An indigenous perspective with regard to the Tsonga children in need of care

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Dissertation submitted in fulfilment of the requirements for the degree Master of Social Work in Child Protection at the North West University

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Examination: November 2019

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PREFACE

This dissertation is presented in article format in accordance with the Regulation A.7.2.3 (as stipulated in the North-West University, Potchefstroom Campus' 2018 Year Book), for the Master's Degree in Social Work (Child Protection). The article complies with the requirements of the Journal, *Social Work/Maatskaplike Werk*.

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).

ACKNOWLEDGEMENT

It is with great pleasure that I pronounce the following individuals as having played a pivotal role in making this study a success. First and foremost, I would like to thank the Lord God for the knowledge and wisdom He provided me with. Also, I would like to acknowledge the roles played by my supervisor, Dr. Marie Steyn and my co-supervisor Dr. Hanelie Malan who provided me with academic hand-outs, guidance, timeous feedbacks, and their understanding as I sometimes struggled with this study.

May I also acknowledge my wife Lesego, Ownchei Junior Swonghasi, my twin brother Shadrack, my mother Tiveka, my sister Joyce, my brother Richard and my late father Mzamani for being supportive and always there for me during the difficult times doing this study.

To all Professors and Lecturers who contributed to this study in one way or the other, I say thank you so much, may God be with you and your families, always. In addition, I would like to take this opportunity to appreciate His Majesty, the Royal Council of Homu, for granting me the permission to conduct this study in their area.

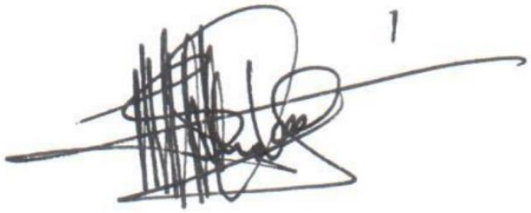
Last, may I take this opportunity to also acknowledge Dr. Mathebula Norman, and my colleagues Ms. Mabasa, K.P. and Ms. Msimeki, T.V. for their contributions to this study.

DEDICATION

I dedicate this dissertation to the following people; all neglected children, fellow Zionists, colleagues at the Department of Social Development, and my entire family.

DECLARATION

I, Shilenge Meshack Ownchei, declare that the dissertation hereby submitted to the North-West University (Potchefstroom Campus) titled, **An Indigenous Perspective of the Tsonga Children in Need of Care,** is my own work in design and execution, and that all the sources utilised or cited herein have been acknowledged by means of a complete reference list, and that this work has never been submitted before for this or any other degree at any institution of higher learning in this country or elsewhere.



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ABSTRACT

Thousands of children in need of care and protection in South Africa, especially in the rural communities are indigenously protected and taken care of by their close family members or relatives. The Homu 14B Rural Community of the Greater Giyani Municipality in the Mopani District of the Limpopo Province, has a functional indigenous system that protects and cares for neglected and abandoned children. This is in line with our Constitution's Section 9(1), which states that everyone is equal before the law, and that we have the right to equal protection and benefit of the law. This study explores the Tsonga indigenous perspective of children in need of care. It focuses on the Mopani District's Homu 14B Village because of its exclusiveness, where the inhabitants are almost 100% Tsonga. This study was done qualitatively, where semi-structured interviews were used to collect data from prospective informants. The participants were purposefully identified. The collected data were analysed using the Atlas TI 7, a computer-aided qualitative data analysis software. This study revealed that the Tsonga explanation of what is meant by "left without proper care", is in line with the definition as provided in the Children's Act, 38 of 2005. Thus, this study determined that the Homu 14B Villagers pay much attention to their children's basic needs such as food, education and their general wellbeing. Through the participants' narratives, this study established that these villagers put mechanisms in place to ensure that no abandoned or orphaned child is neglected or stays without care. That is, there are certain processes that are followed to secure the wellbeing of the abandoned, orphaned or neglected children in this village.

Key terms: Indigenous, Perspective, Children, In need of care, Tsonga.

DEFINITION OF KEY CONCEPTS

INDIGENOUS:

In line with the American Heritage and the Collins Dictionaries, the term indigenous refers to something originating or occurring naturally in a particular place (country, region, *inter alia*). Its synonyms are native, original, aboriginal, autochthonous, local, domestic or home-grown. This could be an idea, practice, tool, artefact or plant, among others, existing naturally or being “native” to a specific place.

PERSPECTIVE:

Perspective may be defined as the way the representation of the story is influenced by the position, personality and values of an individual, the characters, and possibly, other more hypothetical entities in the story world. In short, perspective means "point of view” (Niederhoff, 2011:1).

CHILDREN IN NEED OF CARE:

This phrase, according to the Children’s Act, 38 of 2005, as in Section 150(1)(a), refers to a child in need of care and protection if the child has been abandoned or orphaned and is without any visible means of support.

TSONGA:

The Oxford Living Dictionary refers to Tsonga as a member of a people living in the Limpopo Province of South Africa, southern Mozambique, and south-eastern Zimbabwe. These people are derogatory referred to as the Shangaan.

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CHAPTER 1: ORIENTATION OF THE STUDY

1.1 Problem statement and orientation

Culture, according to Matsumoto and Juang (2008:12), is defined as “a unique meaning and information system, shared by a group and transmitted across generations that allow that group to meet the basic survival needs, pursue happiness and well-being, and hence derive meaning from life”. Culture teach children how to properly interact with other people, and a part of this concerns the socially acceptable ways of responding to personal questions of feelings (Keith, 2019:523). There are times when a community needs to look after a child or children whose parents do not have the capacity to care for them. According to Barratt, Domingo, Mahler-Coetzee, Olivier and Denson (2012:187), caring for a child “... means not only providing for her/his daily needs such as a safe home, food, education and love. It also includes promoting her/his well-being, maintaining a sound relationship with her/him, and most importantly, attending to her/his best interests.” From the foregoing, it could be argued that if a child’s well-being is not promoted, that child could be in need of care. The Children’s Act, 38 of 2005, states in Section 150.1(a) that a child in need of care and protection is a “child who has been abandoned or orphaned and is without any visible care.” This research’s focus is on children without any visible means of support.

South Africa is a country where, in recent years, has seen a high rise in incidences of child abandonment (Gerrand & Nathane-Taulela, 2015:56). This, clearly, is not in the best interests of such children. The South African legislation indicate how children in need of care should be cared for. It should be noted that in South Africa, we have been under the same legal obligations since 1994. This, however, causes conflict in society due to different cultural perspectives. South Africa is a diverse country that has different cultural groups, each with its unique cultural beliefs and customs that determine how to deal with children in need of care. This might not be in harmony with the country’s inclusive legislation though. Traditionally, children in black communities were automatically cared for by the extended family members in cases where they lost their biological parents, or where the parents could not adequately care for their children, for whatever reasons. To promote the South African children’s well-being, it is, therefore, necessary to understand how different cultural groups deal with children in need of care.

Social workers are professionally qualified to deal with all children who are in need of care and protection in this country (Children’s Act, 38/2005). Being in need of care actually increases the child’s vulnerability. One of the social workers’ responsibilities is to establish measures to care for needy children. This duty cannot, however, be separated from any group’s cultural beliefs. As

pointed out above, it is necessary to understand the different cultural perspectives if we are to effectively deal with children from different socio-cultural backgrounds who are in need of care. Cultural perceptions serve as guidelines which individuals inherit by being a member of a particular society and in this case it will be the Tsonga society, which informs them how to experience and interpret their world. Hofstede (2011) identifies cultural dimensions that are globally applicable and are reflected in all aspects of life, including family life, child-rearing practices, education, employment, and health care practices. The perspectives and meanings will vary from one ethnic group to another (Dawes & Higson-Smith, 2005:98) and therefore, the researcher is of the opinion that one cannot simply assume that the same cultural scripts underlying Western thinking are similarly characteristic of African cultural thinking (Purvis & Ward, 2006:300). Consequently, it is not possible to cover all cultures in this study owing to its limited scope. For this reason, this study only focused on the Tsonga culture as one of the different cultural groups covered by the Department of Social Development in Giyani.

From the literature reviewed, few studies were found that focused on culture and child care and alternative care studies such as, *inter alia*, Gerrand (2011); Gerrand and Nathane-Taulela (2015); Mokomane and Rochat (2011). These studies focused on developing a culturally relevant adoption model in South Africa; cultural specific attitudes towards adoption and Adoption in South Africa and trends and patterns in social work practice. Studies done in the Tsonga culture are the following: Chauke (2016) A Tsonga community's leadership perspective of disclosure in child sexual abuse; Mashamba (1998) Guidelines for family Therapy with Tsonga families and Mathonsi (1999) Developing of guidelines for counselling children of divorce within Tsonga culture. No study regarding the protection of children in the Tsonga culture could be found thus it becomes clear that a gap exists in literature regarding the perspective of the Tsonga culture on the child in need of care and protection. in the disclosure of child sexual abuse This researcher, therefore, attempts to help fill this gap in literature by undertaking a research on the said phenomenon. In light of this, this study unravelled the Tsonga's indigenous perspective of the children in need of care. This was done following the eco-systemic approach. This would help enhance our understanding of the human behaviour dynamics as driven by culture on the one hand and, influenced by life perspectives and circumstances, on the other (Zastrow & Kirst-Ashman, 2013:21).

The literature review helped this researcher to decide whether this topic was researchable or not (Fouché & Delport, 2011:134). Also, the theory and literature review were used to guide this study as it explored the available data for collection. The collected data were used to support or refute data which were collected through interviews, and also to draw comparisons where necessary (Delport *et al*., 2011:305-306). The researcher consulted journal articles, books, dissertations,

legislation and dictionaries to obtain as much information as possible on the phenomenon under study. On the other hand, the theoretical foundation helped place this study in context (Botma, Greeff, Mulaudzi & Wright, 2010:96). In this study, the ecological systems perspective and social constructivist worldview were very important in helping understand the Tsonga people's perspectives on children in need of care.

- **Ecological system theory**

This study was informed by the Bronfenbrenner's eco-systems theory; whose underlying principle is that a child's development should be seen in the context of the system of relationships that form her/his environment. This theory posits that the child develops within a complex system of relationships affected by multiple levels of the surrounding environment (Berk, 2013:26). The ecosystem theory, therefore, provides the baseline for understanding that a child is part of the whole, such as the family and the community where she/he survives. Its relevance to this study is outlined below.

According to Zastrow and Kirst-Ashman (2013:19), the eco-systems theory is used to describe and analyse people and other living systems and their transactions. Its approach consists of four levels. The lead level is the macro-system, that is, the outermost level in Bronfenbrenner's model. This level is relevant to the South African context, legislation, and resources (Berk, 2013:28; Zastrow & Kirst-Ashman, 2013:19-23). The macro-system level prioritises children's needs, and affects the support they receive at the inner levels of the environment by means of children's legislation and its inherent policies. In South Africa, the Children's Act, No. 38 of 2005, deals with children in need of care or the ill-treated ones. Like state law, customary law considers survival at birth a minimum condition for regarding the child a legal person (Moore & Himonga, 2018: 62). Bennett (2004: 296) outlines how the idea of children enjoying individual rights is fundamentally at odds with the African legal tradition, where the emphasis lies on duties rather than rights. Customary law points out that all children belonging to a family group are guaranteed support within the group and by all members acting jointly. The law is focused on group rather than individual rights. The child as an individual, it was submitted, should be entitled to the full protection of the law as is afforded to children in terms of the common law. Most African countries prohibit cultural practices which dehumanises or is injurious to the physical and mental well-being of the child in their child care legislation. Similar to our approach on corporal punishment and in order to protect children against harmful cultural practices, the Commission recommends that cultural beliefs and practices should not serve as a defence against any charge of indecent assault or infringement of the right to privacy (Bennett, 2004: 296). The second is the mezzo-system level, which encompasses the systems such as cultural values on one's upbringing, customs, home, school, neighbourhood, and the child-care centre. These could influence

people's perspectives on how to deal with children in need of care. Social support, particularly informal assistance provided by family, friends, and neighbours is a powerful factor influencing parent attitudes and family functioning. The third one is the microsystem. That is, the innermost level of the environment that is closest to the child, and covers the structures with which she/he has direct contact, such as her/his immediate family members. It involves the child's activities and interaction patterns with her/his immediate surroundings (Berk, 2013:27).

The fourth aspect is the exo-system level. This consists of social settings that do not contain children, but that nevertheless, affect children's experiences in their immediate settings. The exo-system includes the parents' perceptions of community issues and how they express those perspectives. These include formal organisations such as the parents' workplaces, their religious institutions, and the community's health or welfare services. All four systems are in constant interaction with one another and thus influence each other. If one of the systems' levels does not provide proper care, a member of that system can experience a need for care.

Based on these four levels, a child in need of care would be influenced by one or all of these layers. For example, there are days when certain people celebrate their customs, and these are not shared by all South Africans, as the exo-system states. Of these levels, the microsystem is the most important as it is at the family level where the child is nurtured. Berk (2013:27) emphasises that to understand child development at this level, one has to bear in mind that all relationships are bi-directional. That is, an understanding of a culture's perception of a practice influences that practice's outcomes, such as the treatment of a child in need of care.

- **The Social constructivist worldview**

The social constructivists are of the opinion that individuals want to understand the world they live and work in (Creswell, 2009:8). This means that we develop different meanings of our experiences. This implies that researchers should search for multiple views, rather than narrowing down the meaning to only a few ideas. Thus, searching for a social constructivist viewpoint requires an open-ended way of questioning. This would enable the researcher to listen carefully to what the participant has to say about her/his life experiences (Creswell, 2009:8). Creswell (2009:8-9) provided the following social constructivist assumptions.

- Meaning is constructed by the people in the world in which they live.
- People try to make sense from their historical and social perspectives, which are formed by their group culture.
- The basic creation of meaning is from a social viewpoint within the community interactions.

These assumptions directed this researcher's approach in the following manner.

- Use of the open-ended questions to open up the participants' views.
- This researcher sought to understand the context by personally gathering information.
- Through inductive processes, the researcher was able to generate meaning from the collected data.

1.2 Contribution of the study

There is a rich body of indigenous knowledge incorporated in Africa's culture and ecological diversity. Thus, Africans drew on this knowledge for hundreds of years to solve specific developmental and environmental problems (Mohamedbhai, 2013). Today, there is a risk that such indigenous knowledge may be lost, and along with it, valuable knowledge about ways of living life sustainably (Nakashima, Prott & Bridgewater, 2000:12).

This study focused on the people living in the Mopani District because it is an exclusive community, with almost 100% Tsonga speaking inhabitants. Homu 14B Village is situated 13 kilometres to the North-Eastern town of Giyani (a former capital of the Gazankulu Bantustan). The Homu 14B Village was established around the 1960s for the Tsonga people. Most of its residents speak Xitsonga.

This community follows its cultural traditions and customs to the letter. This will contribute to a body of knowledge in this field of study. The focus was, therefore, on the Tsongas' indigenous perspective of the children in need of care. This researcher is of the opinion that the understanding of this community's indigenous perspective would empower the social workers in caring for the children in need of care, in the process taking into account the Tsonga cultural values. That is, the approaches followed by the social workers should be culturally sensitive as they take care of such children. Last but not the least, this study focused on one ethnic group (the Tsonga people), thus its findings should open up more avenues for similar research on other ethnic groups in this province.

1.3 Aim of the study

The aim of this study is to understand the Tsonga people's indigenous perspective of the children in need of care.

The researcher proposed the following objective:

- To explore what the indigenous perspectives of the Tsonga people are regarding children in need of care

1.4 Research question

If the Tsonga people's indigenous perspective on providing care to children in need of it is known, it would provide an understanding of their culturally driven care provisions, and hence contribute to the social workers' understanding of how to support these people in handling children in need of care in a more culturally oriented manner.

Given the above, the following research question needed answering.

- What is the Tsonga community's indigenous perspective of the children in need of care?

