between the respondents' position (in a caring or opinionated position) and their attitude towards adoption. Take note, T-tests and Mann-Whitney tests were conducted with smaller groups whereas only T-tests were conducted with groups large enough to get the effect size.

2.7.7 The attitude of the carer towards adoption

The next section of the findings focused on whether there was a difference in opinion regarding the respondents position as a carer, for example a non-carer, past-carer, informal carer or adoptive parent and their attitude towards adoption. Independent T-tests (Field, 2013: 364) and Mann-Whitney tests (Field, 2013: 224) were used to test these differences. In addition, the effect sizes were used to explain the data from the respondents. Each of these constructs will subsequently be discussed in more detail.

2.7.7.1 The position of the “non-carer” (opinionated)

This section of the analysis focused on the percentage of the respondents who are not caring and have not previously cared for someone else's child, but have an opinion regarding adoption. An independent T-test was conducted in order to assess these respondents' attitude towards adoption.

Table B.11: Independent T-test of the non-carer (those opinionated) towards adoption

NON-CARER (OPINIONATED)	N	Mean	Std. deviation	P-value	Effect size
Birthparent					
Yes	29	4.04	0.74	0.14	0.17
No	53	3.92	0.60	0.08	
Adopter					
Yes	29	4.19	0.53	0.10	0.19
No	51	4.07	0.61	0.086	
Adoptee					
Yes	29	1.64	0.55	0.10	0.34
No	53	1.89	0.74	0.10	

* p-values are reported for completeness sake, but won't be interpreted, since a convenience sample instead of a random sample was used

The table above indicates that the respondents who are currently not taking care of someone else's child and have not done so in the past (opinionated) had practical non-significant differences (effect size ≤ 0.34). This means that there were small differences in their opinion regarding the birthparent, the adopter and the adoptee. This group of respondents strongly agreed, leaning to agree, with the positive statements regarding the birthparent, the adopter and the adoptee. In addition, they strongly disagreed with the negatively phrased questions regarding the birthparent, the adopter and the adoptee. This indicated that they have an overall positive attitude towards the birthparent, the adopter and the adoptee.

2.7.7.2 The position of the past carer

This section focused on testing whether the respondents' role as someone who has been exposed to alternative care has had an influence on their attitude towards adoption. A Mann-Whitney test was used in addition to an independent t-test as a small number of respondents chose this option.

Table B.12: Independent T-test and Mann-Whitney test of past carers towards adoption

PAST CARER	N	Mean	Std. deviation	T-test		Mann-Whitney test	
				p-value	Effect size	P-value	Effect size
Birthparent							
Yes	13	4.38	0.50				
No	69	3.88	0.65	0.005	0.78	0.010	0.29
Adopter							
Yes	12	4.35	0.50				
No	68	4.07	0.55	0.98	0.48	0.116	0.18
Adoptee							
Yes	13	1.65	0.55				
No	69	1.83	0.71	0.308	0.26	0.409	0.09

There is a practical significant difference between the respondents who cared for someone else's child in the past and the other respondents' opinions regarding the birth parent (effect size = 0.78). There was a practical visible difference between the two groups' opinion regarding the adopter. The Mann-Whitney tests supported these findings. This means that the group of respondents who have an opinion regarding adoption differed in their attitude towards the birthparent in comparison to those who have cared for someone else's child in the past. Both groups of respondents had a positive attitude towards the birthparent however, past carers were more positive than the other respondents. Furthermore, there was a small difference in the attitudes of past carers towards the adopter and the adoptee albeit they were compared to those who have an opinion regarding adoption.

2.7.7.3 The position of the informal carer

The researcher wanted to establish whether the respondents' exposure to informal care has had an influence on their attitude towards adoption. An independent T-test and Mann-Whitney test was

used to test for differences in opinions of respondents choosing this option and all other respondents.

Table B.13: Independent T-test and Mann-Whitney test of informal carers towards adoption

				T-test		Mann-Whitney test	
INFORMAL CARER	N	Mean	Std. deviation	P-value	Effect size	P-value	Effect size
Birthparent							
Yes	14	4.10	0.76	0.20			
No	68	3.93	0.63	0.08	0.23	0.429	0.09
Adopter							
Yes	14	4.49	0.40	0.11			
No	66	4.04	0.58	0.07	0.78	0.002	0.29
Adoptee							
Yes	14	1.32	0.37	0.10			
No	68	1.90	0.70	0.08	0.84	0.000	0.35

Practically significant differences effect size (0.78 - 0.84) were indicated between the respondents who are currently taking care of somebody's child through an informal arrangement and the other respondents' opinions regarding the adopter and the adoptee, respectively. This means that the respondents who were exposed to informal care were more positive than the others.

2.7.7.4 The position of the formal carer

Formal care in this case referred to foster care and kinship care. The researcher wanted to assess whether being part of a formal arrangement affects respondents' opinions.

Table B.14: Independent T-test of formal carers towards adoption

FORMAL CARER	N	Mean	Std. deviation	P-value	Effect size
Birthparent					
Yes	33	3.89	0.70	0.420	0.420
No	49	4.01	0.62		
Adopter					
Yes	32	3.99	0.69	0.133	0.133
No	48	4.20	0.48		
Adoptee					
Yes	33	2.09	0.80	0.004	0.004
No	49	1.61	0.53		

The effect sizes assessing the difference in opinions of the group taking formal care of somebody's child and the other respondents all indicated practical non-significant differences (effect size ≤ 0.42). This means that there were small differences in the respondents' attitude towards the birthparent, the adopter and the adoptee. This indicates that this group has a positive attitude towards all three members of the adoption triad (the birthparent, the adopter and the adoptee).

2.7.7.5 The position of the adoptive parent

This group of respondents have already been exposed to adoption. The researcher did not exclude this group of respondents as it was important to describe their attitude towards this form of alternative care. An independent T-test and a Mann-Whitney test were conducted in order to assess whether the respondents' experience in the adoption system has had an influence on their attitude towards adoption.

Table B.15: Independent T-test and Mann-Whitney test of the adoptive parent towards adoption

				T-test		Mann-Whitney test	
ADOPTIVE PARENT	N	Mean	Std. deviation	P-value	Effect size	P-value	Effect size
Birthparent							
Yes	9	3.80	0.79				
No	73	3.98	0.63	0.511	0.24	0.283	0.12
Adopter							
Yes	9	4.24	0.49				
No	71	4.10	0.59	0.438	0.24	0.703	0.04
Adoptee							
Yes	9	1.56	0.38				
No	73	1.82	0.71	0.092	0.38	0.415	0.09

There were small differences (effect size < 0.4) in the attitude of respondents who are currently caring for an adopted child compared to the other respondents regarding the birthparent and the adopter and adoptee. This was confirmed via the Mann-Whitney tests performed. This means that the group of respondents in the adoption system had a positive attitude towards the members of the adoption triad namely, the birthparent, the adopter and the adoptee.

2.8 DISCUSSION

The orientation and the problem statement were discussed in the first phase of this study, along with the research methodology, limitations and ethical aspects of conducting the study.

The researcher wanted to understand the cultural specific attitudes of Setswana people towards adoption. This was done by focusing on three groups in the adoption triad, namely: the birthparent, the adopter and the adoptee. In addition, the research tested the respondents'

demographic information against each constraint in order to assess whether it had an influence on their attitude towards adoption.

The research results of this study revealed the following: the demographical information allowed the researcher to have a clear indication of the respondents who partook in the study. In addition, the demographic information allowed the researcher to exclude the respondents who did not fit the focus of the study. The researcher then determined the attitude that the respondents had towards the birthparent, the adopter and the adoptee. The respondents who took part in the study had a positive attitude towards the birthparent, the adopter and the adoptee.

Independent T-tests, Anova and Mann-Whitney tests were performed in order to establish whether there was a difference in the respondents' demographic information and their attitude towards adoption. For example, the researcher tested whether the respondents' gender, age, educational qualification, and family composition has had an influence on their attitude towards the birthparent, the adopter and the adoptee. The results of these tests also indicated that the respondents have a positive attitude towards adoption regardless of their age, gender, educational qualification, family composition.