1.5 Research approach and design

As this study investigated the perceptions of the Tsonga people on children in need of care, it thus followed an explorative qualitative approach. Qualitative research was chosen as a means for exploring and understanding the meaning individuals or groups ascribe to social or human problems (Creswell, 2009:4). The approach enabled the researcher to understand several individuals' shared experiences concerning the phenomenon in order to develop deeper understanding of the features of a phenomenon as advised by Creswell (2007:60).

The research design "...involves making decisions about the specific methods and procedures used to conduct the research study" (Gravetter & Forzano, 2015:31). Creswell (2007:5) stated that a research design is a formulated layout of what is used to indicate the technical choices in the planning of the research process, and it entails the whole process of research. Explorative research design in this study was used to have a better understanding of a situation, phenomenon, community and individual (Fouché & De Vos, 2011:95). In this case, this researcher hoped to gain a better understanding of how the Tsonga people address issues of children in need of care (a question of which little is known so far) (Gravetter & Forzano, 2015:161). It should be noted that qualitative approaches do not rely on statistics to examine phenomena. They use words instead of numbers, and focus on the underlying meanings and patterns of relationships for better understanding (Marlow, 2011:11). Semi-structured interviews were used as data collection process.

The procedures that should be followed in social research as insinuated by Fouché and Delport (2011:70) are; the proper preparation by means of a literature study at the beginning in order to select the research field and a researchable topic. Also, this should be done during the research to test the emerging hypothesis from the empirical data. This researcher was able to obtain ethical approval from the Health Research Ethics Committee (HREC) (Annexure 1) in the Faculty of

Health Sciences, North-West University (Potchefstroom Campus), before commencing with this research.

1.6 Population

Since qualitative researchers are primarily interested in the meaning subjects give to their life experiences, they explorative research to obtain the perspectives of the Tsonga people regarding a child in need of care and protection. The Tsonga ethnic group is one of the predominant ethnic groups in the Limpopo Province. These ethnic groups' set up in the Limpopo Province follows different cultural orientations. This study's population is, therefore, the Tsonga ethnic population found at the Homu 14B Village. The Homu 14B Village is one of the villages found in Giyani. It was chosen because it is a permanent Tsonga community which is of major interest to this researcher as he comes from around there. In other words, this village represents the majority of the Tsonga people who live in the Limpopo Province. This enhanced the chances of selecting the Tsonga individuals who participated in this study. Accordingly, the Tsonga population was suitable to provide informed perspectives on children in need of care in their community.

1.7 Sampling method

First, the researcher identified an under researched community in the context of this phenomenon. Thereafter, it was necessary to purposefully select the population sample given the nature of the information required, and the urgency with which it was required. According to Creswell (2007:125), purposive sampling is used in qualitative research. That is, this researcher purposefully chose his prospective informants because they understood the central issues underpinning the phenomenon being studied. When recruiting people from an exclusive community, it is important to exercise extreme caution in order to avoid interfering with their customs and traditional beliefs as these are sensitive issues in any community. Thus, this process, warned Strydom (2011b:332-333), should be handled in a measured way. First and foremost, this researcher had to get permission from the Village Chief before approaching the community members.

After fixing an appointment with the Village Chief (a Mr Soza Giyani Tshabalala, who also served as the community's gatekeeper), the permission to conduct the research among his subjects was granted. In all this, this researcher made use a social worker from the Department of Social Development in Limpopo, Giyani sub-district office who served as a mediator. The mediator speaks the local language (Tsonga) which was essential for the Homu 14B population. He, however, was unknown in this village. This helped avoid influencing the community in one way or the other, and hence the credibility of the study results. In one of the Chief's public meetings with

his subjects, the mediator obtained permission to address that meeting on behalf of this study. Here, the mediator explained the aim of this research project, and requested for their participation without fear. Those interested in participating were requested to provide their details in a sealed envelope. The mediator fetched the envelopes from the Drop-in centre after two days.

1.8 Proposed sample, sample size and motivation

Due to the qualitative nature of this study, the participants were purposefully sampled, a non-probability sampling method composed of elements that contain the most characteristics, representative or typical attributes of the population that serve the purpose of the study best (Grinnell & Unrau, 2008:153; Strydom & Delport, 2011:391-392). Community gatherings where community issues are addressed are frequently held with the Chief. The mediator, with the blessing of the former, narrated the purpose of this research project.

Strydom and Delport (2011:391) explained that a sample size depends on what one wants to know or the purpose of the inquiry, and contains the components of a subset of the population considered for the actual inclusion in the study. Guest, Bunce and Johnson (2006:74) determined that between 6 and 12 participants, data saturation occurs. In spite of this, the researcher was convinced that a higher number was needed to provide sufficient information on the Tsongas' perceptions of children in need of care. With this conviction, this researcher managed to interview a sample of 14. After 12 interviews, the data saturation began to manifest itself (Guest, Bunch & Johnson, 2006:74). Regardless of the above, this researcher did 14 interviews with the belief that this would capture all necessary data.

The participants were aged 25 and above, an age group surely exposed to the Tsonga cultural perspectives for quite some time now and therefore be knowledgeable about its culture so as to provide their perspectives regarding a child in need of care and protection. This researcher believed that the utilisation of these people as experts in this study would help delineate their perceptions more sharply, thereby providing valuable information in the process. He was sure that he could obtain a clear picture of the practical situation as obtaining with regard to caring for children in need of such care.

1.9 Risks and benefits

According to Levine, Faden, Grady, Hammerschmidt, Eckenwiler and Sugarman (2004:44), vulnerable refers to certain categories of people presumed to be more likely than others to be misled, mistreated, or otherwise taken advantage of as participants in research. This research project included people in rural communities, people living in poverty and the illiterate. These people consented to providing their perspectives on 'children in need of care'. This researcher

viewed them as the best informed to provide necessary information here. They are a closed community, and hence experience limited external influence.

The researcher handled the interviews appropriately to ensure that the participants' dignity was not negatively affected. As this research was about the cultural perspectives of children in need of care, it thus did not focus on the participants' ability to care for their children. This helped to avoid causing discomfort to the participants. The memories of the participants' ill-treatment of their children could cause discomfort to them. The researcher, therefore, arranged for debriefing sessions at the participants' residences if needed or requested for (Botma *et al*., 2010:22-23). No information obtained was linked to the participants, thus no social, psychological, legal or physical harm was anticipated. The interviewer made use of codes instead of the participants' names when capturing the data. As a result, no names were linked with the responses provided.

There were no direct benefits for the participants as the study focused on the children left without proper care. Moreover, the participants were adult community members, not children. The indirect benefit is that the welfare agencies could use this study to change their service delivery strategies so that they are culturally sensitive. In this case, the Tsonga parents would benefit from a culturally sensitive approach as they find alternatives for children in need of care.

This study's participants were not rewarded in any form as their participation was voluntary, but their travelling costs were reimbursed. They were also served with refreshments such as snacks and drinks. Although these may be seen as indirect material benefits, refreshments were merely a token of appreciation as some had travelled from faraway places.

1.10 Sampling criteria

The following criteria was applied to select the study participants. That is, any participant who was a Tsonga, and was aged 25 years and above was eligible to take part in this study. In other words, one should have been a Tsonga and knowledgeable about its culture so as to provide their perspectives regarding the 'children in need of care'. The sample size was dependent on the data saturation stage, after which no further recruitment was done.

The following inclusion criteria was adopted:

- The participants were to identify with the Tsongas in the Limpopo Province.
- One was supposed to be a permanent resident of (born and raised at) Homu 14B Village.
- They were supposed to be between 25 and 55 years old, either married or not.

- Both the husband and wife were considered in this study if they were willing to share their perspectives.
- The prospective participants were to be willing to sign the consent form.
- Also, one was to be willing to be interviewed.

1.11 Sampling exclusion criteria

Individuals were excluded only if they were under 25 years old, did not want to sign the informed consent form, and if they were not willing to protect the right to confidentiality and privacy during the interviews. In addition, others were excluded for being visitors in the village.

1.12 Sampling and informed consent

It is important to obtain permission to conduct a study in a particular setting (Strydom, 2011b:333). In this case, Chief Tshabalala was approached by this researcher through his secretary (to obtain permission to conduct this study at the Homu 14B Village). This researcher treated the Chief and other community leaders with due respect and openness, and thus the permission (Annexure 2) to conduct the research was granted (Greeff, 2011:351-353). This researcher made some introspection over his personal preferences and prejudices before conducting this research. This was for him to be as impartial and objective as possible (Strydom, 2011b:334).

At first, the participants' recruitment was done through the Chief who informed the community members about this research, and asked them for their willingness to participate in it. This was conveyed through the Chief's regular meetings with his community.

The chosen age range was informed by the fact that in general, these are the people who are responsible for taking care of children at home. Both male and female participants were included in this study and was purposefully sampled (Strydom & Delport, 2011:392).

According to Strydom (2011a:117), the participants cannot be forced to take part in the study. Thus, the voluntary participation norm should always prevail here (Babbie & Mouton, 2001:521).

Once the required sample was obtained, the mediator contacted the prospective participants to arrange for interviews, and to explain the consenting process, and hence the subsequent completion of the Informed Consent Form (Annexure 3). In addition, the preliminaries also helped clear the grey areas regarding this research project. That is, this study's purpose, its procedure and, the potential advantages and disadvantages to the participants were outlined (Royse, 2004:52-54). The mediator also emphasised the fact that nobody would be coerced into

participating as this was voluntary. The participants were, therefore, at liberty to withdraw from this research project at any time if they so wished (Grinnell & Unrau, 2005:37).

The participants were then requested to submit their signed Informed Consent Forms after four days if they decided to participate. The signed consent forms were submitted in closed envelopes (which were provided by the researcher) at the Community Drop-in centre. The manager kept the sealed box with the forms in a safe place until the mediator collected them. After four days, the mediator collected the forms (Annexure 3). This researcher ensured that the signed forms were treated with the utmost discretion and stored safely for future use.

This researcher ensured the ethical quality of this study. Once the community members indicated their willingness to participate, between 12 and 20 community members were identified as the potential participants here (Babbie, 2016:207-209; Guest *et al*., 2006:74). This sample size range allowed the researcher to collect enough information regarding the Tsonga people's perspectives on the children in need of care. Simon (2011:1) stated that data saturation occurs when the researcher no longer hears or realises new information.

1.13 Description of procedures/techniques/methods

This researcher conducted face-to-face interviews with the participants during September 2018, to collect the data. This was in order to gain a detailed picture of the participants' views concerning the phenomenon under study (Greeff, 2011:351). After a thorough literature study, a semi-structured interview schedule (see Annexure 4) was prepared in advance.

The information was collected through probing, and this provided rich responses (Rubin & Rubin, 1995 cited in Greeff, 2011:349). In addition, the interview questions were specified accordingly in order to minimise elements of biasness (Marlow, 2011:165). The interviews were done in a dignified way in order to make the participants to freely answer questions based on their knowledge and experiences. The participants were aware of the fact that they could, for any reason, end the interview if they wanted to. This researcher strove to eliminate the element of cultural bias at all times (Strydom, 2011a:118). Risk of bias in qualitative research is to foster confirmation bias. It occurs when a researcher forms a hypothesis or belief and uses respondents' information to confirm that belief. This takes place in-the-moment as researchers' judge and weight responses that confirm their hypotheses as relevant and reliable, while dismissing evidence that doesn't support a hypothesis. Confirmation bias is deeply seated in the natural tendencies people use to understand and filter information, which often lead to focusing on one hypothesis at a time. To minimize confirmation bias, the researcher had continually re-evaluated the impressions of respondents and challenged the pre-existing assumptions and hypotheses

(Sarniak, 2015: 1-4). The researcher also ensured the welfare of the participants by treating information gathered with respect. All in all, no salient risks emerged.

In literature, it is recommended that an audio-recorder be used when permission is granted (Greeff, 2011:359). This researcher made use of an audio-recorder to ensure that all verbal responses were captured, while he focused on the participants' nonverbal language to identify and clarify uncertainties if need be.

Mnisi (2012:8) pointed out that researchers are ethically obliged to ensure that they are competent and adequately skilled to undertake research investigations. This researcher was trained in research ethics, has the ability to, and understands the processes of conducting interviews, and has been practising social work for the past seven years. The researcher was well aware of the difference between therapeutic interviewing and that for data collection purposes. Thus, this researcher was able to evaluate all possible risks and advantages of the investigation. No value judgments were made under any circumstances whatsoever, on the cultural aspects of the communities (Strydom, 2011a:124). Professional assessments in this study reflected impartiality, objectivity and transparency (NCRE, 2006:27). This researcher is also registered as a professional social worker at the South African Council for Social Services Profession (registration number 10-26896). In this case, ethical considerations are part of a social worker's conduct.

The researcher did a two-day ethical training at the HREC's Faculty of Health Sciences, North-West University, Potchefstroom Campus, from the 1st to the 2nd of June, 2015 (Annexure 5). The researcher also successfully completed the training conducted by the Department of Social Work on the 18th of September, 2015 on how to do research interviews.

In addition, this researcher's supervisor, Dr. M.M. Steyn, has been in the Department of Social Work at our university for more than fifteen years. She has been supervising the postgraduate students, specifically in the Child Protection programme at MA level. She holds a Ph.D in social work and has published a number of articles both in accredited and non-accredited journals. The co-supervisor, Dr. H. Malan, has also been in this field for more than 15 years, and a lecturer for three years now. She has supervised several postgraduate students thus far. The two were also trained by the HREC on how to supervise students on academic research ethics.

This study was done in deep rural Homu 14B Village. The Drop in-centre (centre for orphans) in the community was used for conducting the interviews. The office is a Non-Governmental organisation, with secure and confidential spaces and adequate furniture. The Drop-in centre is situated at the centre of this community, and this made it to be easily accessible to all the

participants. There were no negative connotations attached to the facility due to its positive role in the community. All measures were taken to protect the identity of the participants.

Measures to handle emergencies were available as well. These included, *inter alia*, the Ambulance Services and the Fire-fighters in the area. Parking for interviewees was also arranged, if needed.

The following general rules were applied in this research:

- This researcher spoke in the participants' home language.
- The presence of the interviewer did not affect the participants' views concerning their responses to questions asked.
- This researcher was familiar with the research themes.
- The scribe recorded the responses in writing.

According to Norway's National Committee for Research Ethics (NCRE) (2006:12), it is the researcher's responsibility to prevent the participants from being exposed to harm or any kind of distress. In this study, the researcher bore the responsibility for ensuring that the participants were not exposed to any distress. They were given an opportunity to address any problem that arose as an outcome of their involvement in the study. This researcher informed the participants through the mediator, about the potential impact of the investigation. This gave the respondents the opportunity to withdraw from the investigation if they wish to do so (Strydom, 2011a:117-118). All potential impact was also stated in the Informed Consent Form. In this research, the participants had the right to demand the researcher's sensitivity to their human dignity and respect. There were no physical risks attached to taking part in this study. Some participants, however, might have experienced discomfort when talking about their customs. Thus, Mrs. Msimeki, a trauma counselling expert, provided debriefing sessions after each interview in order for the participants to work through their experiences' aftermath, thus minimising any unforeseen harm (Botma *et al.,* 2010:24).

1.14 Trustworthiness

Trustworthiness, as defined by Botma *et al*. (2010:232), has four epistemological standards, namely; truth value, applicability, consistency and neutrality. These standards were used as the criteria to assess the value of the findings, and to ensure the study results' trustworthiness (Botma *et al.,* 2010:234 & Shenton, 2004:64).

Table 1-1: Standards, strategies and applied criteria to ensure trustworthiness

Epistemological standards	Strategies	Application
Truth Value	Credibility	Credibility refers to internal invalidity, with the goal to demonstrate that the enquiry was conducted in such a manner that it ensures that the subject has been accurately identified and described (De Vos, et al, 2011:419). The researcher will adopt well-recognised research methods to enhance credibility and ensure a thick description of the phenomenon. Reflexivity was achieved during discussions with the study leaders. The language used during the interviews was Tsonga. This helped the researcher to understand the meaning of Tsonga words. The researcher translated the data into English. The mediator verified whether it was the true translation of the data.
Consistency	Dependability	Dependability refers to the duplication of the study in the same context; making use of the same inclusion criteria for the participants and the same methods. The researcher ensured dependability by providing a detailed account on how data was collected. The researcher also ensured that data was correctly coded by asking an independent peer to review them. Triangulation by means of literature was done.
Applicability	Transferability	Transferability refers to the degree to which the findings can be generalised to the larger population. The findings concerning this qualitative study were specific to Mopani District. The researcher used purposive sampling, a non-probability sampling technique to improve the transferability. Since it was based on the researcher's conclusion, the selected sample had elements that contained the characteristic, representative or typical attributes of the population.
Neutrality	Confirmability	Confirmability ensures that the research is free of bias in that its outcomes were predetermined. The field notes were collected from the participants and the researcher applied active listening to understand the participants' views (Creswell, 2009:8-9). The data were examined by an objective verifier to ensure a confirmability audit. The researcher is a Tsonga, and to prevent bias, the scribe acted as a verifier in the data transcription.

1.15 Ethical consideration

1.15.1 Informed consent

According to Bless, Higson-Smith and Kagee (2006: 142-143), participants have the right to know what the research is about, how it will affect them, the risks and benefits of participation, and the fact that they have the right to decline to participate if they choose to do so. Once more "obtaining informed consent implies that all possible or adequate information on the goal of the investigation; the expected duration of the participant's involvement; the procedures which will be followed during the investigation; the possible advantages, disadvantages and dangers to which respondents may be exposed; as well as the credibility of the researcher' is communicated to the participants" (De Vos et al., 2011: 117). The researcher has utilised written informed consent as suggested by Hakim (2000: 143). To ensure that all participants have the right to know the research study, the researcher took some time to give details to participants what the study entails and what is required of them in terms of participation (Bless, Higson-Smith and Kagee, 2006: 143). As well, in advance the researcher provided all participants with consent forms to be read and signed.

1.15.2 Anonymity and confidentiality

According to Bless et al., (2006: 143), confidentiality in most research is an ethical requirement and it also implies that information provided by participants, particularly sensitive and personal information, should be protected and made unavailable to anyone other than the researchers. Confidentiality means that only the researcher and possibly a few members of his or her staff should be aware of the identity of the participants and that the staff should also have a commitment towards confidentiality (Babbie, as quoted in Strydom, 2011a: 120). In the setting of this research study the researcher managed to keep or store the data collected from all participants in a locked and safe environment.

1.15.3 Avoidance of harm

According to Babbie (2007: 27) the utmost fundamental ethical rule of social research to take into consideration is that must bring no harm to participants. The researcher has an ethical obligation to protect participants within all possible reasonable limits from any form of physical discomfort that may emerge from the research project (Creswell, 2009: 64). The researcher succeeded to protect all participants from any form physical discomfort that could have resulted from the research study, by thoroughly informing the participants beforehand about the potential impact of the exploration or investigation. Sharing of such information was done in order to offer the

respondents the opportunity to withdraw from the investigation if they so wish (Strydom, 2011a: 115).

1.15.3 Voluntary participation

Strydom (2011a: 116) are of the view that participation should always be voluntary and no one should be forced to participate in a project. To confirm this, the researcher informed all participants, before the study began, that "the principle of autonomy incorporates the freedom of individuals' action and choice to decide whether or not to participate in research" (Bless et al., 2006: 142). They could at any time choose to withdraw their participation since no one should be forced to participate in this research study.

1.15.4 Debriefing

Debriefing sessions according to (McBurney 2001: 60), are sessions during which subjects get the opportunity, after the study, to work through their experience and its aftermath, and where they can have their questions answered and misconceptions removed. The researcher made use of appropriate referral to a social work agency to manage the negative consequences that needed attention after the completion of the study. In this research, the participants had the right to demand the researcher's sensitivity to their human dignity and respect. There were no physical risks attached to taking part in this study. Some participants, however, might have experienced discomfort when talking about their customs. Thus, Mrs. Msimeki, a trauma counselling expert, provided debriefing sessions after each interview in order for the participants to work through their experiences' aftermath, thus minimising any unforeseen harm (Botma et al., 2010:24).

1.15.5 Compensation

No compensation was provided to participants, only their travelling costs were reimbursed. They were also served with refreshments such as snacks and drinks as a token of appreciation as some had travelled from faraway places.

1.16 Data analysis

Babbie (2007:378) described qualitative data analysis as the non-numerical examination and interpretation of observations for the purpose of discovering underlying meanings and patterns of relationships. In this study, the collected data were analysed in accordance with Schurink, Fouché and De Vos' (2011:405) observation that data collection in qualitative enquiry involves a twofold approach. The first aspect involves data analysis at the research site during data collection and the second aspect involves data analysis away from the field following a period of data collection.

This researcher made use of Marshall and Rossman's strategy to analyse the data (Schurink, Fouché & De Vos, 2011:403-404). Data were categorised according to the themes that emerged from the questions. This researcher reduced the data by coding them into sections. The testing of the emergent patterns was done by comparing these with literature in order to fully understand their meanings. After the foregoing, this researcher was able to interpret and describe the findings. He made use of an independent verifier to confirm the research results as having been dealt with in a trustworthy and credible manner. The data translation was then examined by the scribe to verify its objectivity and whether they were the true replica of what was expressed by the participants. He (verifier) also signed the confidential form to ensure confidentiality. The verification of the data was important in ensuring the results' credibility.

The privacy and confidentiality of the participants was safeguarded. That is, their data were reported anonymously to protect their identity. Anonymity was ensured by not using their real names, but alphabetical letters instead. The research findings were reported anonymously by coding the results, thereby eliminating the respondents' identity from the results. This researcher also ensured that the rights and welfare of the participants were protected. This research was conducted in accordance with the ethical and professional guidelines as specified by the HREC in the Faculty of Health Sciences at the North-West University, Potchefstroom Campus.

Throughout this study, all data, recordings, notes, interview schedules and transcripts of recordings were kept safe in a locked fireproof cabinet in the researcher's office until it was transferred to a password protected desk top. After completion of the research study and compilation of the mini-dissertation the backup copies of the computer files would be deleted. Thereafter, the said data would be stored for five years at the Compress of the NWU, Potchefstroom, in the secretary's office in a locked filing cupboard. This would include all information that match the respondents with their responses.

Knowledge is a collective benefit. As a rule, all research results should be published. It is also important for the results to be verifiable. Publication is important for the researchers' merit lists (NCRE, 2006:32). The participants were informed, as Mnisi (2012:8) and Sobočan (2010:174) deemed it necessary, for the results to be published objectively upon the completion of the research. This researcher compiled the report as accurately and objectively as possible.

He also objectively informed the Chief about this study's findings, without offering too much detail or impairing the principle of confidentiality. The provision of the research data to the community by the Chief was according to Tsonga culture and customs. This researcher ensured that during one of the community meetings, the Chief gave a detailed report of this study's outcomes.

Some of the older community members are illiterate, and therefore, the verbal feedback in their language was appropriate, particularly from their Chief. The participants who preferred to personally get the study results were provided with its summary at their homes.

1.17 Choice and structure of report

This mini-dissertation is structured as follows:

- Chapter 1: Orientation of the study
- Chapter 2: Literature review
- Chapter 3: Article
- Chapter 4: Summary of findings, conclusion and recommendations
- Combined references

This researcher would approach the Journal, *Maatskaplike Werk/Social Work*, for the placement and publication of this article. This is an accredited journal that is published four times a year. Only one article would be published from this study. Its title would be; "**An indigenous perspective with regard to Tsonga children in need of care***"*. The journal requirements are; The whole manuscript, plus one clear copy as well as a diskette with all the text, preferably in MS Windows (Word or WordPerfect) or ASCII, must be submitted. The manuscripts must be typed in double space on one side of the A4 paper. The Harvard referencing system is used. 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. More details about sources referred to in the text should appear at the end of the manuscript under the heading "References". The sources must be arranged alphabetically, according to the authors' surnames

This researcher would approach the Journal, *Maatskaplike Werk/Social Work*, for the placement and publication of this article. This is an accredited journal that is published four times a year. Only one article would be published from this study. Its title would be; "**An indigenous perspective with regard to Tsonga children in need of care***"*. The journal requirements are; The whole manuscript, plus one clear copy as well as a diskette with all the text, preferably in MS Windows (Word or WordPerfect) or ASCII, must be submitted. The manuscripts must be typed in double space on one side of the A4 paper. The Harvard referencing system is used. 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. More details about sources referred to in the text should appear at the end of the manuscript under the heading "References". The sources must be arranged alphabetically, according to the authors’ surnames.

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CHAPTER 2: LITERATURE REVIEW

AN INDIGENOUS PERSPECTIVE WITH REGARD TO TSONGA CHILDREN IN NEED OF CARE

2.1 Introduction

South Africa, as a “developing country”, has challenges with regard to the care and protection of children (Spijker, 2013:5). Every child has the right to care and protection in this country, irrespective of her/his race, tribe or ethnicity. Children also have a right to protection from harm or violence and, abuse and neglect (United Nations Convention on the Rights of the Child, article 19). The health, safety and protection of all children are paramount to all those who working in the welfare departments regardless of age, gender, race, culture, background or disability.

The notion of children in need of care and protection is a societal issue in many countries. Zaal (cited in Spijker, 2013:2) noted that since time immemorial, abandoned and orphaned children were taken into care by religious institutions and individual benefactors. But, the provision of care outside the family environment was foreign in African societies as many children here would be cared for by members of the extended family in times of need or crises. Back then, the African societies’ family lineages were crucial for the organisation of family structures that determined children’s care, including those who became orphaned and subsequently deprived of parental care. For example, orphans automatically became the responsibility of their paternal or maternal uncles, depending on the circumstances (McCarthy & Edwards, 2011:73).

In modern South Africa, the Children’s Act (38/2005) applies to all children in need of care. This amended Children’s Act has helped improve the macro and micro environmental conditions for the protection of children. Also, the justice system has significantly improved with regards to promoting the rights and processing of children’s issues. Be that as it may, the promotion, care and protection of children in Tsonga communities need exploring. The children’s act promotes the strengthening of family ties. But, where it is not possible, the children in need of care and protection are placed in alternative care centres, not necessarily within the family or community structures. According to Zaal (2012:9), the concept of removing children from the home environment and placing them in care institutions is an import in Africa. Given the above, it is apparent that no consideration was given to the Tsonga community’s indigenous perspectives on dealing with children in need of care. Thus, this study focused on the Tsonga community’s indigenous perspective of children in need of care.

2.2 Contextualisation

Many children in South Africa do not live with their biological parents. Numerous social challenges, including HIV/AIDS, significantly impact on family structures as well as in protecting and caring for their children. On one hand, the country has inherited a legacy of violence, extreme inequality and social dislocation. On the other hand, the country's huge HIV burden has resulted in high levels of orphaning (UNICEF, nd). Child abandonment has become the latest crisis to face South Africa as thousands of children are abandoned every year (Gerrand & Nathane-Taulela, 2013:2). In this respect, many children in South Africa do not live with their biological parents (Meintjes, Hall & Sambu, 2015:103). That is, the proportion of those living with both parents decreased from 39% in 2002 to 35% in 2013, and hence more than seven million children (39%) live with their single mothers. Only 3% of the children live with single fathers, while 32% do not have either. This does not necessarily mean that they are orphaned. In most cases, 83% of the children have at least one parent who is alive, but living elsewhere (Meintjes, Hall & Sambu, 2015:103).

The legacy of apartheid has resulted in some unique employment and family formation patterns in both urban and rural Black communities. This, in turn, has conditioned how families use their time and their interactions with children. Black families in rural South Africa lived in "stretched", dispersed and fluid forms (Spiegel as quoted in Madhavan & gross, 2013: 175-191) as a result of draconian apartheid era laws, such as the Group Areas Act, that circumscribed where Black people could live and forced men to migrate far away from families in order to work (Ramphele & Richter, 2006: 73–81). Female labour migration has been steadily increasing as women from rural areas, many of whom are mothers, move to small towns and cities in search of employment (Posel & Casale, 2003: 455-479). Their children are more likely to stay behind most commonly in the mother's natal home when other women, sisters and grandmothers, assume the tasks of child rearing. In such a context, various kin members have always taken on particular parenting roles ranging from formal education to skills training to moral guidance (Mkhize, 2006: 183-198). Therefore, it is common for Black children in rural areas to have regular, and sometimes, intensive daily contact with adults who are not their parents.

The patrilineal Tsonga live in multigenerational, extended family arrangements, known as stands, in which adult siblings live close to one another. People and food flow constantly between them, and labour, including child care and supervision is commonly shared or exchanged. In this sense, the socially distributed model of childrearing is appropriate to characterize child rearing practices of the Tsonga. It is also supported by historical and contemporary studies of Tsonga social life (Madhavan & Gross, 2013: 175-191). The HIV/AIDS epidemic has necessitated families to develop coping mechanisms in response to illness and the death of young parents. In short,

Tsonga communities are undergoing substantial change in child care practices. As indigenous people from around the world remind us, spirituality, storytelling, and connectedness to the land are critical parts of our essential humanity and are necessary for our truly “knowing” the world, one another, and ourselves (Ife, 2001: 5-15). Within a global context, concerns over “professional imperialism” continue, as social work has become part of the ongoing colonial project (Midgley, 2008: 32).

Orphans are more likely to face malnutrition, have poor physical and mental health, have educational disadvantages, are exploited through child labour, and suffer from stigma and social exclusion (Sherr *et al*. 2008:527). Madhaven (2004:1443) is of the opinion that foster families are culturally accepted, and it is believed that they can sustain the child’s development. That is, children could find stability, love and emotional support from the relatives’ homes. On the other hand, Kidman *et al*. (2007:326) believe that in community-based care, orphans remain in their communities and receive family-based support from the local government and communities. Either social workers or volunteers provide adult supervision, care and assistance to orphans. This model allows the orphans’ integration into their community. By delivering services through existing structures, these programmes reduce costs, and serve a greater number of children. Given the HIV/AIDS crisis, this model is increasingly expanding as it provides better and cheaper care for orphans compared with orphanages. But, the reliance on existing structures means that they have less control over the quality of services, and who actually benefits.

In line with Jini and Roby’s (2011:21) philosophy, there is an African belief that a child belongs to the whole community, with its members sharing the responsibility for providing nurturance to it, especially during the crisis times. Thus, certain societies traditionally assign the responsibility to care for the orphaned children (who do not have the extended family) to the village Chief on a temporary or permanent basis (Jini & Roby, 2011: 22). The community based care benefits children in several ways. According to Jini and Roby (2011:22), they are able to maintain relationships with their biological families, and they realise the benefits of developing in a family environment where they learn culture-specific skills. The elaborate further that this arrangement also reunites them with their biological relatives.

In addition, Doubell’s (2014:92) socio-genealogical connectedness theory is applicable here as it is an extension of the attachment theory. It deals with what Owusu-Bempha and Howitt (2000:107) see as the extent to which children identify with their natural parents’ biological and social backgrounds, due to the knowledge of their origins.