The independent T-tests, Anova and Mann-Whitney tests were also performed determined whether the respondents' exposure to alternative care has had an influence on their attitude towards adoption. The researcher divided the “position of carer” in four categories, namely: someone who is currently taking care of someone else’s child, someone who has taken care of a child, someone who is taking care of someone else’s child formally/informally and someone who is taking care of an adopted child. These variables were tested against the birthparent, the adopter and the adoptee. The results of these findings indicated that regardless of the respondent position as a carer, they had a positive attitude towards the birthparent, the adopter and the adoptee.

The respondents of the Ikageng community who took part in the study virtually had a positive attitude towards all three members of the adoption triad, and there had been no visible indication of a difference in attitude towards the birthparent, the adopter and the adoptee. The respondents' demographical information as well as their position as a carer had little to no influence on their attitude towards adoption, which remained positive.

2.9 CONCLUSION AND RECOMMENDATIONS

Child neglect and abandonment may be caused by a number of social ills faced in South Africa. This results in children in dire need of care and protection. The focus of alternative care should not exclusively be placed on short-term care but it should afford destitute children stable and permanent care that adoption can give. In this article the researcher presented, analysed and interpreted research findings based on the responses given by 83 respondents from the Ikageng community in the North-West province. The questionnaire was divided into three sections focusing on understanding the attitude of the respondents towards the person who gives their child up for adoption (birthparent), the person(s) who adopt a child (adopter) as well as the child who is adopted (adoptee). The purpose was to determine the cultural specific attitude of members of this particular cultural group towards adoption and whether their demographic information (i.e. their gender, age, educational qualification, family composition and position as carer) has had an effect on their attitude towards adoption. The result of the data analysis indicated that respondents had a positive attitude towards the birthparent, the adopter and the adoptee. The findings of this study demonstrated that this particular cultural group is more receptive towards adoption. This could be as a result of westernisation, acculturation, and/or their exposure or experience in the alternative care field. Studies conducted by Blackie (2014); Gerrand (2015) and Mokomane (2011) support the findings but have highlighted the reluctance of people within the African communities to make use of adoption as a form of alternative care.

In addition, literature on adoption within the African community does not distinguish between the different cultural groups within it. Therefore, studies may indicate the general opinion/attitude of a particular cultural group found within the specific area of study. In depth knowledge and understanding with regard to adoption could lead to the development of an effective culturally relevant adoption model in the future.

Recommendations for **service providers**

The researcher is of the opinion that service providers, rendering services in adoption, could consider the following:

- Community education can play an important role in gaining public support and increasing the knowledge and understanding of the necessity for adequate resources, finances, maintenance of adoption programs that are of a good quality as well as effective legislation (Weyers, 2011:251). Welfare agencies need to respond accordingly to the following: the community's attitude towards adoption and criticism of the adoption agencies' procedures and policies so that any misconceptions about the agency practice can be clarified and/or corrected.
- More awareness needs to be created in welfare organisations and departments regarding their role and influence on knowledge on adoption and ethical adoption procedures.

Recommendations for **future research**

The researcher is of the opinion that future research could be considered:

- This study could be replicated qualitatively, using focus groups, in other communities where the Setswana culture is prominent to test whether findings are accurate;

- Future studies could also focus on different cultures (i.e. Zulu, Xhosa, Venda, etc.) and observe whether attitudes towards adoption differ according to the respective cultures.
- Ikageng is a fairly big township in the North-West Province in South Africa. A small sample was drawn from four institutions using convenience sampling, which is a non-probability sampling method. As a result, generalisation of the findings to the rest of the community is not possible.
- The majority of the respondents who took part in the study were in a position of formal or informal care arrangement, therefore, the results may be positively skewed to respondents in a position of caring.

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SECTION C

SUMMARY, CONCLUSIONS, CRITICAL EVALUATION AND RECOMMENDATIONS

3.1 INTRODUCTION

This section gives a summary of the key findings from the study and the conclusions based on the findings. Thereafter a discussion of the limitations; recommendations for future research follows as well as the researcher's critical self-reflection. The research study concentrated on a problem analysis and information gathering by means of an in-depth literature study and a quantitative needs assessment.

The research report includes the following:

SECTION A: Orientation to the study and problem statement

SECTION B: Article

SECTION C: Summary, conclusions and recommendations

SECTION D: Annexures

3.2 SUMMARY AND CONCLUSIONS

The aim of this study was to describe the attitudes of the Setswana culture towards modern, western adoption in the Ikageng location community. The intention of this study was not to promote adoption or racial indifferences, but rather to promote the importance of cultural beliefs and how it may have an influence on an individual or collectives attitudes towards a matter, in this case, adoption as a form of alternative care.

According to the Children's Act (38 of 2005), Section 28 of the Constitution, the Department of Social Development (2015:8) and many social workers in the child care system, every child has the inherent right to be raised in a permanent and stable family environment regardless of their age, race, gender and special needs. However, due to many social ills faced by the South African nation, many children are left orphaned, abandoned and vulnerable. These children then end up in the child care system. While there are thousands of children in the child care system, specifically black adoptable children, there are low numbers of black adoptive parents. This may be linked to misconceptions or misunderstandings regarding adoption, it may also be linked to cultural beliefs and attitudes that result in adoption being a less viable option for alternative care and/or it may be due to a lack of knowledge regarding adoption. An additional barrier may be due to the financial implications. The foster care grant may be more appealing as financial assistance is given while this option is not available in adoption.

3.3 AIM OF THE STUDY

The aim of the study was to establish and describe the cultural specific attitudes of Setswana people towards adoption

3.4 LITERATURE STUDY

It was essential for the researcher to conduct a literature review and analysis of the available literature. A literature review allows the researcher to study the background and context of the topic of study (Boswell & Cannon, 2014:149). Additionally, the thorough study of literature allows the researcher to undertake meaningful research (Delpont, 2005:171). The main purpose of the literature review was to gain an understanding of adoption, adoption in the African community and family building in an African community. Furthermore, the researcher wanted to determine whether literature regarding the African community on adoption could be generalized to all cultures in the African community. During the literature review the researcher could find

information on adoption in an African community. However, there was no literature on Setswana people and their perception/ideas/opinions towards adoption. Literature included books, journals, framework regarding adoption, research reports and telephonic interviews with social workers with experience in alternative care. Furthermore, databases were consulted in order to identify recently published journals or articles related to the study. These include the following: Google scholar, EBSCO Host Web, Science Direct, SAGE Publications, South African and International Journals and Books, as well as some of the articles written about adoption in South Africa. The literature review led to the focus of this research which is to describe the cultural attitudes of Setswana people towards adoption.

3.5 EMPIRICAL RESEARCH

3.5.1 Design

This research followed a quantitative approach. Delport and De Vos (2011:63) were of the view that quantitative research is utilised to answer questions concerning relationships between two variables for the purpose of explaining or describing the phenomena that those observations reflect. Babbie (2014:437) said that it then converts this information into numerical form and exposes it to statistical analysis. Statistics are then used to answer the researcher's questions regarding the topic of study. This study furthermore used a cross sectional design since the population of study was a geographical community of specific cultural description/identity and the study focused on a cross section of the population. For the purpose of this study, the research focused on the Setswana culture residing in Ikageng, North-West province, South Africa. A cross-sectional design is commonly associated with descriptive studies and it aims to examine a group of people at one point in time; this design can also be used to examine whether a problem exists, as well as the level of the problem in a group of respondents (Fouché, Delport & De Vos, 2011:156). The study was also descriptive in nature. Descriptive research gathers quantifiable

information (Penwarden, 2014:1); it presents a picture of the specific details of the situation, social setting or relationship, and focuses on “what” questions (Babbie & Mouton, 2011:80-81; Fouché & De Vos, 2011:96). This study described the cultural specific attitudes of Setswana people towards adoption so that when adoption programmes are established by agencies, they are able to do it in a manner that will be informative, appropriate and valuable to the target group.

3.5.2 Respondents

For the purpose of the study, the research invited two groups to participate in the study, namely those who were within the caring system (those who are/have cared for someone else’s child formally or informally); and those who were opinionated regarding adoption and were interested in taking part in the study. The size of the sample was determined according to 10% of the population (Strydom, 2011:225). During the data collection process, 110 respondents from 4 different organisations took part in the study. However, only 83 questionnaires could be used as the respondents fit the aim and direction of the study. This means that only 83 of the respondents were of the Setswana cultural group and were above the age of 18 years.