2.3 Types of informal care for children in need of care

According to Jini and Roby (2011:10), informal care is defined as “any private arrangement provided in a family environment, whereby the child is looked after on an ongoing or indefinite basis by relatives or friends (informal kinship care) or by others in their individual capacity, at the initiative of the child, his/her parents or other persons, without this arrangement having been ordered by an administrative or judicial authority or a duly accredited body”. Informal care may vary in intensity, type of help provided, location and the duration of care provided (Broese van Groenou & De Boer, 2016:272). These authors further indicated that the Informal Care Model (ICM) is “a behavioural model focusing on the individual caregiver that entails three central propositions. First, informal caregiving starts with the notion that someone in the social network is in need of care. Second, individual dispositional factors predict the degree to which one intends providing that care. Third, whether one actually provides care or not depends on the external conditions that facilitate or restrict the provision of that care. As such, the provision of informal care is depicted as a process in which individual, relational and contextual factors of both care recipient and caregiver are intertwined.” According to the researchers’ observation, it seems as if there are more than two types of informal care that water down the challenges facing children who live without proper care, even though they are not specifically to do with the Tsonga culture. Regrettably, there is nothing to indicate how the Tsonga people look after children who are in need of care. Jini and Roby (2011:13) concur by stating that because informal care in developing countries often exists without a system to track and monitor such arrangements, most information is produced piecemeal by location-specific research. Even when they are available, data are often organised along different criteria, and hence are inconsistent. So, the total number and percentage of children in alternative care, and more specifically in informal care, are difficult to estimate. Informal care is provided in some of the following settings.

2.3.1 Community based care

Community based care, according to Jini and Roby (2011:21), refers to both the direct caring role assumed by the leadership or members of a community and the supportive role community-based organisations play in assisting direct caregivers. Here, the term refers to the overnight care provided by members of the community in their own homes. Jini and Roby (2011:21) indicated that accordingly, community-based alternative care should be informed by a sense of ownership by the community, with the support of an agency with strong knowledge of both child rights and development, and a detailed knowledge of their cultural norms. The foster family and its other children should be prepared, and the child involved should also have an input in the arrangements. In traditional African societies, the care of children was understood to be the responsibility not only of the parents but of the extended family and larger community; it was an

obligation to be discharged with a great sense of responsibility (Benedek as sited in Assim, 2013: 27). Ansah-Koi (2006: 555-567), deliberates that an African belief that once a child is born, he or she is assumed to belong to the whole community, with members of the community sharing the responsibility for providing nurturance to the child, especially during times of crisis. Accordingly, some societies have a traditional structure of assigning responsibility to care for orphaned children who do not have available extended family care, such as village chiefs taking children into their own homes on a temporary or permanent basis (Jini & Roby, 2011: 21). Community-based alternative care should be based on such a sense of ownership by the community, but with the support of an agency with strong knowledge of child rights and child development along with detailed knowledge of cultural norms (Tolfree, 2003: 12).

Another example of communities caring for orphaned children is when “queen mothers” (wives of traditional leaders) take on the care of orphans with the expectation that the children will be incorporated into their own household and families (Ansah-Koi, 2006: 559). Traditional village leadership of caring for children has also been observed in parts of Southeast Asia. For example, in Cambodia at a provincial consultation meeting in 2009, there were reports of commune and village leaders who took orphaned children into their households and had informally adopted them over time (Jini & Roby, 2011: 22).

The advantages of community-based approaches are that children continue to be cared for by familiar adults, and that they remain within their own communities (Tolfree, 2003:14). By remaining within their communities, they both retain a sense of belonging and identity, and also benefit from the continued support of networks within that community. Community-based informal care is believed to benefit children for several reasons. The children are able to maintain relationships with their biological families. They receive the benefits of developing in a family environment and learn culture-appropriate skills. This form of care is cost-effective and helps to maintain the children’s community ties. The arrangement is also conducive to family reunification with their biological families (Oswald as quoted in Jini and Roby, 2011: 23).

Finally, community-based approaches benefit from being potentially far less expensive for any government than residential care, and hence are sustainable (Tolfree, 2003:14). Traditional communities often have the potential to be both protective towards and exploitative of children (Tolfree, 2003: 13). In some cases, however, the child may remain vulnerable because of family poverty and other circumstances, in which case community-based support services may be needed in order to ensure that the child does not become vulnerable to further separation (Tolfree, 2003:11). In the African traditional family, the community was the custodian of the individual; hence the individual was to go where the community goes. This implies that the African idea of

security and its values depended on personal identification with and within the community (Mafumbate, 2012: 48).

Van Voorst (2006: 12), point out that when families cannot adequately meet the basic needs of their children, the community is a safety net in providing essential support. In practice, care of children without parental care comes from extended families able to cater for increased numbers with community assistance, and, in extreme cases, communities caring for children in child-headed households or with no family involvement. Reinforcing the capacity of communities to provide support, protection and care is the foundation for a response to the increase in children without parental care. Four key areas of intervention nurture and strengthen the community initiative:

- Engage local leaders in responding to the needs of vulnerable community members
- Organize cooperative support activities
- Promote and support community care for children without family support
- In case of HIV/AIDS, organize and support activities that enable community members to talk more openly about this disease

In South Africa, there is a model called Isibindi, which deploys trained community-based child and youth care workers within their communities in an innovative outreach team programme that provides developmental support to the children and families rendered vulnerable as a result of the HIV/AIDS pandemic. It is a cost-effective model that deals with early intervention levels of the child and youth care systems in partnership with a range of inter-sectoral role players. The main goal for this model is to create safe and caring communities for vulnerable children and youth at risk through a developmental child and youth care work response (NACCW, 2009:1-2).

2.3.2 Blood family-based care

According to Walsh (2003:1), a family is a societal group whose members are blood relatives (kinship), adoption, foster care or the ties of marriage (civil, customary or religious), civil union or cohabitation, and go beyond a particular physical residence. Belsey (2005:11) indicated that in spite of its varied and changing forms, the family remains the dominant and natural grouping in society, providing emotional and material support that is essential to the growth and well-being of its members. The structure and functions of the family change as it passes through the different stages of the family life cycle, and as it adapts to new economic, technological, cultural, political and environmental circumstances (Belsey, 2005:11). The structure and functions of the family and its internal relationships are greatly affected by the increased mobility and migration of individuals and families as a consequence of economic change and development, the demand

for labour, and perceptions of enhanced social and economic opportunities elsewhere (Belsey, 2005:12).

It is essentially through the family that each generation is replaced by the next; that children are born, socialised and cared for until they attain their independence; and that each generation fulfils its care responsibilities to minors, older persons, and the sick (Waite, 2000:463-469). The family may be more likely to treat the child or youth as family because they are considered “blood”, and most people in society today have strong values when it comes to family (Youth Can, 2012:7).

Parents should always strive for a healthy relationship in the family. If, for instance, parents quarrel in front of their children, the children may no longer have confidence in them and may experience a feeling of insecurity. If the children are not taught the good morals, they may not grow up in a norm-abiding way and if they not disciplined when they have done wrong, they may become dishonest because of the negative upbringing (Senosi, 2014: 2214). In the African community, the father’s responsibility is to manage and oversee his family and act as representative in the broader society, even though he may not be working from home. Taboos permeate every aspect of the African life from birth to death. Health and its significance is explained along life events and ill–luck that would befall the careless individual as, for example, in living one’s hair to be blown about by the wind, eating while standing, or eating in the dark (Senosi, 2014: 2215). It is the duty of parents to develop in their children a character that reflects their faith and also include good manners, etiquette, politeness, hospitality, neatness and generosity. In the Tsonga families, just as in any African family, the time for teaching the children is non-structured. The Tsonga children are non-structured (Senosi, 2014: 2216).

The White Paper on the family (Department of social development, 2013) sees Family Policy as “any policy that has any direct or indirect influence on the well-being of the Family”. This emphasises the ‘inter-sectorial nature’ of such policy, which embraces better living conditions, access to primary health care, proper sanitation and better employment opportunities. Proper access to all these services would benefit the family and enhance its capacity to perform its role successfully. This family strengthening is defined as “the deliberate process of giving families the necessary opportunities, relationships, networks, and support to become functional and self-reliant. The strengthening of families is driven by certain core areas, namely: family economic access, family support systems, and thriving and nurturing communities”. The White Paper also speaks of Family Preservation Services, being “services to families that focus on family resilience in order to strengthen families, so as to keep families together as far as possible.” Family resilience is seen as the ability of families “to withstand and rebound from disruptive life challenges”. These challenges would include illness and disability, bereavement, substance abuse and the capacity to discipline children positively.

Also, being close to the biological family might help the child achieve what they need to, and to remain on the right track. Since the family is so close, they can also be more understanding and helpful in dealing with the issues that the child might be going through. They can be more understanding and loving when dealing with the traumatic experiences the child had gone through. In this family setting, the child is more likely to feel unconditional love and guidance compared to foster and group homes. Being in a home with family, the child will understand what love and family is, feel a sense of their roots and be able to bring this into adulthood and have this knowledge and confidence when planning to have a family of their own (Youth Can, 2012:7).

Children are usually thought of in relation to families, but families differ in the ways they value, treat and make use of children. While many are reluctant to criticise engrained cultural practices, it is import to recognise that all cultural norms are contested, and that not all social groups that broadly share a culture share its values or have the same interests (Malone, 2001:5-12).

2.3.3 Social network arrangements

The interdependence of choices can be extended beyond the family and these include other members of the social network as well, as evidenced by the composition of the care networks of older adults (Keating *et al*., 2003:115). As such, their caregiving is likely to be complementary to that of spouses and children (Lapierre & Keating, 2013:1442-1468; Egging, De Boer & Stevens, 2011:243-255). This means that the presence of other network members may not impact on spousal care provisions, whereas a stronger positive association is to be expected for child and other types of caregivers. Care and support is referred as the basic needs including adult care and supervision, access to social services and psychosocial support that OVC have to be granted (MGECW, 2007). In Africa, the extended family and the community play an important role in providing the basic care for the orphans (Adato et al., 2005). The children belong to the extended family whether it follows the matrimonial or patriarchal system. Furthermore, through East and Southern Africa, a strong and longstanding tradition of extended family networks and informal fostering exist (Shetty & Powell, 2003: 25-31). The socially distributed model of child rearing applies both to the life course as well as to the use of time in the daily tasks of raising and socializing children. This process of socialization teaches a child his/her place within a larger kin system with respect to gender differences, norms and values, boundaries for behaviour, etc. It is a way to accrue social and cultural capital for the child and draw in adults other than biological parents to be actively engaged in child rearing (Madhavan & Gross, 2013: 175-191).

2.4 Conclusion

Understanding an indigenous perspective with regard to the Tsonga children in need of care is very important in the sense that social workers would be empowered by the Tsonga cultural values, and hence take this into account when making decisions regarding the children's care. Social workers would be cultural sensitive in delivering services that have to do with child care. This study focused on one ethic group (the Tsonga), and this could lead to research into other ethnic groups in an attempt to find more about other cultural groups' indigenous perspectives on children in need of care. Moreover, if the Tsonga's indigenous perspective on caring for children in need of care is known, it would provide an understanding of the Tsonga community's perspective in this regard. This may contribute to the social workers' understanding of how to support the Tsonga people in culturally dealing with children in need of care.

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CHAPTER 3: ARTICLE

AN INDIGENOUS PERSPECTIVE WITH REGARD TO TSONGA CHILDREN IN NEED OF CARE

3.1 Abstract

This study explored an indigenous perspective with regard to Tsonga children in need of care through utilising a qualitative approach. It concerned itself with understanding how Tsonga people address issues of children in need of care. The data was gathered through semi-structured interviews using an interview schedule. This study explores the Tsonga indigenous perspective of children in need of care. It focuses on the Mopani District's Homu 14B Village as population. The collected data were analysed using the Atlas TI 7, a computer-aided qualitative data analysis software. Through the participants' narratives, this study established that these villagers put mechanisms in place to ensure that no abandoned child is neglected or stays without care. That is, there are certain processes that are followed to secure the wellbeing of the abandoned, orphaned or neglected children in this village.

3.2 Introduction and problem statement

Many South African townships are deprived and poverty stricken, plagued by social disorganisation caused by apartheid policies, such as forced removals and migrant labour which contributed to fragmentation and change in family structures. The impact of the AIDS epidemic further impact devastating on families and communities in South Africa resulting in high levels of orphaning, increasing children's vulnerability to abuse and neglect (Nduna & Jewkes, 2012). The country has the world's largest number of HIV-infected people. There are an estimated 3.7 million orphans in South Africa, close to half of them have lost their parents to AIDS-related diseases (Hall & Sambu, 2012). Child abandonment became further a frequent practice in South Africa, (Gerrand & Nathane-Taulela, 2013:2). Blackie (2014:6) observed that child abandonment has increased in South Africa over the past five years. Gerrand and Nathane-Taulela (2013:2) illustrated that despite being an illegal practice, babies are being abandoned at an exponential rate, and unfortunately, many of them die.

Families have the potential to protect children from harm and take care of their physical and emotional needs. The family is also the most influential socialising environment for children to learn values and norms and what is expected of them in society. However, many families in South Africa face severe challenges in protecting and caring for their children. Providing care and support to millions of orphaned and vulnerable children and reducing the high levels of violence

against children are among South Africa's most overwhelming tasks. A key national achievement has been the establishment of a progressive child protection laws and policies, however preventing and addressing violence against children and care for vulnerable children remains a major challenge (Unicef, nd.). According to Masutha (2014) the protection of children's rights is a collective responsibility, requiring collective effort from all concerned parties and community members. Mugumbate and Nyanguru (2013:95) similarly emphasise that the focus is on communal living, underpinned by values of "cooperation and collaboration". The notion of 'community' is not an impersonal structure or system, but a living collective or network of people, whose wellbeing and functioning are inextricably intertwined. There is thus a commitment to addressing macro issues in a way that is beneficial to all members of the community; an approach that is consonant with developmental social work (Midgley & Conley, 2010).

International research on the diversity of families has consistently shown that functional families offer the most natural environment for the growth, protection, support and socialisation of children. At the same time there is wide recognition that "the concept of the family may differ in some respects from State to State, and even from region to region within a State, and that it is therefore not possible to give the concept a standard definition" (UNHRC, 1990). The Children's Act recognises that children live in various types of families, often with people who do not have formal parental responsibilities and rights towards them. Section 32 of the Children's Act recognises persons who voluntarily care for a child either indefinitely, temporarily or partially. It provides that such persons must safeguard the child's health, well-being and development, and protect the child from maltreatment abuse, neglect, degradation, discrimination, exploitation, and any other physical, emotional or mental harm or hazards. These persons may exercise any parental responsibilities and rights reasonably necessary to comply with their obligations to protect the child, Children are also part of a broader community where their relationships, engagement, and roles deepen over time and take on increased significance. For this reason, protecting children is both a private and a public responsibility. Boydon and Mann (2005) also argue that communities need to create a space for engagement and collective responsibility for building sustainable childhoods.

Traditional communities often have the potential to be both protective towards and exploitative of children. And while legislation may confer responsibility upon government structures, the reality is that sometimes these are not, and have limited potential to be, effective in supporting potentially vulnerable children (Tolfree, 2003 :13). Mugumbate and Nyanguru (2013:95) emphasise that the communal living, are underpinned by values of "cooperation and collaboration". The notion of 'community' is not an impersonal structure or system, but a living collective or network of people, whose wellbeing and functioning are inextricably intertwined. There is thus a commitment to

addressing macro issues in a way that is beneficial to all members of the community; an approach that is consonant with developmental social work (Midgley & Conley, 2010).

The Tsonga community is one of the ethnic cultures in South Africa. This research focused on the Tsonga people's indigenous perspective of children in need of care and to determines whether their perspectives are in sync with the Children's Act, Act 38 of 2005. Dawes and Higson-Smith (2005:98) define perceptions as guidelines which individuals inherit by being a member of a particular society and in this case it will be the Tsonga society, which informs them how to experience and interpret their world. It is through culture that humans receive information that guide their behaviours, thoughts, and the assessments they make of their environment, others, and themselves (Purvis & Ward, 2006:300). The researcher used Chapter 3 of the Children's Act, subsection 18(2), to explore how the Tsonga community perceived parental responsibilities and rights that a person may have in respect of a child, include the responsibility and the right (a) to care for the child; (b) to maintain contact with the child; (c) to act as guardian of the child; and (d) to contribute to the maintenance of the child. In addition to the foregoing, Section 150(1) (i) of the Children's Act, 38 of 2005 indicates that a child is in need of care and protection if; the child is being maltreated, abused, deliberately neglected or degraded by a parent, a care-giver, a person who has parental responsibilities and rights, or a family member of the child or by a person under whose control the child is in.

3.3 Aim of the Study

The aim of this study is to understand the Tsonga people's indigenous perspective of the children in need of care.

- To explore what the indigenous perspectives of the Tsonga people are regarding children in need of care

3.4 Research methodology

3.4.1 Research Design

In line with a qualitative approach, the researcher utilised an exploratory research design to enabled this researcher to have a better understanding of how the Tsonga people address issues related to children in need of care, a phenomenon of which little is known about (Gravetter & Forzano, 2015:161). Exploratory research helps gain a better and broad understanding of a situation, phenomenon, community or person (Bless, Higson-Smith & Kagee, 2006:47). Semi-structured interviews were used to collect data.

3.4.2 Population and sampling

The participants who took part in this study were Tsonga people from Homu 14B Village in Giyani. This community is of permanent Tsonga inhabitants only, and they represent the majority of the Tsonga people in South Africa. This researcher believed that the Tsonga population was the best to provide insight into this community's perspectives of children in need of care. Creswell and Plano Clark (2007:112) and Maree and Pietersen (2007:172) described a study population as a group of individuals who possess specific characteristics and from which a sample is drawn to determine its parameters or characteristics. The sample for this study consists of 14 participants, as it was at this point that information saturation was met. Purposive sampling is, according to Neuman (2011: 267), a valuable sampling type for special situation, also known as judgmental sampling. It is used in exploratory research or in field research. In purposive sampling cases selected rarely represent the entire population (Neuman, 2011: 268).

3.4.3 Data collection

This researcher made use of a mediator to identify and recruit the participants for the interviews. Consent forms were signed and the participants were informed prior to the engagement in the study that they could withdraw from the study at any time if they wished to (Holloway, 2005:292).

In this study, data was collected using semi-structured interviews in order to have a detailed picture of the Tsonga participants' views concerning this topic (Greeff, 2011:351-352). The researcher utilised the face-to-face interviews where he asked oral questions and recorded the participants' answers using a voice recorder. The participants also gave consent that the scriber should record the interviews.

The researcher succeeded in obtaining the ethical clearance from the Health Research Ethics Committee (HREC) in the Faculty of Health Sciences, North-West University, Potchefstroom Campus, before commencing with the research. It should be noted that the interview schedule was prepared after a thorough literature review.

3.4.4 Data analysis

The researcher made use of the ATLAS.TI 7, a computer-aided qualitative data analysis software to analyse the collected data. Friese (2014:14) indicated that in ATLAS.TI, the use of the network view provides a visual representation of the codes (or themes) and categories (sub-themes), and can assist the researcher in discovering the links. The interview data were entered into the ATLAS.TI 7 software, thus themes and subthemes emerged from the analysis. Friese (2014:221) stated that the ATLAS.TI is a system of linkages. As we link one element to another, we build our

understanding of the data. These linkages are displayed graphically in the form of network views. Qualitative data analysis as described by Babbie (2007:378), is the non-numerical examination and interpretation of observations for the purpose of discovering underlying meanings and patterns of relationships. Also, this researcher managed to categorise data according to the themes that emerged from the questions. He reduced the data by coding them into sub-themes.

3.4.5 Ethical considerations

This researcher prevented the participants from exposure to harm or any kind of distress, in line with the National Committee for Research Ethics (NCRE) in Norway's (2006:12) dictates. Further, he informed the participants, through the mediator, about the potential impact of the investigation. This gave the participants the opportunity to withdraw from the investigation if they so wished (Strydom, 2011:117-118). This researcher respected the participants' human dignity. Their privacy and confidentiality were also safeguarded. Anonymity was ensured by not using the participants' real names. This study was conducted in accordance with the ethical and professional guidelines as specified by the university's HREC.

3.5 Research findings

3.5.1 Profile of the participants

This researcher interviewed 14 participants. Their ages were between 25 and 65, both males and females. There were two male participants, and twelve female ones. They were all permanent residents of Homu 14B Village.

3.5.2 Discussing the research data

In this section, the research results are presented. The participants took part in the research anonymously, and thus are alphabetically identified (that is, A to N) when presenting empirical data. Fourteen participants were interviewed. The data are presented according to the following themes and sub-themes that emerged.

- Theme 1: Tsonga people's explanation of children without proper care in the context of the Children's Act, 38 of 2005.
- Theme 2: Parental care in Tsonga culture.
    - Sub-theme 2.1: Children's respect for elders.
    - Sub-theme 2.2: Warm-home and proper upbringing.
    - Sub-theme 2.3: Instilling discipline and integrity.

- Theme 3: Raising children in Tsonga culture.
    - Sub-theme 1: Parental control.
    - Sub-theme 2: Being a caregiver: what is required?
- Theme 4: Tsonga indigenous arrangements for caring for abandoned children.
- Theme 5: Recommendations for social workers who assist Tsonga people in dealing with neglected children.

At the commencement of each interview session, this researcher would introduce himself and his scribe. Thereafter, he would clarify the parental responsibilities as described in Chapter 3 of the Children's Act, subsection 18(2), as well as how according to Section 150(1) (i) of the Children's Act, 38 of 2005, it is indicating that a child is in need of care and protection. The following themes and sub-themes emerged from the questions.

3.5.2.1 THEME 1: Tsonga people's explanation of children without proper care in the context of the Children's Act, 38 of 2005

In this theme, this researcher wanted to find out the participants' understanding of this statement; 'To be left without proper care' in the context of the Children's Act, 38 of 2005. According to all the 14 participants, there is no difference between the Tsonga people's idea of a 'child without proper care' and how it is explained in the Children's Act 38 of 2005. On whether the Children's Act (38/2005) in Section 150(a) differs from their idea of a child without proper care, they pointed out that to be left without proper care means to be desperately in need of help, and failing to get someone to attend to one's basic needs. The following are some of the comments as captured verbatim from three of the 14 participants.

Both participant A and F indicated that according to the Tsonga culture, when a child is left behind by her parents and is now orphaned…that child should not be denied care. Such a child should be cared for by members of her/his extended family, for example, her/his grannies, should take care of her/him.

Participant C emphasised that,

> *"…there is no difference because according to our Tsonga culture, the orphaned children do not go without care as we regard them as part of the family".*

Participant G declared that,

> *"There is no difference. A child without either parents does not have any visible means of support. Consequently, in our culture, a child who is without both parents and proper care is considered an orphan".*

Looking at these responses, one realises that they are in line with section 150 (1) (a) of the Children's Act, 38 of 2005. In other words, the Tsonga culture compliments the Children's Act in dealing with children in need of care. This was further emphasised by the United Nations Convention on the Rights of Children (UNCRC/UNICEF, 1989), where it was determined that no child should be denied access to the fulfilment of her/his rights. The same applies to the child who has been abandoned, is orphaned or has no visible means of support (Children's Act 38, 2005:63). In general, if children live without proper care, it becomes the duty of the family members to provide such care. Thus, the Tsonga people are willing or prepared to take care of any child in their community who needs such care.

3.5.2.2 THEME 2: Parental care in Tsonga culture

Awopegba, Oduolowu and Nsamenang (2013:69) stated that in order to ensure a child's development, we must look not only at the child and the immediate environment, but also at the interaction within the larger environment as well. Krishnan (2010:5) said that in terms of the Ecosystem theory of Bronfenbrenner, a child's development is shaped by the varied systems of her/his environment and the interrelationships among those systems. The author further stated that the relationship between the child and the environment is reciprocal, that is, the environment influences the child and vice versa.

All the participants referred to one or the other form of immediate caring that ranged from physical care such as feeding, shelter and, the emotional care that include protection in a loving and accepting environment. Six participants (A, C, F, D, I, G) indicated that Tsonga parents care for their children in numerous ways. They care for their children through farming vegetables, growing mealies and the rearing of livestock.

As explained by participant F below,

> *"According to our culture, those with livestock do not sell all of them. We sell a few livestock to pay for the children's basic education and to buy school uniforms. Once the child has passed matric, we then sell the other remaining livestock and pay for the child's higher education fees. Tsonga people are wealthy and their wealth is valued by the number of livestock they have".*

Also, the Tsonga people care for their children by teaching them rules to foster good behaviour, obedience and respect. The participants expressed the teaching of rules for good behaviour in the following manner.

Participant C responded on the emotional care:

> *"Once more, in our culture, we teach our children to understand and love each other irrespective of their social status".*

Participant A added that,

> *"Tsonga parents should teach their children Tsonga traditional songs and dances, and narrate Tsonga stories/folklore in order for the later to manage and cope with their feelings".*

It should be noted that what participant A advocated for is done in most Tsonga households, thus children from such families are exposed to none formal cultural teachings. In this case, the Tsonga parents care for their children by sharing their wealth with them. This is realised when they sacrifice their livestock to educate their children. This relate to Section 29 (1) (a) of the Constitution of the Republic of South Africa, which states that everyone has the right to basic education…and (b) everyone has the right to further education, which the state, through reasonable measures, must make progressively available and accessible. Thus, the Tsonga people not only focus on formal education, but also include their cultural heritage as part of none formal education rendered to their children. That said, storytelling and traditional dance in Tsonga culture play a pivotal role in their children's proper upbringing. Based on the foregoing, suffices it to point out that tradition is the pillar of the Tsonga children's upbringing at the Homu 14B Village. Through this, children are assisted in their holistic development for future life. Monteiro and Wall (2011:235) indicated that Traditional African dance is connected to ritualistic and spiritual healing practices, and addresses a range of ailments.

From Theme 2, the following sub-themes emerged and they are discussed hereunder.

3.5.2.3 Sub-theme

3.5.2.3.1 Children's respect for elders

According to the seven participants' remarks (A, C, B, K, M, L, N), it seems that in the Tsonga tradition, children's respect for elders appears to receive more attention in all aspects of life. The most significant comments to this end came from the following participants.

In participant C's own words,

> *"In our Tsonga culture, we teach our children to behave graciously and with respect as a way of life. For example, we teach them to respect elders and treat them as they would their own parents and grandparents. Even if their biological parents are not around, they should have the right to education and all other rights to family life".*

Participant M stated that,

> *"According to our culture, raising a child is based on respect. We teach them the life of respect. The child should show respect by calling any adult male 'father'. If it may be that this male is in his teens or younger than him, they call each other brother. We also teach them to establish good rapport with others, and unite with our neighbours in order for them to assist the latter whenever they might need help, and vice versa".*

Five participants (H, M, N, E, J) also referred to kneeling down in the Tsonga culture when a person greets elders. It appears that this is one of the communal or mutual norms that every Tsonga child has to abide by. Kneeling down is regarded as a form of respect.

Awopegba *et al.* (2013:108) stated that children from Africa in general are taught to respect elders for their wealth of wisdom and experience of life. This is highly valued in Africa, and that is why children are taught to respect their elders, whether or not they are related to them. This is the cornerstone of most cultures in South Africa as well.

Zastrow and Kirst-Ashman (2007:269) acknowledged the social learning's theoretical perspectives on moral development as propounded by Bandura (1986) that people gradually learn how to morally behave. In their early years, children are rewarded for behaving well, and punished for bad behaviour. They are made to see their parents and other elders as models for doing what is right. As children grow older, they gradually internalise these expectations and standards of conduct. When they encounter situations, they use these internalised values accordingly. In addition, Kohlberg's theory of moral development states that children do what they are told in order to avoid negative consequences, and they do the right thing in order to receive a reward or compensation (Zastrow & Kirst-Ashman, 2007:266). Shaffer (2008:349) stated that egocentric children are guided by their personal consequences, but not on the external norms as dictated by society. In other words, children do not only distinguish between the right and wrong actions, but also think over an action, as it can result in either good or bad personal consequences. The true moral incentive is punishment at this stage. A young child believes that the rules should be obeyed because they come from parents as authoritative figures and, therefore, they cannot be changed. That is, where the act is accidental, it cannot be judged as immoral, whereas the intention of carrying out the wrong action should be punished.

In some cultures, (Awopegba *et al*., 2013:51-52), the way elders are addressed differs. In some cases, such addresses are loaded with words that connote honour and respect. For instance, elders are rarely addressed by their first names. Appellations such as uncle, aunty, brother, sister, mother (mommy, mom or mama), father (baba, papa or daddy), his highness, queen or king, *inter alia*, are used with the appropriate matching actions. These include a bow, genuflection, prostration, smile, soft tone, among others. It is generally considered unspeakable and unimaginable for children to call their parents by their first names. That is a taboo in communities

where these norms are practiced. This culture of respect for elders fosters an atmosphere of conflict resolution and order in the society where it is practiced.

From the above, one can say that the Tsonga culture, when compared to other African cultures in Giyani, reflect similarities. It is true that in Tsonga communities, respect is the foundation of humanity. Authority and elders are considered an essential tool for soldering and smoothening social relations among members (Mafumbate, 2012:50). This gives the impression that elders in this culture are viewed as an important source of wisdom, guidance, knowledge and, traditional norms and values.

3.5.2.4 Sub-theme

3.5.2.4.1 Warm-home and rules how to behave in life

In this research, all participants were of the opinion that in life, a friendly and warm-home is paramount when raising children under Tsonga culture.

Participant N's views were that,

> *"We care for our children by giving them a warm-home and teaching them about life rules. Every morning, if the child is a girl, I tell her to wash her hands, take a broom, clean the fire place and remove the ashes and dispose them in the trash place. That is one of our customs. If the child refuses, she is punished for disobedience".*

Participant M added that,

> *"First of all, we teach girls women duties. That is, how to fetch firewood, to kneel down when they are addressed by an older person; to collect clay for plastering our huts; to fetch water from the tap; and to sweep and clean the yard. Boys are taught responsibility. That is, to provide for their families. By so doing, the boys become responsible providers of food in the household. In addition, we teach them how to properly look after our livestock. Here, they are expected to know the right time to drive these to the kraal. In addition, boys are taught "ku tlutlama" (to kneel down)".*

Participant H stated that,

> *"During examination times, children are not allowed to do any chores. The parents are the ones who do these. The children, either biological or orphans, only cook when they are not busy. Second, a child is taught that he/she should never insult an adult. Third, a girl child should not associate with a boy child as this breeds immoral behaviour".*

Amos (2013: 65) noted the inclusiveness of the above, and concluded with three pointers. That is, children learn responsibility from their family; a family is the source of cultural norms and values; and in the African traditional system, parenting is seen in various forms, and these all make the child a responsible future adult. Though there are various parenting styles, there are ways in which the African parent brings up a child in order for her/him to imbibe the community's

cultural values. Some of these forms of parenting are through story telling (folktales), the extended family, traditional rites and the mother's care, attention and love (Amos, 2013:65).

Awopegba *et al.* (2013:19-20) found out that in most African homes, traditionally elders train their children on different cultural and religious values to sustain them throughout their lives. Children are taught simple ways of behaviours under different circumstances. This includes daily routines like what should be done before, during and after eating, when attending public occasions, the manner of speaking to elderly people, comportment between people of the opposite sex and other key socio-cultural ways of behaving. In addition, a typical family in Africa is traditionally communal where the critical roles family members play in the lives of children is care, protection from external aggression and education, although several forces contribute to erode this pattern of child care and social security.

The researcher found that there is limited literature on African people's customs and culture. Of the few available ones, however, they seem to state the same. Gumede (1990:210), for example, found out that there are rules and regulations that guide our standards of life as Africans. Vilakazi (1998:28) emphasised that these rules and regulations are unwritten laws handed down from father to son, from the dim past of African history, by word of mouth. Taboos permeate every aspect of the African life from birth to death. Sebidi (1999:15) concurred that through taboos, African parents teach their children the African code of life. This also agrees with what Awopegba *et al.* (2013:19-20) found out; that African culture is buried in traditions and taboos.