3.5.3 Sampling

A two-fold strategy for sampling was used in this study, namely availability sampling and purposive sampling. Firstly, the Ikageng community was purposively selected as the community of focus as members of this community were predominantly affiliated with the Setswana culture. Purposive sampling consists of elements that include the most relevant characteristic, representation or common attributes of the population that serves the purpose of the study (Strydom, 2011b:232). In addition, the researcher purposively selected four welfare organisations namely Child Welfare, SAVF, NG Welfare and FAMSA to be included in the study as all of them are involved with formal care arrangements and their client base is predominantly those belonging to the Setswana population. Secondly, the researcher made use of

availability sampling as a non-probability sampling technique by including carers/or members from the target community who have responded to the general advertisement and have been available at the time of research. A convenient sampling technique can be understood as a sampling technique in which respondents are selected based on convenience and/or they are easy to find (Bachman & Schutt, 2014:15).

3.5.4 Data collection

To collect data, the researcher used a questionnaire that was developed by Gerrand (1997) which measures the attitude of an African culture towards adoption. The researcher included biographic aspects to the questionnaire so as to gain a clearer picture of the respondent and to test whether the respondents' biographical information has had an influence on their attitude towards adoption. This questionnaire included specific statements regarding the person who consents to the child being adopted (birthparent), the person who adopts a child (adopter) and the child who is adopted (adoptee). It was important to explore, analyse and test the above mentioned concepts so as to understand the problem and how it affects the larger population (Boshoff, 2015: 446). The researcher added a biographical aspect to the questionnaire. The biographical information included the following: gender, age, educational qualification, family composition, and position as carer. The researcher quantitatively described the attitude of Setswana people towards the birthparent, the adopter and the adoptee. In addition, the researcher tested whether the biographical information of the respondents has had an influence on their attitude towards adoption. The researcher also tested whether the respondents' position as carers has had an influence on their attitude towards adoption. This group of respondents were divided into four categories, namely: past carer, present carer formally, present carer informally and adoptive parents.

3.5.5 Data analysis

The data collected was captured and statistically analysed by the North-West University's Statistical Consultation Services. The following tools were used to capture and statistically analyse the data: independent T-test, ANOVA and Mann-Whitney tests. A statistical hypothesis (T-test) can be understood as a test that is used when there are two experimental connections and different participants were allocated to each condition (Field, 2013:364). An Analysis of Variance (ANOVA) test was conducted in order to test for differences in opinion with regards to the different biographical groups based on a comparison of the ratio of systematic variance to unsystematic variance (Field, 2013:430). A Mann-Whitney test works by observing the differences in the ranked positions of scores in different groups (Field, 2013:224). The results of these tests were described with specific reference to the effect size. The effect size is said to be a measure of practical significance (Ellis and Steyn, 2003:51). The authors further emulated that the practical significance of results is important for two reasons, namely, when the results of population data is reported, as well as to comment on the practical significance of a statistical significant result (Ellis and Steyn, 2003:53). Leech *et al.*, (2015:3) was of the opinion that it is important for the practical significance to be reported when the results are gathered and to comment on the practical significance of a statistically significant result. The results of the data collected were captured, interpreted and conclusions were drawn.

3.6 SUMMARY OF THE OUTCOME OF THE ARTICLE

The following discussion is a summary of the outcome of the article:

During the process of data collection 110 questionnaires were collected from the four organizations that took part in the study. Twenty-seven (27) of the questionnaires could not be used because they represented members of a different African denomination.

The demographic information of the respondents allowed the researcher to get a clearer view of the respondents who took part in the study. In addition, it allowed the researcher to ensure that the respondents who met the criteria of the study were included in the study and those who did not, were excluded from the study. In terms of the demographic information it seemed that the respondent's age, gender, educational background, family composition etc. has had little influence on their attitude towards the birthparent, the adopter and the adoptee. Furthermore, the researcher also wanted to determine the respondents' attitude towards the birth parent, adopter and adoptee. The researcher also tested whether the respondents' position as a "carer" has had an effect on their attitude towards adoption and it seems that whether the respondent currently takes care of someone else's child, formally or informally, or whether they have adopted the child, they still held a positive attitude towards adoption. From this study it became clear that members of the Setswana community had a positive attitude towards adoption. This could be an indicator that this specific cultural group has knowledge regarding adopting, are understanding of the circumstances that lead to adoption and have a positive attitude towards adoption in general.

3.7 CRITICAL SELF-REFLECTION

The researcher had been interested in adoption as a form of alternative care since her exposure to it in the academic field and brief experience at an organisation specialising in adoption services. Casual conversations with friends, family and some service providers indicated to the researcher that some people lack knowledge on adoption as a form of alternative care (for example, thinking that adoption was exclusive to international countries); some held misconceptions about adoption (for example, the idea that adopted children grow up to be criminals); and others thought it afforded permanent and healthy homes for children in need. The Children's Act (38 of 2005) makes provision for a child (in need) to be adopted; organisations such as Abba Adoptions, SAVF, Department of Social Development render adoption services, however,

adoption services continue to be under-utilised in the African community. Research suggests that there are large numbers of children who have been abandoned and require care, but correspondingly there are low numbers of available caregivers and adoptive parents. This, together with conflicting culturally held views on adoption as an indicator that there is a crucial need for an understanding of adoption amongst the African society (Blackie, 2014:2; Mokomane *et al.*, 2011:352). This sparked the researcher's curiosity and encouraged her to want to know more about adoption in the African community.

The researcher began the research process with a limited amount of knowledge on the attitude of the Setswana group towards adoption. The literature study allowed the researcher to realise that research concerning adoption and the African community was broad and findings were generalised across a variety of cultures. After thorough investigation and reading the literature, the researcher realised that no specific reference was made to the cultures within the African community.

The researcher is of the impression that the research gathered in previous studies may reflect the views of the African culture predominant to that area of study and as a result, the findings were generalised to the African society as a whole, neglecting the fact that a variety of cultures exist. For example, Xhosa, Zulu, Tsonga, Swati, Tswana, Pedi, Sotho, to name a few. As a result of the identified discrepancy, the researcher identified the gap and directed the aim of the study towards describing the cultural specific attitude of Setswana people towards adoption. The researcher decided on the Setswana culture because there has been limited information on the Setswana culture and the Ikageng community was predominantly populated with members of the Setswana culture.

The researcher was required to wait for a lengthy period of time before she could start with the data collection process. Not only did this delay the data collection process, the data process took

place during colder weather during which the organisations experienced low numbers of clients. In addition, a third of the data collected were from respondents who did not meet the inclusion criteria and the information collected could then not be utilised.

As a result of the literature reviewed, the researcher thought that the Setswana community would have a negative attitude towards adoption. This was because many of the literature on adoption in the African community emphasised cultural beliefs that did not promote the disruption of blood ties, misunderstandings or a lack of knowledge regarding adoption, the financial constraints related to adopting and maintaining an adopted child (without financial assistance from a government institution). To the researchers surprise, the Setswana community of Ikageng had an overall positive attitude towards the birthparent (indicating that they understood reasons for giving a child up for adoption), the person adopting a child as well as the child who is being adopted. Initially, the researcher thought something may have been wrong with the findings but soon realised that the study done on the African community was conducted nearly 20 years ago. In 20 years people develop, westernisation and acculturation takes place as well as community education regarding matters that some people were oblivious to in the past. The results of the findings also validated the reasons for the researcher to focus on one culture (i.e. that not all cultures share the same attitude towards adoption and that there may be differences amongst them). This study on adoption has contributed to the Setswana culture for the following reasons: it has expanded literature on the Setswana culture (in which a limited amount of research has been done), respondents received a chance to participate in and contribute to research in the child protection field of social work where there is a scarce amount of research available, especially in South Africa. Respondents gained knowledge concerning adoption and its implications for family building. The respondents were exposed to alternative forms of child care and protection for destitute children.