3.5.2.5 Sub-theme

3.5.2.5.1 Discipline and integrity

Discipline is a means of teaching the child self-control and self-direction, which in turn sharpens her/his conscience regarding the right or wrong. The participants referred to the importance of instilling discipline and integrity in the child's life at an early age. The following participants elaborated on the above issue thus,

Participant E remarked that,

> *"We sit down with our children and guide them accordingly. We teach these children not to go around stealing people's items, irrespective of how small that might be. We teach them to ask for anything they need. Children are taught never to take what does not belong to them, no matter how small that item might be".*

Participant H indicated that,

> *"If my children…make mistakes, I discipline them. I do not discipline one child and leave out the other. In this way, I ensure that they realise that what they did was wrong".*

Participant J added that,

> *"We tell them to study hard by reading books, rather than lingering around doing what will bring sorrow into their lives. A boy child is told to stay away from girls, and the same for the girl child".*

Instilling discipline in the Tsonga culture appears to be a critical phase in guiding children on how to be successful in future. This involves setting rules, expectations and adopting a common sense of personal responsibility, thus integrity. Once more, education or schooling in Tsonga culture also results in a child being able to look after himself.

Senosi (2014:2212) indicated that the man's role in respect of children in the family is to discipline and guide them as a father figure. Senosi (2014:2214) added that if children are not taught good morals, they become irresponsible people.

3.5.2.6 THEME 3: Raising children in Tsonga Culture

Many people, especially in rural communities, are still involved in indigenous or traditional child rearing and care practices (John, Nsemo, John, Opiah, Robinson-Bassey, & Yagba: 2015:236). On the other hand, Wadende, Oburu and Morara (2016:4-5) articulated that African indigenous education addresses the physical, emotional and social aspects of a child's development, with the community as a backdrop for the educational content. For example, a child would learn how to be responsible for his life and that of others, as well as virtues such as hard work, friendship and truthfulness through play, story-telling and practical assignments (PAN, 2014:18). It is by the fireplace that grandparents passed such critical information to their grandchildren. In the evenings, while sitting beside the fireplace, grandparents told stories whose morals were stressed to inspire the listeners to be wise and make sound decisions.

According to the responses from nine participants, Tsonga culture appears to deal with important life issues. It determines the process of togetherness, which includes family members, but excluding gender and initiation schools.

Participant F detailed the handling process as follows;

> *"According to my culture, we have to have different houses in our courtyard. There is a house for boys which is called lawu, and one for girls (Nanga). Furthermore, once the sun sets both boys and girls are taught how to make a bonfire. The boys have their own side and the girls have theirs too. When it is cold, the boys' fire is used to entertain and train them into becoming responsible men. Only men are allowed to use that fire. The girls' fire is made in the traditional kitchen. In addition, when girls reach adolescent stage, they are advised to stop playing with boys as it is a taboo in Tsonga culture. When a girl child matures, she is taken to vukhomba, an initiation school for girls. This is an indication to the community that the girl is old enough to get married. If the girl gets a suitor, his family would introduce themselves to the girl's".*

Although the contributions made by nine participants boil down to the same opinion as indicated by participant F, it is clear from the remarks made by participants C, D, E and F that formal education in Tsonga culture appears to receive attention in all facets of their children's lives. It is also clear that in African context, the indigenisation of gender roles helps men and women to know their roles both in the family and community. Customarily, men and women play different roles to enhance social interactions. For instance, when there is a traditional ceremony in an African family such as *lobola,* women and men play different roles therein. Horn and Janse van Rensburg (2002: 58) stated that traditionally, it was not uncommon to arrange customary marriages, sometimes even without the knowledge of the girl or the young man to be wedded. Mofokeng (year) cited in Bekker and Rautenbach (2014:103) indicated that in case of the man's first marriage, it is customary that his father takes part in the marriage negotiations, and to also provide the *lobolo. Lobolo* nowadays consists of money, property or both, but it is still referred to as "cattle". The extended family members play an important role in the family as they help handle family challenges.

In addition, kindness seems to be one of the Tsonga practices that helps care for deprived children. According to the participants, no child is left without care and protection. That is, all family members are expected to contribute to that child's needs, although they may not be primary caregivers. According to Cherry (year) as cited in Amos (2013:67), parenting styles differ due to certain factors. These factors include culture, personality, parental background, educational levels, socio-economic status, family size and religion. Of these factors, culture is used to explain some similarities that exist in parenting in Ghana, Nigeria and Liberia.

3.5.2.7 Sub-theme

3.5.2.7.1 Parental control

Awopegba *et al*. (2013:52) assumed that parental control is strictly maintained during decision making in the family. An important aspect of parental control is the assumption that having a father at home is very important in raising children, and they must be raised with one voice. Some children, however, are smart enough to realise that one of their parents is more tolerant of their misdeeds or compassionate enough to grant their demands. Spanking as opposed to physical abuse was a cherished form of discipline, which many advanced countries view as a taboo today. On the other hand, Senosi (2014:2212) assumed that the man's role with regard to children in the family is that of a figure father, and hence exercise control over the children. According to the participants, disciplining Tsonga children is mostly the role of the father. In the past, it was done through spanking (but with love and care).

Participant L indicated that,

> *"A child must follow the laid down family rules. Families are very different, even their rules. For example, children who are raised by single mothers will never grow up in the same way as those with both parents. In most cases, a child reared by a single mother grows up in a house filled with unrighteousness. Meanwhile, those who grow up in a family where there is a male figure (father) are respectful. The reason for this is that in most cases, mothers like to side with their children even though they have done something wrong. As a result, the children carry on doing the wrong things knowing that at home, their mothers will protect them. There is a saying which says a child must be raised with a 'Khavi' (stick) to hit them when they misbehave".*

Participant H revealed that,

> *"An orphaned girl child is taught to study while the television is switched off in order that she focuses. She is told that at six o'clock in the evenings the gates should be closed. She is given household tasks after school, chores such as cooking, cleaning and washing dishes. These are exchanged week in, week out".*

In light of participant L's remarks, it seems that if the mother feels that the father is too strict, they side with the child, which may result in counter productivity in as far as discipline is concerned. Some may even see it as undermining the father's authority. However, in most responses, the idea raised was that in order to ensure good behaviour for children, fathers should be available at home. In addition, the reflection is that Tsonga men believe that their presence can lead to positive outcomes in the lives of their children, both girls and boys. The statement made by Sreekumar (2017:21) where he states that a father's absence at home will result in a boy's relationship with the mother being very different from that of boy who grows up in a family where the father is present, is relevant here. The father should not only be present, but should also play an active and dominant role in his children's upbringing. Cultural research on fatherhood provide many illustrations of how patterns of the father have been differently shaped by social and economic powers, differing from one society to another. However, the responsibility for providing care and bringing up a child or children was previously seen as a shared activity (Zajdel, 2015:80).

3.5.2.8 Sub-theme

3.5.2.8.1 Caregiver requirements

All participants were of the opinion that caregivers should be observant individuals. Participant B's following response summarises the rest of the participants' opinions on this matter.

Participant B summed it thus,

> *"We look at the behaviour of the person. How he/she cares for his/her family, including children. The love he/she has towards children, as well as whether that person has*

excuses for the systematic and repeated favouritism towards one child over others. It does not help to keep a child in a family where there is no peace".

To promote equality, legislative and other measures designed to protect or advance persons, or categories of persons disadvantaged by unfair discrimination, may be taken. In the light of the above, it is very clear that Tsonga culture does not support family disorganisation and bad parental attitudes to children. That is why they take their time to screen the prospective caregivers. Although many cultures may have the same traits, it seems that the Tsonga tradition has developed its own ways of observing the treatment that children receive from parents.

3.5.2.9 THEME 4: Tsonga Indigenous Arrangements for Caring for Abandoned Children

According to section 1(a) of the Children's Act 38 (2005:9), a child has been abandoned if it is clear that the parents or caregivers have deserted her/him. The same section further clarifies that if a parent or other care giver has, for no apparent reason, failed to make contact with the child for a period of three months, that child should be considered as abandoned. However, section 150(a) of the Children's Act sees a child who has been abandoned as that one in need of care and protection (Children's Act 38, 2005:63). Looking at the 12 participants' responses (A, B, C, E, F, G, H, I, L, K, M, N) one can say that the Tsonga indigenous arrangements are not suitable for ensuring the protection and provision of children at home. Besides all issues affecting children, tradition receives attention towards the campaign of their rights. The following are their explanations on how they act when a child is abandoned.

Participant E's narration goes thus,

"For instance, if my brother and his wife pass on, my family will go to my sister in laws' family and state their case with regards to the care of the now orphaned children. We would inform them that the children cannot raise themselves as both their parents would have passed on. We would then agree that these children cannot raise themselves. If these children are an even, we would share them equally between the two families".

What matters most in the Tsonga culture when dealing with children in need of care is to understand that family members have a very important role to play in helping sustain the lives of the underprivileged children.

The other participants' comments on this issue were almost similar to that of the aforementioned.

Participant A added that,

"According to our culture, if there is an abandoned child, we take her/him to the Chief. From there, the Chief would call his people to explain the situation. He would then ask if there is anyone who knows the whereabouts of the child's parents. If the child is unknown, the Chief would take care of that child. In addition, if there are parents who would be willing to take care of the child, they would be given her/him".

Participant F gave a scenario of her husband who once found an abandoned boy child. Her husband did not take the child to the hospital. Instead, he brought the child home with him. They gave him the name Mapatu (streets) because he was found in the streets.

Participant C concurred, stating that if he found an abandoned child, as a community member, he would be obliged to report that to the Chief. He may decide to place the child under his care or mine. This is done to avoid the risks associated with the child's specific life such as sickness or death in future. It is not in our culture to decide alone in such cases.

Participant L revealed that,

> *"The reason for taking these children to the royal family is that there is a big farm in the Chief's place called "Dzumba ra mavele". The community approved of this project. This was done in order to support everyone without proper care".*

Participant D indicated that the Tsonga's will teach the children to talk with respect when they talk to adults and their peers. We also teach them to avoid confrontations with their peers. This is there way of taking care of the children to make sure they grow up with respect for others.

The indications made by these participants, especially D and E regarding a child who is without proper care, illustrate that they are well aware of the bad impact that follows when a child is denied access to parental care. To them, there seems to be mechanisms in place to deal with the disruptions in their children's lives. That is, the common knowledge that prevails in the Tsonga culture or tradition promotes good ethics towards caring and protecting neglected children. The cultivation of maize as alluded to by participant L is a method used to fight hunger among poverty-stricken children in this community. This researcher observed that the said maize project is based on the food security programme's objectives. These were established in South Africa based on the Bill of Rights as enshrined in the Constitution. Section 27, 1 (b) of the Bill of Rights states that every citizen has a right to access to sufficient food and water, and the state must take reasonable legislative and other measures within its available resources to help realise this right. Also, Section 28, 1(b) of the same document states that every child has a right to basic nutrition, shelter, care and social services. Senosi (2014:2211) indicated that Africans feed on maize-meal. This cereal is cultivated in almost all African communities, especially in rural areas.

From the above, it is clear that the participants were aware of the implications of caring for children in need. Besides the 11 participants' responses (A, B, C, E, F, G, H, I, L, K, M), one can add that in the Tsonga culture, there is no sign that there are abandoned or orphaned children who lack any care. It is not common in the Homu 14B Village to neglect an abandoned or orphaned child. If a woman dies and leaves behind her child, it becomes the responsibility of the grandmother or other family members to look after that child. Given this scenario, therefore, the Tsonga cultural

system of caring for the abandoned children should be emulated by other communities in this province.

The above dovetails with Jini and Roby (2011:21) who drew attention to the African belief that once a child is born, the assumption is that he/she belongs to the whole community, with members sharing the responsibilities for the proper upbringing of that child, especially during the crisis times. The participants also indicated that some societies have traditional structures that assign the responsibility to care for orphaned children who do not have extended families.

Monteiro and Wall (2011:235) indicated that rituals involving dances play an essential role in relieving and treating symptoms of psychological distress, as well as neutralise and lessen the impact of psychological trauma.

Participant H added that,

> *"If my child and the orphan make a mistake, I discipline them. I do not discipline one child and leave out the other one. In this way, I make them realise that what they are doing is wrong. This makes the orphan feel a part of the family".*

In short, it seems as if in the Tsonga culture, orphaned children are not treated differently from the way other children are raised by their biological parents.

3.5.2.10 THEME 5: Recommendations for social workers who assist Tsonga people in dealing with neglected children

Taking indigenous perspectives into consideration, the participants recommended the following.

Participant E said that,

> *"As a member of the community, it is good to consult social workers who may perhaps offer assistance to the child. Most of the orphaned children are afraid of going to school. We must not carry much of the responsibilities without allowing the social workers to help us with the child's upbringing, like food provision and security".*

Participant D added that,

> *"Social workers should help source for grants to enable me to provide for these children. The child should know that I receive the grant on her behalf. This is very helpful because sometimes I do not work, thus the grant money helps us a lot".*

Participant F commented thus,

> *"If I have orphans at home, I would take their certificates and approach the social workers to seek for help in caring for them. I would also seek for information on how to utilise the money received for the benefit of such children".*

Participant G responded thus,

> *"When I see or find that there are abandoned children, I would consult the councillor who will take the matter to the area social worker for intervention. The social worker is the relevant person who can provide proper care and support for such children's education".*

Participant H said that,

> *"We have heard of social workers, but we do not know what they do, and hence we are not familiar with the services they render. So, we request them to be close to us in order to help us discover new and innovative ways to resolve or cope with the challenges we face in the lives of orphans, and also help us get the support grant for them".*

Participant N responded that,

> *"According to me, it is my responsibility to inform the social worker about the children that I look after so that she/he is aware of my situation. I cannot ignore them because they have to be involved as they are our helpers".*

Participant L stated that,

> *"It would be super if we could meet with the social workers so that they can aid, provide or establish children's homes (orphanages) where these children can be provided with food".*

Participant K indicated that,

> *"What the social worker has to do is to aid me by providing social relief in the form of food parcels and clothing as children are not for one person. Also, they should provide shelter for this child so that they have access to adequate housing".*

Participant I pointed out that,

> *"We have heard of social workers, but we are not educated and we do not know what they do. We ask them to assist us in our village with funds such as support grant. This will help the children get further assistance".*

Participant J advised thus,

> *"Social workers should visit our families to give advice on how to use the grant money. They should also call close relatives to explain how they should care for these children".*

Participant A added that,

> *"According to my understanding, as things change now and then, I think social workers should approach our Chiefs to explain to them in detail on how best to deal with children who do not have parents. They should teach us how to deal with orphaned children. If there are grants, social workers should assist us so that we can effectively help these children".*

Participant B mentioned that,

> *"Social workers should go to the Chiefs and ask for permission to come and educate Tsonga people about caring and supporting children living without proper care. Looking after a child who is without proper care is very difficult if one is not knowledgeable. As a result, in most cases these children often act or behave monotonously because parents do not have the skill or knowledge on how to treat them. They tend to do things the way they wish because their parents are dead and no one can advise them accordingly".*

Participant C commented that,

> *"It will be appreciated to have social workers attending our community gatherings to make us aware of their roles regarding children who live without parents. I think social workers can assist with foster care grant. They should educate us on the requirements needed to become a foster parent, and how to handle foster children because these need positive discipline as many of them do not know how to behave. As a result, social workers will help us create a disciplinary behaviour plan to help these children grow up well".*

Participant G pointed out that,

> *"They can help by means of giving me food parcels to give to the children. They should give me resolutions on how to make these children succeed in life. They should help us on how to safeguard or shield these children from all potential pitfalls".*

From the above recommendations, it is clear that the community members are of the opinion that social workers should support and guide the foster parents on how to care for abandoned children. They also indicated a need for information on other alternative methods to cope with their abandonment of children as well as how to deal orphaned children.