In hindsight, the researcher feels that in-depth interviews and/or focus groups would have allowed her to explore and describe the respondents' attitude towards adoption. Fewer questions could have been asked and it would have allowed for deeper exploration of the Setswana community's attitude towards the birthparent, the adopter and the adoptee. The researcher says this because, although quantitative results indicate that the respondents have a positive attitude towards adoption, there continues to be low numbers of African people who adopt children and high numbers of children who are in need of care and protection.

In light of policy building the researcher is of the opinion that research in the African community (with due reference to the differences in culture) might help in the development of new research within the field. Research in other cultural denominations could be conducted as the outcome of this research is only applicable to the Setswana culture. Such research can help other researchers shed light on topics that are culturally sensitive, which in turn, can help professionals render culturally sensitive and efficient services to members of the African community where adoption is not commonly practiced as a result of deeply rooted cultural ideas and/or beliefs. African communities as well as all ethnic groups in South Africa should revisit cultural beliefs and/or practices that promote child abandonment and exclude those in need of care and protection.

3.8 LIMITATIONS

The data collection could not begin as planned as a result of ethical delays.

The data collected was limited to a small location (Ikageng) in Potchefstroom, North-West Province, South Africa, and the research findings therefore cannot be generalised to other areas in South Africa where people of the Setswana culture reside.

The population that took part in this study reside in an urban area and the findings might differ to Setswana cultural groups that reside in rural areas. Therefore the study did not give an overall reflection of Setswana people as a whole

Feedback given by the fieldworkers in some organisations was that the completion of the questionnaire was time consuming, especially when the respondents were elderly and/or illiterate. However, the fieldworkers were thoroughly orientated on this challenge and were able to commence in an ethical manner. In addition, the fieldworkers often had to explain what adoption is as well as the difference between adoption and foster care as many of the respondents were not familiar with the term.

3.9 RECOMMENDATIONS AND IMPLICATIONS FOR FUTURE RESEARCH AND PRACTICE

3.9.1 Recommendations for service providers

The researcher is of the opinion that service providers, rendering services in adoption, could consider the following: that more in-depth qualitative studies need to be undertaken as there seems to be a disparity between the information collected quantitatively and qualitatively. The researcher means that quantifiably, African members seem to have a positive attitude towards adoption, however, the number of adoptable children remains high and African adoptive parents are low.

With this in mind, it is essential to understand that community education can also play an important role in gaining public support and increasing the knowledge and understanding of the necessity for adequate resources, finances, maintenance of adoption programmes that are of a good quality as well as effective legislation (Weyers, 2011: 257). Welfare agencies need to respond accordingly to the following: the community's attitude towards adoption and criticism

of the adoption agencies' procedures and policies so that any misconceptions about the agency practice can be clarified and/or corrected.

3.9.2 Recommendations for future research

The researcher is of the opinion that future research could be replicated in other communities (and/or rural areas) where the Setswana culture is prominent to test whether findings are accurate and a true reflection of the Setswana culture in general.

Future research could also be done qualitatively (i.e. the form of semi in-depth interview or focus groups) as to do an in-depth examination of the phenomena which is not limited to rigidly definable variables.

Future studies could also focus on other cultures (i.e. Zulu, Xhosa, Venda, etc.) to determine whether attitudes towards adoption differ according to the respective cultures.

3.10 CONCLUSION

The results of the research study indicated that the Setswana culture in the Ikageng community within the North-West Province had a positive attitude towards adoption. The data gathered consisted of the attitude of those respondents exposed to a form of alternative care, formally or informally, and those who have an opinion regarding adoption. This study also indicated that the respondents' gender, age, educational qualification, family composition and their position as a carer has had little influence on their attitude towards adoption. The study was therefore successful in answering the research question concerning the attitude of the Setswana culture towards adoption. The results are a clear indication that some African cultures are open and receptive to adoption practices and that a sweeping generalisation of Africans as having negative attitude towards adoption is unfounded. This was confirmed by the members of the Setswana cultural group of the Ikageng community within the North-West Province.

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ANNEXURE A: ADVERTISEMENT

CULTURAL SPECIFIC ATTITUDES OF SETSWANA PEOPLE TOWARDS ADOPTION.

Please take some time to read the information presented here, which will explain the details of this project. Please ask the social worker/fieldworker any questions about any part of this project that you do not fully understand. It is very important that you are fully satisfied that you clearly understand what this research entails and how you could be involved. Also, your participation is entirely voluntary and you are free to decline to participate.

You have also complied with the following inclusion criteria:

- You are over the age of 18, You belong to the Setswana culture,
- You care for or have cared for someone else's child, formally or informally, for a minimum of two years,
- You neither formally nor informally care for someone else's child but, you have an opinion regarding adoption

What is this research study all about?

To gain a comprehensive understanding and insight into the concept of adoption in an African community by means of a literature study; and to describe the cultural specific attitudes of Setswana people towards adoption.

What will your responsibilities be?

- You will be expected to complete a 5 page questionnaire scale that will help the researcher determine your thoughts, ideas and/or attitude towards adoption.
- The questionnaire will only take 10 minutes of your time.

What will happen in the unlikely event of some form of discomfort occurring as a direct result of your taking part in this research study?

Should you experience any emotional discomfort you may approach the field worker who will with your full consent refer you for counselling or follow-up discussion to the social worker of the respective welfare organization.

Is there anything else that you should know or do?

You can contact any of the following organizations that are closest to you:

Famsa- 018 295 4833 | SAVF- 018 297 5244

NG WELSYN- 018 297 3928 | CHILD WELFARE- 018 293 0425

ANNEXURE B: 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 Setswana people.

As a member of the community, we would like to find out what you think and feel about Setswana 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. Setswana
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 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 in the past ☐

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

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

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

☐

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! 😊

ANNEXURE C: INFORMATION LEAFLET - ENGLISH

A QUICK SUMMARY OF WHAT ADOPTION IS ALL ABOUT:

 Any person, or husband and his wife together, can go to the Children's Court and apply to adopt a child. Blood ties do not have to exist between the person applying to adopt the child and the child.

 The child's biological mother and father **must give their permission** for the child to be adopted, whether they are married or not. Any other person/s who holds guardianship in respect of the child may also give permission for the child to be adopted.

 Permission for the adoption of the child must be a voluntary decision.

 The person giving their permission for the child to be adopted must not be rewarded by any means in cash or in kind.

Sometimes permission from the parent is not necessary:

- Where the child's parents are deceased and has no guardian or caregiver who is willing and able to adopt the child;
- Where the child has been abandoned, or if the whereabouts of the biological parents or guardian cannot be established;
- Where the child has been abused or neglected on purpose, or has allowed the child to be abused or neglected
- If the child's parents are unfit to give permission because of mental illness.

 The adoption process is legal and binding.

It is not a private arrangement between people that can be changed at any time.

 When the order of adoption has been issued, it means that all the rights and obligations existing between the child and his parents ends.

- There is a 60 day "window" period where the biological parents or guardian may withdraw from the adoption if they so choose to keep their child.

- An adopted child is seen by law to be the legitimate child of the parent/s who adopted him. It is as if he was born of that parent during the existence of a lawful marriage.
- The adopted child may take on the surname of the person who adopted him/her.

ANNEXURE D: QUESTIONNAIRE - SETSWANA

FOROMO YA DIPOTSOLOTSO KA GA GO GODISA

NGWANA WA MONGWE MME O LE MOTSADI WA

NGWANA OO KA FA MOLAONG

- ☺ Ke lebogile thata gore e be o dumetse go tlatša foromo e ya dipotsolotso! Go tla tsaya metsotso e ka tswa e le lesome ya nako ya gago.
- ☺ Ke kopa o nne le boammaruri ga o araba dipotso. Ga go na ope o tšileng go itse gore o tladitse foromo ya potsolotso ka gore ga se tshwanelo gore o tlatse leina la ga go.
- ☺ Se ga se tekô, janong ga go na karabo e e siameng kgotsa e e phoso.

Maikaelelo a Foromo ya Potsolotso

Batho ba ba berekang ka go thusa le go fa kgakololo mo setshabeng ga go na le bothata (Social Workers) ba lemoga botlhokwa ba go bereka mmogo le setshaba gore ba kgone go tlamela ka tirelo e e tshwanetseng mo malapeng le mo baneng. Ke ka lebaka leo re tlhokang go itse gore maloko a setshaba a akanya eng gape ba ikutlwa jang ka ditlhagiso tse di malêba. Ngwe ya tlhagiso e ntseng jalo ke go dira ka tlhomamo jaaka karolo ya boitshwaro bo bo tlwaelesegileng ba go tsaya ngwana wa mongwe o mo godise e be o nna motsadi wa ngwana oo ka fa molaong mo Moaferikeng.

Jaaka leloko la setshaba, re batla go itse se o se akanyang le ka ga maikutlo a gago ka batho ba Aferika ba ba dirang ka tlhomamo jaaka karolo ya boitshwaro bo bo tlwaelesegileng ba go tsaya ngwana wa mongwe ba mo godise e be e nna batsadi ba ngwana oo ka fa molaong.

E la tlhoko:

Lefoko go '**godisiwa/godisang ngwana wa mongwe**' jaaka le dirisiwa mo foromong e ya dipotsolotso, le raya go tlhokomela ngwana o sala morago thebolo e e ka fa molaong ya kgotlhatshekelo, thulaganyo ya tlhokomelo ya ruri e e dirang ngwana leloko la lelapa laaka.

Lefoko "**motlhokomedi**" jaaka le dirisitswe mo potsaneng, e lebesitse ko mothong o mongwe le o mongwe o tlhokomelang/ o kileng a tlhokomela ngwana wa mongwe e le ka fa molaong kgotsa e se ka fa molaong.

Pele re simolola....

1. Ke eng bong ba gago? (rala nomoro e ngwe fo tlase ka lesaka)

Rre	1
Mme	2

2. Dingwaaga tsa gago e ne e le tse kae ka letsatsi la gago la matsalo la bofelo?

--

3. Puo ya ko gae ke mang? (rala nomoro fo tlase ka lesaka)

3. Setswana
4. Engwe

4. Boemo ba dithuto tsa gago bo eme jang?

Mophato o kwa tlase ga 9	
Mophato wa 10-12	
Sekolong se phagameng	

5. Maemo a tiro?

Tiro ya leruri	
Tiro ya nakwana	
Motlhokatiro	

6. Lemorago la lelapa

Ga ke ise ke tsamaye ke nyale	
Ke nna le motho yo ke ratang le ene	
Ke nyetse/ nyetswe	
Lo tlhalane kgotsa lo kgaogane	
Motlholagadi/Moswagadi	

7. A o itse mongwe o o faneng ka ngwana wa gagwe go re a godisiwe ke mongwe o o sa motsalang e be a nna motsadi wa ngwana wa gagwe ka fa molaong? (rala nomoro e ngwe fo tlase ka lesaka)

Ee	1
Nyaa	2

8. A o itse mongwe o o godisang ngwana wa mongwe mme e le motsadiwangwana o o ka fa molaong? (rala karabo e ngwe ka lesaka)

Ee	1
Nyaa	2

9. A o itse mongwe o o godisiwang ke motsadi oo sa mo tsalang mme e le motsadi wa ga gagwe ka fa molaong? (rala karabo e ngwe ka lesaka)

Ee	1
Nyaa	2

10. Tlhopa polelo e e atametseng tshupo ya boêmo jwa gago jaaka “motlhokomedi”:
Tshwaya ka ‘X’

- 10.1 Ga ke ise ke tlhokomele ngwana wa mongwe jaaka thulaganyo e e sa nneleng ruri.

- 10.2 Gone jaanong ga go ngwana ope o ka fa tlase ga tlhokomelo ya me jaaka nkile ka dira mo nakong e fetileng

10.3 Gonaanong ke tlhokomela ngwana wa mongwe ka thulaganyo ya go nna lobakanyana le ngwana o o tlhokang tlhokomelo e e ka fa molaong.

10.4 Gonaanong ga ke tlhokomele ngwana wa mongwe mme ke kile ka dira jalo nako e e fitileng.

10.5 Ngwana o ke mo tlhokomelang gonaanong ke ngwana o ke mo godisang e le ngwana wa mongwe mme ke le motsadi wa gagwe ka fa molaong.

Janong a re ye mo dikakanyong le maikutlong a gago.....

DITAELO: Dirisa pene kgotsa penesele go tlatsa foromo e ya dipotsolotso. Araba ka go tsenya **X** mo lebokosong le o akayang gore ke yone karabo e tsamaisayang sentle le dikakanyo tsa gago le maikutlo a gago ka ga polelelo e e rileng. Sekai:

Tshwaelo	ke a dumela tota	Ke a dumela	Ga ke dumele/ ga ke ganetse	Ke a ganetsa	Ke ganetsa tota
Tshôkolete e monate!	1	2	3	4	5
	x				

Re tla simolola ka....

Tshwaelo	ke a dumela tota	Ke a dumela	Ga ke dumele/ ga ke ganetse	Ke a ganetsa	Ke ganetsa tota
A. E E LEBANENG LE MOTHO O O FANANG KA NGWANA WA GAGWE GORE A GODISIWE KE MONGWE O O SA MOTSALANG MME E LE MOTSADI WA GAGWE KA FA MOLAONG					
1. Motho a ka nna le tshwanelo ya go fana ka ngwana wa gagwe gore a godisiwe ke mongwe e be e nna motsadi wa ngwana oo ka fa molaong ga a itlhopela go dira jalo.	1	2	3	4	5
2. Phetso ya motho go fana ka ngwana wa gagwe gore a godisiwe ke mongwe e be e nna motsadi wa ngwana oo ka fa molaong e tlotliwe.	1	2	3	4	5
3. Setshaba se ka gana motho o o fanang ka ngwana wa gagwe gore a godisiwe ke mongwe e be e nna motsadi wa ngwana oo ka fa molaong.	1	2	3	4	5
4. Motho o o fanang ka ngwana wa gagwe gore a godisiwe ke mongwe e be nna motsadi wa ngwana oo ka fa molaong o bontsha go tlhoka tlotlô mo badimong ba gagwe.	1	2	3	4	5

5. Kutlwisiso ka bontshiwa mo mothong o o fanang ka ngwana wa gagwe gore a godisiwe ke motho o mongwe e be a nna motsadi wa ngwana oo ka fa molaong.	1	2	3	4	5
6. Motho o ka fa tetla gore ngwana wa gagwe a godisiwe ke mongwe e be e nna motsadi wa ngwana oo ka fa molaong fela fa go na le kgolaganyo ya madi e teng fa gare ga motho o o godisang ngwana e le motsadi wa gage ka fa molaong le ngwana.	1	2	3	4	5
Tshwaelo	ke a dumela tota	Ke a dumela	Ga ke dumele/ ga ke	Ke a ganetsa	Ke ganetsa tota
B. E E AMANANG LE BATHO BA BA GODISANG NGWANA WA MONGWE MME E LE BATSADI BA NGWANA OO KA FA MOLAONG					
7. Batho ba ba godisang bana ba mongwe mme e le batsadi ba ngwana oo ka fa molaong ba ka ganwa ke setshaba.	1	2	3	4	5
8. Batho ba ba godisang ngwana wa mongwe mme e le batsadi ba ngwana oo ka fa molaong ba bontsha go tlhoka tlotlô mo badimong ba bone.	1	2	3	4	5
9. Batho ba ba godisang ngwana wa mongwe mme e le batsadi ba ngwana oo ka fa molaong ba ka amogelwa ke setshaba.	1	2	3	4	5

10. Kutlwisiso e ka bontshiwa mo bathong ba ba godisang ngwana wa mongwe mme e le batsadi ba ngwana oo ka fa molaong.	1	2	3	4	5
11. Batho ka nna le tshwanelo ya go tsaya phetso ya go godisa ngwana wa mongwe mme e le batsadi ba ngwana oo ka fa molaong.	1	2	3	4	5
12. Batho ba ka godisa ngwana wa mongwe mme e le batsadi ba ngwana oo ka fa molaong fela fa go nale kgolaganyo ya madi fa gare ga bone le ngwana o ba mo godisang.	1	2	3	4	5
13. Tlotlô e ka bontshiwa batho ba ba godisang ngwana wa mongwe mme e le batsadi ba ngwana ka fa molaong. 14. Batho ba ba godisang ngwana wa mongwe mme e le batsadi ba ngwana oo ka fa molaong e se masika a bone ba bontsha go tlhoka tlotlô mo malapeng a bone.	1	2	3	4	5