3.6 Conclusion

The data collected was analysed qualitatively using the Atlas-Ti method. It helped compare what literature and the collected data from the participants say about the phenomenon studied. This study concludes that it is a reality that none of the several studies conducted abroad, even in South Africa, focused on indigenous perspectives with regards to children in need of care, apart

from focusing on child care and alternative care. The researcher managed to hold onto the following during the data collection process: that the Tsonga people seem to be good in ensuring that children living without proper care are safe, cared for and motivated with plenty of opportunities to learn traditional practices. They also appear to take into account disciplining their children as one of the most important aspects they can do as parents. Since positive discipline teaches, guides and helps their children to respect others, they also consider education or going to school as aspects necessary for the proper upbringing of children. In addition, the Tsonga people appear to be consistent in deciding and enforcing clear rules and limits for their children. For instance, telling their boy children to go out for hunting and, teaching the girl child to clean the yard and wash dishes. These are done to help these children as they grow up.

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CHAPTER 4: SUMMARY OF FINDINGS, CONCLUSION AND RECOMMENDATIONS

4.1 Introduction

This section presents the conclusions drawn from the study, and it also provides this study's recommendations. The aim of this study was to understand the indigenous perspective with regard to Tsonga children in need of care. The objective for this research study was to explore what the indigenous perspectives of the Tsonga people are regarding children in need of care. The researcher used semi-structured interviews to explore the views of the Tsonga people.

4.2 Evaluation of the research questions based on the empirical investigation

The critical evaluation of the research question is based on the findings of the empirical investigation, and the following was the sequence of the semi-structured interview schedule.

4.2.1 Theme 1: What is meant by 'left without proper care'?

- It is unmistakable from this research study that the Tsonga explanation of what is meant by 'left without proper care' is similar to the definition from the Children's Act 38 of 2005. This researcher observed that the explanations given by the participants are supportive of the Children's Act, 38 of 2005. Also, the Tsonga people clearly describe children left without proper care.

- From this study, it seems that the Tsonga people are dedicated in taking the lead in attending to the children's basic needs such as food, education and sanitation. This community has a good reputation for arranging for the orphaned children's placements, for example, family discussions are considered the best way to reach a consensus among members of the family. Furthermore, this study discovered that they try to ensure that no child is abandoned as long as there are still members of the family or community.

- It is also evident from this research that in the Tsonga culture, no child is denied access to the fulfilment of his/her rights because in general, family members are seen as core pillars in the provision of care and protection.

4.2.2 Theme 2: Tsonga parents' care for their children

- It is clear that the Tsonga children seem to be more informed about the institutionalised customs of raising children and securing or acquiring information, and are also knowledgeable about how to care for their families when they grow up.
- Parents seem to be competent in training their children about the Tsonga cultural practices.
- Many people in Tsonga rural communities are still involved in indigenous child rearing and child care practices.
- It is clear from the participants that caring for children who are left without proper care in the Tsonga culture is not as difficult as some people might think.

4.2.2.1 Sub-theme

4.2.2.1.1 Respect for elders

- Tsonga culture gives the expression that elders in this community are regarded as an important body of wisdom, guidance, knowledge and tradition.

4.2.3 Theme 3: Tsonga cultural practices in caring for children

- It is clear that the Tsonga culture has parenting practices that are considerate of children who are left without proper care.
- The study revealed that the Tsonga traditional beliefs and practices play an important role in shaping, rearing and caring for the neglected children.
- In addition, the Tsonga culture seems to lay a hand in the early childhood developmental stages, that is; socially, educationally, psychological, physically and economically.

4.2.3.1 Sub-theme

4.2.3.1.1 Parental control

- In addition, the Tsonga people raise and care for their children through set rules that are informed by the need to instil respect and discipline.

4.2.3.2 Sub-theme

4.2.3.2.1 Requirements to be a caregiver

It is clear that in the Tsonga culture, the requirements to become a caregiver do not call for any educational qualifications, other than exploring how different parenting styles affect children in a family.

4.2.4 Theme 4: Tsonga indigenous care for abandoned children

From the empirical data, it is clear that the Tsonga people have certain ways by which they raise their children.

- They also have certain processes which they follow when they become aware of an orphan or a child left without proper care or protection. The handling of such a child is according to the Tsonga customs, thus it is within the judicial requirements as prescribed in the Children's Act, 38 of 2005, as amended.

- Tsonga parents seem to have committed themselves in the provision of the never-ending love to both orphans and vulnerable children.

- Tsonga indigenous ways of caring for abandoned children are protective.

- It is clear that in the Tsonga tradition, regardless of the poverty levels that may exist between the caregiver and the children living without proper care, there is no way an abandoned child cannot be taken care of.

- It also seems that this community works with the traditional authorities in identifying neglected children in order to follow proper legal child placement procedures.

4.2.5 Theme 5: How the social worker can assist Tsonga people when dealing with children who are left without proper care

According to the responses from the participants, the requirements are as follows:

- Social workers must assist the community members with the process of getting child care grants or food parcels for the abandoned children.

- Social workers can assist foster parents with the correct ways of caring for abandoned children because such children may need alternative methods to cope with their predicaments. They

also indicated that social workers should teach them how to deal with orphaned children. That is, they feel insecure when caring for abandoned or orphaned children.

- It is also requested that social workers attend community meetings to make them aware of their roles regarding caring for children without parents.

4.3 Recommendations: what social workers should do to assist children in need of care

The study makes the following recommendations on what social workers should do to assist foster parents to care for children in need of care.

- Social workers should attend community meetings to educate community members about their roles with regard to children in need of care and how to handle such children. The way to attend these community meetings is to get permission from the community Chief.

- Social workers should be subjected to the applicable mechanisms to ensure that the management of the support and other grants is proper.

- Social workers should work with traditional authorities in identifying neglected children in order to follow proper legal child placement procedures.

- Social workers should provide community education in order to assist community members gain knowledge about the social worker's responsibilities.

- Social workers should be seen as screening, monitoring and preventers of psycho-social and economic problems, and the best individuals to improve the economic and psycho-social functioning of children. This could succeed by ensuring that children, their families and communities have access to all forms of assistance such as therapy services.

- Certain mechanisms must be put in place to provide appropriate child care practices for the survival of children, their growth, development and wellbeing.

- Social workers should train home based care providers and incorporate them into the community to enhance cultural care.

4.4 Limitation of the study

This study is a limited exploratory research. As a result, its findings may perhaps not be pertinent and generalised across all the Tsonga communities even though the participants were all Tsonga people. Since the number of this study's participants was small, one would agree that this could

negate its validity. The shortage of male participants also affect the in-depth understanding of the phenomenon studied. It is recommended that a similar study be conducted again, this time with dominant male participants. Since this researcher strongly feels that the continuation of this study could lead to other ethnic groups being researched, one would agree that the sooner this is done the better, particularly at PhD level.

4.5 Conclusion

This study concludes that it has provided the Tsonga indigenous perspectives on children in need of care, even though its data cannot be generalised. The said data, however, reveal what the participants feel about the phenomenon. None of the researches conducted before this one focused on Tsonga indigenous perspectives of children in need of care. Thus, this study helps fill this gap in literature. In the light of the empirical data, it is evident that the Tsonga people care for their children through set rules that are informed by the need to instil a sense of respect and discipline. It also seems that the Tsonga community and its traditional leaders progressively work together in caring for abandoned or children living without proper care. Besides, many people in Tsonga rural communities seem to hold onto indigenous child rearing and care practices. Also, they are dedicated in granting their children basic needs such as adequate nutrition, quality education and sanitation. Through data analysis, this study revealed that under the Tsonga culture, no child is denied access to her/his birth rights. In general terms, family members are seen as the pillars of care and protection for children.

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ANNEXURE 1: ETHICAL APPROVAL CERTIFICATE

Private Bag X6001, Potchefstroom
South Africa 2520

Tel: 018 299-1111/2222
Web: http://www.nwu.ac.za

Health Sciences Ethics Office for Research, Training and Support

Health Research Ethics Committee (HREC)
Tel: 018-285 2291
Email: Wayne.Towers@nwu.ac.za

Dr MM Steyn
Social Work
COMPRES

30 July 2018

Dear Dr Steyn

APPROVAL OF YOUR APPLICATION BY THE HEALTH RESEARCH ETHICS COMMITTEE (HREC) OF THE FACULTY OF HEALTH SCIENCES

Ethics number: NWU-00012-17-S1

Kindly use the ethics reference number provided above in all future correspondence or documents submitted to the administrative assistant of the Health Research Ethics Committee (HREC) secretariat.

Study title: An indigenous perspective with regard to Tsonga children in need of care

Study leader: Dr MM Steyn

Student: MO Shilenge-25799797

Application type: Single study

Risk level: Medium (monitoring report required six-monthly)

Expiry date: 31 July 2019 (monitoring reports are due at the end of February and July annually until completion)

You are kindly informed that after review by the HREC, Faculty of Health Sciences, North-West University, your ethics approval application has been successful and was determined to fulfil all requirements for approval. Your study is approved for a year and may commence from 30/07/2018. It, however, requires the following further conditions specific to *the progress* of the study:

a. Please submit the final version of the interview schedule to the HREC for approval before implementation in the study.
b. Please submit copies of the signed confidentiality agreements with the counsellor and transcriber, when they become available.

As the study progresses the aforementioned conditions should be submitted to Ethics-HRECProcess@nwu.ac.za with a cover letter with a specific subject title indicating "Outstanding documents for approval: NWU-XXXXX-XX-XX." The letter should include the title of the approved study, the names of the researchers involved, that the documents are being submitted as part of the conditions of the approval set by the HREC, the nature of the document i.e. which condition is being fulfilled and any further explanation to clarify the submission.

The *e-mail*, to which you attach the documents that you send, should have a *specific subject line* indicating the nature of the submission e.g. "Outstanding documents for approval: NWU-XXXXX-XX-XX". The e-mail should indicate the nature of the document being sent. This submission will be handled via the expedited process.

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. A monitoring report should be submitted two months prior to the reporting dates as indicated i.e. annually for minimal risk studies, six-monthly for medium risk studies and three-monthly for high risk studies, to ensure timely renewal of the study. A final report must be

provided at completion of the study or the HREC, Faculty of Health Sciences must be notified if the study is temporarily suspended or terminated. The monitoring report template is obtainable from the Faculty of Health Sciences Ethics Office for Research, Training and Support at Ethics-HRECMonitoring@nwu.ac.za. Annually, a number of studies may be randomly selected for an internal audit.

The HREC, Faculty of Health Sciences requires immediate reporting of any aspects that warrants a change of ethical approval. Any amendments, extensions or other modifications to the proposal or other associated documentation must be submitted to the HREC, Faculty of Health Sciences prior to implementing these changes. These requests should be submitted to Ethics-HRECApply@nwu.ac.za with a cover letter with a specific subject title indicating, "Amendment request: NWU-XXXXX-XX-XX". The letter should include the title of the approved study, the names of the researchers involved, the nature of the amendment/s being made (indicating what changes have been made as well as where they have been made), which documents have been attached and any further explanation to clarify the amendment request being submitted. The amendments made should be indicated in yellow highlight in the amended documents. The *e-mail*, to which you attach the documents that you send, should have a *specific subject line* indicating that it is an amendment request e.g. "Amendment request: NWU-XXXXX-XX-XX". This e-mail should indicate the nature of the amendment. This submission will be handled via the expedited process.

Any adverse/unexpected/unforeseen events or incidents must be reported on either an adverse event report form or incident report form to Ethics-HRECIncident-SAE@nwu.ac.za. The *e-mail*, to which you attach the documents that you send, should have a specific subject line indicating that it is a notification of a serious adverse event or incident in a specific project e.g. "SAE/Incident notification: NWU-XXXXX-XX-XX". Please note that the HREC, Faculty of Health Sciences has the prerogative and authority to ask further questions, seek additional information, require further modification or monitor the conduct of your research or the informed consent process.

The HREC, Faculty of Health Sciences complies with the South African National Health Act 61 (2003), the Regulations on Research with Human Participants (2014), the Ethics in Health Research: Principles, Structures and Processes (2015), the Belmont Report and the Declaration of Helsinki (2013).

We wish you the best as you conduct your research. If you have any questions or need further assistance, please contact the Faculty of Health Sciences Ethics Office for Research, Training and Support at Ethics- HRECApply@nwu.ac.za.

Yours sincerely

Prof Wayne Towers
HREC Chairperson

Prof Minrie Greeff
Ethics Office Head

Current details: (23239522) G:\My Drive\9. Research and Postgraduate Education\9.1.5 Ethical\NWU-00012-17-519.1.5.4.1_AL_NWU-00012-17-51_30-07-2018.docm 30 July 2018

File reference: 9.1.5.4.1

ANNEXURE 2: PERMISSION TO CONDUCT THE STUDY

HEADMAN THANDABANTU

UNDER HOMU TRADITIONAL COUNCIL
HOMU 14B

PARTICULARS OF A FULLY AUTHORISED LEADER: HEADMAN

Surname	: Tshabalala
Full names	: Masozayiti Giyani
Identity no:	: 710805 5912 087
Contacts	: 078 3596 327

Physical address		**postal address**
Homu 14b stand no: 91	:	P.o box 5680
Giyani, Mopani district	:	Giyani
Limpopo Province		0826

Enq: chavalala F.S
Cell no: 078 5950 285

To whom it may concern

RE: GRANTING OF PERMISSION TO CONDUCT A RESEARCH BY SHILENGE MESHACK OWNCHEI IDNO: 840428 5744 088

1. The above matter has reference.
2. The Headman Thandabantu , under Homu Traditional Council is writing this letter to confirm that Shilenge Meshack Ownchei of the identity outlined above , has been granted a permission to conduct his educational research at Homu 14b village , under Thandabantu , in the Greater Giyani Municipality , Mopani District , Limpopo Province .
3. Thandabantu Traditional Leader and the council has no objections in any assistance that he might need regarding his research.
4. Your assistance will be highly appreciated.

Yours faithfully

Thandabantu Council secretary

DEPARTMENT OF CO-OPERATIVE GOVERNANCE HUMAN SETTLEMENT & TRADITIONAL AFFAIRS
HEADMAN THANDABANTU - HOMU 14B
2016 -08- 31
P.O. BOX 152 GIYANI 0826
MOPANI DISTRICT SUPPORT CENTRE
LIMPOPO PROVINCE

ANNEXURE 3: INFORMED CONSENT FORM

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

INFORMED CONSENT DOCUMENTATION FOR PARTICIPANTS IN CONTRIBUTING TO INVESTIGATE THE PERCEPTIONS OF TSONGA PEOPLE ON CHILDREN WITHOUT ANY CARE

TITLE OF THE RESEARCH STUDY: AN INDIGENOUS PERSPECTIVE WITH REGARD TO TSONGA CHILDREN IN NEED OF CARE

ETHICS REFERENCE NUMBERS: NWU-00012-17-S1

PRINCIPAL INVESTIGATOR: Mr MO Shilenge

ADDRESS: Magomani Village Stand no 339, Malamulele Area, Thulamela Municipality

CONTACT NUMBER: 083 514 0509

- You are being invited to take part in a **research study** that forms part of my Master's degree in Child Protection.
- My aim is to determine what Tsonga people's perceptions are regarding children who were left without care.
- Please take some time to read the information presented here, which will explain the details of this study.
- Also ask the researcher or person explaining the research to you any questions about any part of this study that you do not fully understand.

- It is very important for you to be fully satisfied that you clearly understand what this research is about and how you may be involved.
- Also, your participation is **entirely voluntary** and you are free to refuse to participate.
- If you do not wish to participate, this will not affect you negatively in any way whatsoever. You are also free to withdraw from the study at any point, even if you do agree to take part now.

This study has been approved by the **Health Research Ethics Committee of the Faculty of Health Sciences of the North-West University (NWU-00012-17-S1)** and will be conducted according to the ethical guidelines and principles of Ethics in Health Research: Principles, Processes and Structures (DoH, 2015) and other international ethical guidelines applicable to this study. It may be necessary for the research ethics committee members or other relevant people to inspect the research records.

What is this research study all about?