Tshwaelo	ke a dumela tota	Ke a dumela	Ga ke dumele/ ga ke ganetse	Disagree	Ke ganetsa tota
C. KA GA NGWANA O O GODISIWANG KE MONGWE A SA MOTSALA MME E LE MOTSADI WA GAGWE KA FA MOLAONG.					
15. Bopelonomi bo ka bontshiwa ngwana o o godisiwang ke motho a sa motsala mme e le motsadi wa gagwe mo molaong	1	2	3	4	5
16. Ngwana o o godisiwang ke motho a sa motsala mme e le motsadi wa gagwe ka fa molaong o ka amogelwa ke setshaba.	1	2	3	4	5
17. Ngwana o o godisiwang ke motho a sa motsala mme e le motsadi wa gagwe ka fa molaong o tshwanetse go nna le ditshwanelo tse ditshwanang le tsa bana ba bangwe.	1	2	3	4	5
18. Batho ka tla go nna batsadi ka fa molaong ba bana ba ba sa batsalang ka gore ba gola ba nna dikebekwa.	1	2	3	4	5
19. Badimo ba lelapa le le godisang ngwana wa mongwe mme e le batsadi ba ngwana oo ka fa molaong ba ka se amogele ngwana o o godisiwang a sa tsalwa mo lelapeng.	1	2	3	4	5

Kealeboga! Dikakanyo le maikutlo a o abelaneng ka ône, a lebogiwa.

Jaa monate tshôkolete ya gago! ☺

ANNEXURE E: INFORMATION LEAFLET -

SETSWANA

TSHOBOKANYO E BONAKA KA GA GOTLHE SE GO GODISA NGWANA WA MMONGWE MME O LE MOTSADI WA GAGWE KA FA MOLAONG ELENG KA GONE:



Motho mongwe, kgotsa monna le mosadi mmogo, ba ka nna ba ya ko Kgotlatshekelo ya Bana e be ba kopa go tsaya ngwana wa mongwe ba mo godise e be ba nna batsadi wa ngwana o o ka fa molalong. Ga se tshwanelo gore go nne le tomaganyo ya madi e teng fa gare ga motho o o kopang go tsaya ngwana a mo godise e be a nna motsadi wa ngwana oo mo molaong le ngwana oo.



Maagwe le raagwe ngwana ba ba mo tsêtseng ba **tshwanetse go fa tetla ya bone** gore ngwana a godisiwe mongwe o e be a nna motsadi wa ngwana oo ka fa molaong, le fa e le gore ba nyalane kgotsa ga ba a nyalana. Motho mongwe kgotsa batho bangwe ba ba naleng thebolo e e ka fa molaong ya kgotlatshekelo mme e se motsadi wa ngwana gore a godise ngwana oo le ene a ka neelana ka tetla gore ngwana a godisiwe ke mongwe e be a nna motsadi wa ngwana oo ka fa molaong.



Tetla gore ngwana a godisiwe ke mongwe e be e nna motsadi wa ngwana oo ka fa molaong e tshwanetse go nna tshweetso e e boithaopi.



Motho o o neelanang ka tetla ya gagwe gore ngwana a godisiwe ke mongwe e be e nna motsadi wa gagwe ka fa molaong ga a tshwanelwa gotlhelele go putswa ka chelete kgotsa dilo dingwe.

Nako e ngwe tetla go tswa motsading ga e tlhokege:

- Mo e leng gore batsadi ba ngwana ba tlhokafatse gape go sena motho o o ka rebolwang ka fa molaong ke kgotlatshekelo e se motsadi wa ngwana go tlhokomela ngwana kgotsa motlhokomedi o o ka ratang gape a kgona go godisa ngwana wa mongwe mme e le motsadi wa ngwana oo ka fa molaong;
- Mo e leng gore ngwana o latlhlwe, kgotsa go sa kgonwe go itsiwe gore batsadi ba ba tsetseng ngwana kgotsa motho o o ka rebolwang ke kgotlatshekelo e se motsadi wa ngwana go tlhokomela ngwana ba ko kae.

- Mo e leng gore ngwana o a kgobiwa kgotsa o tlhokomologilwe ka bomo, kgotsa ba letlelela ngwana a kgobiwe kgotsa a tlhokomologiwe;
- Fa batsadi ba ngwana ba sa tshwanela go fa tetla ka lebaka la bolwetsi ba tlhaloganyo.



Tsela ya go tsaya ngwana o mo godisa e be o nna motsadi wa ngwana oo ka fa molaong e mo molaong gape e a tlama.

Ga se thulaganyo ya mo sephiring fa gare ga batho e e ka nna ya fetolwa nako ngwe le ngwe.



Fa taelo ya go godisa ngwana e be o nna motsadi wa ngwana oo ka fa molaleng e ntshitswe, go raya go ditshwanelo le ditlamego tsotlhe tse diteng fa gare ga ngwana le batsadi ba gagwe di a fela.

- Go na le nako ya matsatsi a le masome a a marataro ya go ikakanya [60 day window period] m e leng gore batsadi ba ba tsetseng ngwana kgosa motho o o rebotsweng ke kgotlhatshekelo ka fa molaong e se motsadi wa ngwan go tlhkomela ngwana a ka ikgoga mo go neelaneng ka ngwana gore a godisiwe ke mongwe e be a nna motsadi wa ngwana oo ka fa molaong ga ba ka tlhopa go tshwara ngwana wa bone.
- Ngwana o godisiwang ke mongwe o e leng motsadi wa gagwe ka fa molaong a sa motsala o bonwa e le ngwana wa ka fa molaong wa motsadi/batsadi ba ba mo godisang ba sa motsala e le batsadi ba gagwe ka fa molaong ke molao. E nna ekare o tsetswe ke motsadi oo mo tiragalong ya lenyalo le le ka fa molaong.
- Ngwana o godisiwang ke mongwe o e leng motsadi wa gagwe ka fa molaong a sa motsala o ka nna a tsaya sefane sa motho o o mo godisang e le motsadi wa gagwe ka fa molaong a sa motsala.

ANNEXURE F: ETHICAL APPROVAL



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

Private Bag X6001, Potchefstroom,
South Africa, 2520

Tel: (018) 299-4900

Faks: (018) 299-4910

Web: <http://www.nwu.ac.za>

Institutional Research Ethics Regulatory Committee

Tel: +27 18 299 4849

Email: Ethics@nwu.ac.za

2016/07/26

ETHICS APPROVAL CERTIFICATE OF STUDY

Based on approval by Health Research Ethics Committee (HREC) on 19/07/2016 after being reviewed at the meeting held on 12/04/2016, the North-West University Institutional Research Ethics Regulatory Committee (NWU-IRERC) hereby approves your study as indicated below. This implies that the NWU-IRERC grants its permission that provided the special 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 specific attitudes of Setswana people towards adoption.

Study Leader/Supervisor: Mr PJ Boshoff

Student: K Ratshidi

Ethics number:

N	W	U	-	0	0	0	2	8	-	1	6	-	A	1
---	---	---	---	---	---	---	---	---	---	---	---	---	---	---

Institution Study Number Year Status
Status: S = Submission; R = Re-Submission; P = Provisional Authorisation; A = Authorisation

Application Type: Single Study

Commencement date: 2016-07-19

Risk:

Minimal

Continuation of the study is dependent on receipt of the annual (or as otherwise stipulated) monitoring report and the concomitant issuing of a letter of continuation up to a maximum period of three years.

Special conditions of the approval (if applicable):

- Translation of the informed consent document to the languages applicable to the study participants should be submitted to the HREC (if applicable).
- Any research at governmental or private institutions, permission must still be obtained from relevant authorities and provided to the HREC. Ethics approval is required BEFORE approval can be obtained from these authorities.

General conditions:

While this ethics approval is subject to all declarations, undertakings and agreements incorporated and signed in the application form, please note the following:

- The study leader (principle investigator) must report in the prescribed format to the NWU-IRERC via HREC:
 - annually (or as otherwise requested) on the monitoring of the study, and upon completion of the study
 - 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.
- Annually a number of studies may be randomly selected for an external audit.
- The approval applies strictly to the proposal as stipulated in the application form. Would any changes to the proposal be deemed necessary during the course of the study, the study leader must apply for approval of these amendments at the HREC, prior to implementation. Would there be deviation from the study proposal without the necessary approval of such amendments, the ethics approval is immediately and automatically forfeited.
- The date of approval indicates the first date that the study may be started.
- In the interest of ethical responsibility the NWU-IRERC and HREC retains 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 HREC or that information has been false or misrepresented,
 - the required amendments, annual (or otherwise stipulated) report and reporting of adverse events or incidents was not done in a timely manner and accurately,
 - new institutional rules, national legislation or international conventions deem it necessary.
- HREC can be contacted for further information or any report templates via Ethics-HRECApply@nwu.ac.za or 018 299 1206.

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

Yours sincerely

Prof LA

Du Plessis

Digitally signed by
Prof LA Du Plessis

Date: 2016.08.04
08:46:24 +02'00'

Prof Linda du Plessis

Chair NWU Institutional Research Ethics Regulatory Committee (IRERC)

ANNEXURE G: SCIENTIFIC COMMITTEE APPROVAL

COMPRES Post-graduate Proposal Application



Faculty of Health Sciences

COMPRES SCIENTIFIC COMMITTEE

APPROVAL OF RESEARCH PROPOSAL

TYPE OF PROPOSAL	A. Umbrella Project:	
	B. Student Research:	X
	C. Independent Project:	

Applicant/s: Ratshidi, Katlego

Student/Staff no.: 22741623

Degree (where applicable): MA (Social Work)

Title: Cultural specific attitudes of Setswana people towards adoption

Signature

15 February 2016

Date

Designation: Chair COMPRES Scientific Committee

Date of final approval: 15 February 2016

SUBMISSION HISTORY			
27/01/2016	First submission	Accepted	Minor changes
10/02/2016	Second submission	Accepted	
15/02/2016		Approved	
REVIEW PANEL:			
Dr M van der Merwe		Dr W de Klerk	
Prof W Roestenburg		Prof K Botha	
Prof E van Rensburg		Prof C Wessels	
Prof M Weyers		Prof H Grobler	

(Approval Version 1) on page 1

ANNEXURE H: PERMISSION TO CONDUCT RESEARCH

8 February 2016

Enquiries: KATLEGO RATSHIDI

Phone: 083 409 2155

E-mail: katlegoratshidi@gmail.com

TO : THE MANAGER
NG WELSYN POTCHEFSTROM
FAMSA- POTCHEFSTROOM
SAVF POTCHEFSTROOM
CHILD WELFARE

SUBJECT : REQUEST FOR PERMISSION TO CONDUCT RESEARCH

I am a student social worker, currently enrolled at the North-West University (Potchefstroom Campus) as a Masters student in Child Protection (student number 22741623). I am intending to conduct research as part of the fulfilment for my dissertation. Study entitled: cultural specific attitudes of Setswana people towards adoption. The study will be conducted at the Department of Social Development as well as NGO's dealing with formal and informal alternative care. The target areas include: Ikageng as well as the extensions. Research will be done through supplying the respondents with questionnaires by social workers that have experience in the foster care/kinship care services.

The aim of this study is to describe the cultural specific attitudes of Setswana people towards adoption.

Based on the aim of the study, the following objectives are established:

- To gain a comprehensive understanding and insight into the concept of adoption in an African community by means of a literature study;
- To describe the cultural specific attitudes of Setswana people towards adoption;
- and

This project will be conducted under the supervision of study leader Dr. Pieter Boshoff (018 299 1676), who is a lecturer at North West University Potchefstroom campus under

the social work faculty. I herewith would like to seek permission for a social worker from your organization to take part in the study as a fieldworker, if they wish to do so.

Requirements:

A social worker, registered with SACSSP;
Must have at least 2 years' experience in the field of social work.

Time:

The period of data collection will take place for approximately one month.

Confidentiality:

Research data will only be dealt with by the field worker, researcher and the study leader. Field workers will be obligated to keep all identifying information about the respondents confidential as per ethical code prescribed by the SACSSP. They will be expected to only concentrate on the codes allocated to the questionnaires which will be in accordance with the name list of respondents selected for the study. Respondents can therefore only be identified through the specific code and care must be given by the field workers that identifying particulars are not mentioned at all.

Responsibilities:

Advertise study in your respective organizations;
Inform prospective participants about the study;
Gain informed consent;
Collect the questionnaires after respondents have completed it;
Hand out small chocolates to participants who have completed the questionnaire;
Hand out remuneration to costs incurred to participants for partaking in the study.

Remuneration:

R500 per fieldworker (1 fieldworker per organization) for lunch and travel expenses.

Upon completion of the study, I undertake to provide your organization with a bound copy of the full research report as well as brochures for dissemination to the respondents.

If you require any further information, please do not hesitate to contact me.

Thank you for your time and consideration in this matter.

Yours in service



Katlego Ratshidi
Master's Degree Student

ANNEXURE I: CHILD WELFARE GOODWILL LETTER



Date: 14-03-2016

The Ethics Committee
North West University
Potchefstroom Campus

To whom it may concern

This letter serves to state that our organization is aware of the research study that is being carried out by Ms Katlego Ratshidi.

Thank you

Shakera Khan

Shakera Khan

Social Worker

Reg No 10-19434

018 293 0425(T) 018 293 0426(F)
91 Chris Hani Drive, Potchefstroom. P.O. Box 1433, Potchefstroom 2520
E-mail: cwpotch@lantic.net
NPO Reg no: 002-030

ANNEXURE J: FAMSA GOODWILL LETTER

Singerstr 3
3 Singer Street
POTCHEFSTROOM 2531
☒ 1874
POTCHEFSTROOM 2520
☎ : (018)2932272/3
Faks/Fax : (018)2971316
0865319574
E-pos/mail: potch@famsa.org.za

FAMSA
Families South Africa
Potchefstroom



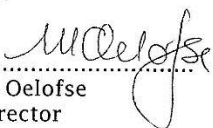
14 March 2016

The Ethics Committee
North-West University
Potchefstroom Campus

Dear Sir/Madam

This is to confirm that FAMSA- Potchefstroom/Ikageng is aware of the study that the student social worker wishes to conduct. Therefore, a clearance certificate is requested from the University so that she could be given permission to conduct her study.

Regards


.....
M. Oelofse
Director

Satellite offices/Satellietkantore : Ikageng (018)295 4833
Beneficiary organisation of the National Lotteries Board/Beeld Kinderfonds
Dept. Health and Social Development

Be the Family You want to see

ANNEXURE K: SAVF GOODWILL LETTER

Singerstr 3
3 Singer Street
POTCHEFSTROOM 2531
☒ 1874
POTCHEFSTROOM 2520
☎ : (018)2932272/3
Faks/Fax : (018)2971316
0865319574
E-pos/mail: potch@famsa.org.za

FAMSA
Families South Africa
Potchefstroom



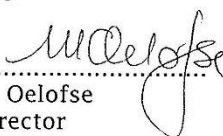
14 March 2016

The Ethics Committee
North-West University
Potchefstroom Campus

Dear Sir/Madam

This is to confirm that FAMSA- Potchefstroom/Ikageng is aware of the study that the student social worker wishes to conduct. Therefore, a clearance certificate is requested from the University so that she could be given permission to conduct her study.

Regards


M. Oelofse
Director

Satellite offices/Satellietkantore : Ikageng (018)295 4833
Beneficiary organisation of the National Lotteries Board/Beeld Kinderfonds
Dept. Health and Social Development

Be the Family You want to see

ANNEXURE L: NG WELFARE GOODWILL LETTER



**NG WELSYN
NG WELFARE**

NG WELFARE POTCHEFSTROOM

NG WELSYN POTCHEFSTROOM

074-510 NPO

Registered Welfare Organisation

Geregistreerde Welsynsorganisasie

28 Maherry Street
470, Potchefstroom, 2520
(018) 297 7347 / 297 8317

Maherrystraat 28
ngwptch@mweb.co.za
(018) 297 7348

2016-03-15

School for Psycho-Social Behavioral Sciences
Social Work
NWU
Potchefstroom

Prof, Dr, Mr, Ms

RE : ADOPTION STUDY

NG Welfare Potchefstroom hereby confirms that Ms Katlego Ratshidi explained her intended study with regards to Adoption to the undersigned social worker on 14 March 2016.

This organization is willing to assist Ms Ratshidi with her study that includes the completion of a questionnaire.

Kind regards.

**RETHA ERASMUS
SOCIAL WORKER (10-14275)**

NG Welfare North West (Non-Profit Company) Reg 95 08030/08 NG Welsyn Noordwes (Maatskappy Sonder Winsogmerk).
Public Benefit Organisation (PBO) 930 003 679.

Direkteure / Directors: Ds/Rev AS du Plooy Voorsitter / Chairperson * Dr HA Smith Ondervoorsitter / Vice-Chairperson * Ds/Rev AJ Mocke Bestuurend / Managing *
Ds/Rev HJ Niemand * Ds/Rev BC Botha * Ds/Rev CJ van Staden * Ds/Rev NWJ van Rensburg * Adv JJ Pretorius * Prof A du Toit.

ANNEXURE M: LETTER OF AGREEMENT

ANNEXURE R



NORTH-WEST UNIVERSITY
YUNIBESITHI YA BOKONE-BOPHIRIMA
NOORDWES-UNIVERSITEIT
POTCHEFSTROOM CAMPUS

Private Bag X6001, Potchefstroom
South Africa 2520

Tel: (018) 299-4900
Web: <http://www.nwu.ac.za>

School for Psycho-social Behavioural Sciences:
Social Work Division
Tel: (018) 2991622
Fax 0872315483
EMail Pieter.Boshoff@nwu.ac.za

The Social Worker
FAMSA
Potchefstroom
2531

8 June 2016

LETTER OF AGREEMENT

Between the researcher, Katlego Ratshidi (22741623) and
the fieldworker _____, registration number as a Social worker
_____ representing _____ (organisations name).

RECORDAL:

WHEREAS the researcher is enrolled as a student at the North-West University (Potchefstroom Campus) for the MSW (Child protection) degree;

WHEREAS a research study forms an integral part of the researcher/student's curriculum in order to obtain her degree;

AND WHEREAS the North-West University (Potchefstroom Campus) is responsible for providing and overseeing the research study;

AND WHEREAS The South African Council for Social Service Professions ("SACSSP") is entrusted to set and maintain standards of social work education and practice in the Republic of South Africa and one of its functions is to approve social work training institutions and the education and training programmes presented by such institutions, in compliance with the relevant provisions of the Act and the South African Qualifications Authority Act, 1995.

THE FIELDWORKER AGREES AS FOLLOWS:

- The field workers will be obligated to keep all identifying information about the respondents confidential;
- Advertise study in your respective organizations;
- Inform prospective participants about the study;
- Gain informed consent;
- Assist with the administration of the questionnaires;
- Collect the questionnaires after respondents have completed it, should it be required;

ANNEXURE N: INFORMED CONSENT FORM



PARTICIPANT INFORMATION LEAFLET AND CONSENT FORM FOR SETSWANA COMMUNITY IN IKAGENG (POTCHEFSTROOM)

TITLE OF THE RESEARCH PROJECT: Cultural specific attitudes of Setswana people towards adoption

REFERENCE NUMBERS: NWU-00028-16-A1

PRINCIPAL INVESTIGATOR: Katlego Ratshidi

ADDRESS: 623 Makau Street Ikageng Location (Potchefstroom) 2531

CONTACT NUMBER: 083 409 2155

You are being invited to take part in a research project that forms part of my social work Masters programme. Please take some time to read the information presented here, which will explain the details of this project. Please ask the researcher any questions about any part of this project that you do not fully understand. It is very important that you are fully satisfied that you clearly understand what this research entails and how you could be involved. Also, your participation is **entirely voluntary** and you are free to decline 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.

This study has been approved by the **Health Research Ethics Committee of the Faculty of Health Sciences of the North-West University (NWU-00028-16-A1)** and will be conducted according to the ethical guidelines and principles of the international Declaration of Helsinki and the ethical guidelines of the National Health Research Ethics Council. It might be necessary for the research ethics committee members or relevant authorities to inspect the research records.

What is this research study all about?

- *This study will be conducted in Ikageng and will involve questionnaires with experienced social workers trained in human and social research who will act as fieldworkers. At least 100 participants will be included in this study.*
- *The researcher would like to gain an understanding of how people in general are experiencing formal or informal care, and what they think of it.*

Why have you been invited to participate?

- *You have been invited to participate because you are an adult and are over the age of 18.*
- *You have also complied with the following inclusion criteria:*
 - *you are either a male or female;*
 - *you belong to the Setswana cultural group and live in Ikageng-location;*
 - *you care or have cared for someone's child for at least two (2) years;*
 - *you have an opinion regarding adoption.*
- *You will be excluded if:*
 - *you are under the age of 18;*
 - *belong to a cultural group other than Setswana;*
 - *do not live in Ikageng-location.*

What will your responsibilities be?

- *You will be expected to complete a 5-page questionnaire where you will indicate your feelings, attitude or opinion on a multi-item scale.*

Will you benefit from taking part in this research?

The benefits of taking part in this study are indirect namely:

- *you will gain knowledge concerning adoption,*
- *you will be exposed to alternative forms of child care and protection for children in need,*
- *you will receive a chance to participate in and contribute to research in the child protection field of social work, where there is a scarce amount of research available;*
- *You will be helping professionals in the field of child protection gain knowledge in order to render more culturally sensitive services to members of an African community.*

Are there risks involved in your taking part in this research?

- *This study contains minimal risk. For example, the questionnaire will take 10 minutes of your time and it may result in boredom, however, the questions are easy to understand.*
- *Answering some questions may bring about uncomfortable feelings unique to your circumstance. If such occurs, you will be linked with a counsellor.*

The benefits in this study outweigh the risks.

What will happen in the unlikely event of some harm/form of discomfort occurring as a direct result of your taking part in this research study?

- *Should you have the need for further discussions after the research has taken place, the field worker will with your full consent refer you to the social worker of the designated welfare organization for counselling.*

Who will have access to the data?

- *Anonymity will be respected and you will not be asked to write down your name or any other identifying information. Confidentiality will be ensured by making sure that the questionnaires are stored in a cupboard in the Research Directors office. Reporting of findings will be anonymous by making sure that there is no identifiable information that will link the information to the respondent. Only the researcher and her supervisor will have knowledge of the information. Data that will be saved electronically will be kept on the researcher's laptop which is password protected. The researcher will ensure that no data is provided to any unauthorised person.*

What will happen with the data/samples?

This is a once off collection and the data will be interpreted and disseminated to the public in the year 2017.

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

No, you will not be paid to take part in the study. Participants will however be fully compensated for any travel costs incurred. Amount payable: R40 per person.

Is there anything else that you should know or do?

- You can contact Katlego Ratshidi at 083 409 2155 if you have any further queries or encounter any problems.
- You can contact the Health Research Ethics Committee via Mrs Carolien van Zyl at 018 299 1206; carolien.vanzyl@nwu.ac.za if you have any concerns or complaints that have not been adequately addressed by the researcher.
- You will receive a copy of this information and consent form for your own records.

How will you know about the findings?

- The findings of the research will be shared with you by means of brochures that you will have access to should you visit the following organisations: SAVF Potchefstroom, NG Welsyn Potchefstroom, Child Welfare Potchefstroom, and FAMSA Potchefstroom.

Declaration by participant

By signing below, I agree to take part in a research study entitled: The perceptions of Setswana community in Ikageng towards adoption.

I declare that:

- I have read this information and consent form and it is written in a language with which I am fluent and comfortable.
- I have had a chance to ask questions and all my questions have been adequately 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 penalised or prejudiced in any way.
- I may be asked to leave the study before it has finished, if the researcher feels it is in my best interests, 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

.....
Signature of witness

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Declaration by investigator

I (name) declare that:

- I explained the information in this document to
- 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 did/did not use a interpreter.

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

.....
Signature of investigator

.....
Signature of witness