- This study will be conducted at the drop-in centre of Homu 14B Village in the Mopani District, Giyani.
- The research will involve me, Mr MO Shilenge, the researcher, as well as a scribe Mr Timothy Manganyi (a social worker at Department of Social Development in Limpopo, Giyani sub-district office), who will take notes of your perceptions of and comments about the research topic.
- Mr Shilenge is an experienced social worker and health researcher, trained in research interviewing.
- Approximately 20 participants from the Tsonga culture will be included in this study.
- The research interview will be semi-structured.
- The scribe will also sign a confidentiality form, in which he declares that he will not disclose any information gained from the interview.
- Mr Manganyi, as a social worker, is also obliged not to disclose private information.
- Our aim is to learn from you what the perceptions are, from a Tsonga point of view, on children who are left without proper care and how a social worker may be of any assistance in this matter.

Why have you been invited to participate?

- *You have been invited to be part of this research because you were raised in the Tsonga culture and I regard you as an expert on the research topic.*

➢ You are also fit for the research because:

- You are part of the traditional Tsonga culture and socialise or identify with the culture within the broader society of South Africa;
- You are a permanent resident, born and raised at Homu 14B village and therefore part of the Tsonga clan;
- Your age is between ages 25 and 55 years and you may be single or married;

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

- You are just visiting the village and not a member of the Tsonga culture or have adapted to a more westernised culture;
- You are younger than 25 years because your knowledge of the culture regarding a child in need of care may not yet be formed; and
- You are not willing to sign the informed consent form for participation in this study;
- You are not willing to protect the right to confidentiality and privacy of this project and its subjects.

What will be expected of you?

➢ *You will be expected to participate in a 60- to 45-minutes interview, including a body break, in an office with a closed door that will ensure confidentiality and privacy. The once-off interview will cover a semi-structured interview with six questions on which you can elaborate if you want to.*

Will you gain anything from taking part in this research?

➢ *There are no direct gains for you if you take part in this study.*

➢ *The indirect gains of the study are for the Tsonga community as a whole, as well as for children who may be left without care.*

➢ *The researcher, as a social worker, and the social work profession as a whole, will gain by understanding what the Tsonga people's view is on caring for Tsonga children who are left without care.*

➢ *The aim is to empower social workers to approach Tsonga community members about their cultural customs and perspectives regarding children who are without care and protection.*

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

- *The risks for you in this study are that you may suffer from fatigue, but the length of the interview will not extend 90 minutes.*
- *The researcher will make provision for a body break when needed and make sure that the participants do not get exhausted, by checking with the participant.*
- *The interview will be limited by ending the interview when your perceptions are recorded before the allocated time has run out.*
- *You will be served with some refreshments after the interview, such as something to drink.*
- *There are more gains for you in joining this study than there are risks.*

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

- Anonymity of your findings will be protected by the use of unidentifiable codes such as A, B, C in reporting the findings.
- Your privacy will be guaranteed by the signing of a confidentiality agreement by the scriber, the mediator and the counsellor.
- The Code of Conduct of Social Workers enforced by the Professional Board also places a high premium on social workers' conduct.
- Your results will be kept confidential by means of a password on the computer of the researcher.
- The computer will be kept locked in the office of the researcher. Only the researchers and the research supervisor will be able to look at your findings.
- Findings will be kept safe by locking hard copies in locked cupboards in the researcher's office and electronic data will be password protected.
- Data will be stored for five years at the COMPRES research unit of the Faculty of Health Sciences according to requirements by the Ethical Committee of the North-West University.

What will happen with the findings or samples?

- The findings of this study will only be used for this study.
- All research projects must be approved by HREC that will stand in on your behalf.
- You will be required to give your consent if any future research regarding this topic is undertaken and your data is used.

How will you know about the results of this research?

- We will make the results of this research available to you when the research is completed and approved by the Faculty of Health Sciences' Post-graduate's Examination Committee after the final report has been submitted for examination.
- The final draft may be published in a Scientific Journal, but as in the case of the research, upholding the confidentiality agreement and protecting your responses are applicable.
- You will be informed of any new relevant findings by the Induna, Mr Soza Giyani Tshabalala, to whom the results will be provided according to cultural customs.
- However, if you prefer to get the results personally, the researcher will provide it to you by means of a short report which portrays the core findings of the research in a understandable way.
- The results will be shared with you during a personal visit. No names will be attached to the results of the research outcome and your responses will be private.

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

- You will not be paid for participating in the study because the results will be to the benefit of the Tsonga community as a whole.
- Any expenses for you to reach the drop-in centre will be reimbursed.
- Refreshments will be served when you have completed the interview.
- There will thus be no costs involved for you, if you do take part in this study.

Is there anything else that you should know or do?

- You may contact the researcher, Mr MO Shilenge at 083 514 0509, or the research supervisor, Dr MM Steyn, at 018 299 1676, if you have any further questions or any problems.
- You can also contact the Health Research Ethics Committee via Mrs Carolien van Zyl at 018 299 1206 or carolien.vanzyl@nwu.ac.za if you have any concerns that were not answered about the research or if you have complaints about the research.
- You will receive a copy of this information and consent form for your own purposes.

Declaration by participant

By signing below, **I** …… agree to take part in the research study titled: **An indigenous perspective with regard to Tsonga children in need of care**

I declare that:

- I have read this information/it was explained to me by a trusted person in a language with which I am fluent and comfortable.
- The research was clearly explained to me.
- I have had the opportunity to ask questions to both the person obtaining the consent from me, as well as the researcher. All my questions have been answered.
- I understand that participating 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 treated negatively should I do so.
- I may be asked to leave the study before it has finished, if the researcher feels it is in the best interest of all concerned, 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**

Declaration by researcher

I, Meschack Ownchei Shilenge declare that:

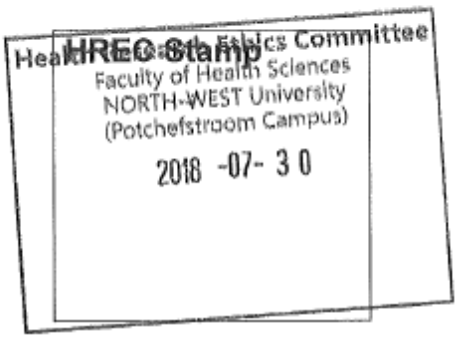
- I had it explained to Mr T Manganyi who I trained for this purpose.
- I did not use an interpreter since we are both Tsonga-speaking.
- I encouraged him to ask questions and took adequate time to answer them.
- The informed consent was obtained by an independent person.
- I am satisfied that he adequately understands all aspects of the research, as described above.
- I am satisfied that he had time to discuss it with others if he/she wished to do so.

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

....

Signature of researcher **Signature of witness**

FOMO YA PFUMELELANO



HREC Stamp

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

RITLUKA RA VANGHENELERI EKA KU PFUNETA NDZAVISISO WA MAVONELO XIDZI MAYELANA NA VANA VAVATSONGA LAVA NGA RIKU NA HLAYISO LOWU FANELEKE.

HLOKOMHAKA YA NDZAVISISO YA PROJEKE: MAVONELO XIDZI MAYELANA NI VANA LAVA VA NGA RIKU NA NHLAYISO.

NOMBORO YA PFUMELELO: NWU-00012-17-S1

MULAVISISI NKULU: SHILENGE MESHACK OWNCHEI

KHEREFU: MAGOMANI VILLAGE STAND NO:339, MALAMULELE AREA, THULAMELA MUNICIPALITY

NOMBORO YO VUHLANGANISI: 083 514 0509

- Marhambiwa ku va xiyenge xa ndzavisiso wa tidyondzo ta mina ta le henhle eka digiri ya nsirelelo wa vana.
- A ni kombela mi ti nyika nkarhi ku va mi hlaya mahungu lawa ma nga ta hlamusela dyondzo leyi hi vueti mi nga jahangi.
- Nakambe mi komberiwa ku vutisa mu lavisisi kumbe munhu loyi a hlamuselaka ndzavisiso lowu eka nwina swivutiso loko mi nga swi ntwisisi ka hle swinwanyani hiku hetiseka.
- Hikuva I swa nkonka swinene ku va mi twisisa hiku hetiseka ku ri ndzavisiso lowu wu lava yini xikwanwe na xiave xa nwina eka wona.
- Ku nghenelela ka nwina ku huma eku tsakeleni ka nwina, loko mi nga switsakeli ma pfumeleriwa ku tshika.
- Na loko minga switsakeli a swinge mionheli chumu helo.
- Mapfumeleriwa ku tshika na ku tshika exikarhi loko mi pfumerile ku sungula.

Ndzavisiso lowu wu pfumeleriwile hi va huwo ya swa nawu, nakambe yi ta endliwa hiku landza swinawani leswi nga swa ndzawulo ya ndzavisiso wa swa rihanyo: swinawana, maendlelo na mavandla, xikanwe kanwe na swinawana swa rixaka leswi nga fanela ku va swi endliwa eka ndzavisiso lowu. Swinga fanele ku ri huvo ya swa nawu, kumbe vanhu lava nga fanela ku kambisisa kandiyiso wa ndzavisiso lowu.

Ndzavisiso lowu wu valavula hi yini?

- *Ndzavisiso lowu wu ta endliwa eka muganga waka homu, esetareni yo pfunela vana vo pfumala.*
- *Ndzavisiso lowu wuta ta katsa kulukumba MO Shilenge, Mulavisisi, xinkanwe nkanwe na nkulukumbha Timothy Manganyi (Mutirhela muakisi eka Ndzavulo ya hluvukiso wa vaaki, exifundheni xa Limpopo, eka xifundha tsongo xa Giyani)*
- *Kulukumba Shilenge I mutirhela kuakisa na mundzavisisi wa ta rihanyu wa ntokoto, loyi anga leteriwa eka mabula ya ndzavisiso.*
- *Kwalomu kava makume mbirhi wa vangeneleri kusuka eka ndzavuko wa Xitsonga vata katsiwa eka ndzavisiso lowu.*
- *Ndzavisiso wa mbulavulo lowu wu katsa swivitiso leswi nga hlanganisiwa.*
- *Mutsari na yena u ta sayino fomo yak u hlayisa xihundla, hi ndlela ya ku tiboho leswaku ang tsuki a humeserile mahungu lawa ya nga kumeka eka mbulavulo.*

- 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**

Declaration by researcher

I, Meschack Ownchei Shilenge declare that:

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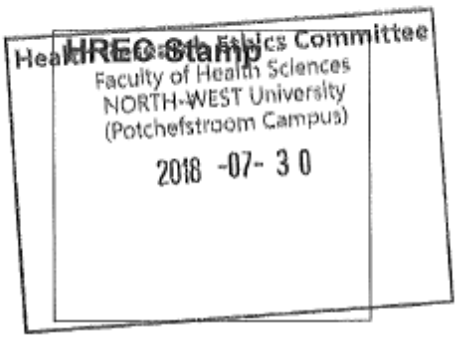
Signed at (*place*) ..... on (*date*) ..... 20....

....

Signature of researcher **Signature of witness**

FOMO YA PFUMELELANO



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NOMBORO YA PFUMELELO: NWU-00012-17-S1

MULAVISISI NKULU: SHILENGE MESHACK OWNCHEI

KHEREFU: MAGOMANI VILLAGE STAND NO:339, MALAMULELE AREA, THULAMELA MUNICIPALITY

NOMBORO YO VUHLANGANISI: 083 514 0509

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- A ni kombela mi ti nyika nkarhi ku va mi hlaya mahungu lawa ma nga ta hlamusela dyondzo leyi hi vueti mi nga jahangi.
- Nakambe mi komberiwa ku vutisa mu lavisisi kumbe munhu loyi a hlamuselaka ndzavisiso lowu eka nwina swivutiso loko mi nga swi ntwisisi ka hle swinwanyani hiku hetiseka.
- Hikuva I swa nkonka swinene ku va mi twisisa hiku hetiseka ku ri ndzavisiso lowu wu lava yini xikwanwe na xiave xa nwina eka wona.
- Ku nghenelela ka nwina ku huma eku tsakeleni ka nwina, loko mi nga switsakeli ma pfumeleriwa ku tshika.
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- *Ndzavisiso lowu wuta ta katsa kulukumba MO Shilenge, Mulavisisi, xinkanwe nkanwe na nkulukumbha Timothy Manganyi (Mutirhela muakisi eka Ndzavulo ya hluvukiso wa vaaki, exifundheni xa Limpopo, eka xifundha tsongo xa Giyani)*
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- *Kwalomu kava makume mbirhi wa vangeneleri kusuka eka ndzavuko wa Xitsonga vata katsiwa eka ndzavisiso lowu.*
- *Ndzavisiso wa mbulavulo lowu wu katsa swivitiso leswi nga hlanganisiwa.*
- *Mutsari na yena u ta sayino fomo yak u hlayisa xihundla, hi ndlela ya ku tiboho leswaku ang tsuki a humeserile mahungu lawa ya nga kumeka eka mbulavulo.*

- *Nkulukumbha Manganyi tani hi mutirhela muakisi na vona va boheleriwa ku ka vanga himeseli ehandle mahungu.*

- *Xikongomelo xa hina I kudyondza kusuka eka nwina kuri hi waha mavonelo xidzi ku suka eka vatsonga, eka vana lava nga riku na hlayiso lowu faneleke nakona ku ri ku mutirhela kuaakisa anga va wo pfuna njani eka mhaka leyi.*

Hikokwalaho ka yini mirhambiwile ku nghelele?

- Mirhambiwile ku nghenelela hikuva mikurisiwile hi Ndzavuko wa Xitsonga nakona mivoniwa miri va tokoti eka hlokomhaka ya ndzavisiso lowu.

- Nakona milulamerile ndzavisiso lowu:

- Miunwana wa xiyenge xa maendlelo, kumbe ku wela eka ku ndzavuko wa Xitsonga laha tikweni nkulu ra Africa Dzonga;

- Mimutshami hila kungaheriki, hiku tsariwa na hiku kurisiwa eka ndhawu ya ka Homu 14B, hikokwalaho mi xiyenge xa tlawa wa Vatsonga;

- Malembe ya nwina ya lexikarhi ka makume mbirhi ntlanu na makumbe ntlanutlanu.

- A wu nga swikoti ku ngenelela eka ndzavisiso lowu:

- Loko uri muvhakachi eka tiko leri nakona ungari munhu wa ndzavuko wa Vatsonga kumbe unghenelerile ngopfu eka ndzavuko wa le vupeladyambu;

- U tsongo swinene kumbe u le hansi ka malembe ya makume mbirhi ntlanu, hikuva vutivi bya wena bya ndzavuko mayelano na vana lava lavaka hlayiso byi nga va byi nga se endlaka;

- Awuleku tsakeleni ku sayina fomo ya pfumelelo wa ku nghenelela ndzavisiso lowu;

- Awuleku tsakeleni kusirhelela tifanelo taku hlayisa xihundla xa porojeke leyi xikanwe na timhaka ta kona.

Xana hi swihi leswi unga languteriwa ku swiendla?

- U fanele ku sayino fomo ya nyika pfumelelo nakambe u yi veka kumbe ku chela masiku mambirhi eka ka setara ya hlayiselo wa vana vaku pfumala, endzeni ka bokisi leri pfariweke.

- Mifanele ku ngenelela mbulavulo kumbe bulu eka setara ya hlayiso wa vana vaku pfumala. Mita rilisiwa eka miavelo ya nwina ya kuya esetareni.
- Eka vutivi and ntokoto avelani vanwani hi mavonelo ya Vatsonga ya xintu eka ka ku hlayisa vana lava siyiweke kunga ri na hlayiso.
- Bulu ri ta kandziyisiwa nakona hi kombela pfumelelo wa ku tirhisa kandziyiso wa marito.
- Mi languteriwa ku nghelela bulu ra timinate makume kaya, ku katsa na karhi wa ku wisisa mirhi eka hofisi leyi pfariweke rivati leyi yi nga na xihundla.
- Hofisi leyi yi tava yiri eka setara yak u pfunele kona vana vaku pfumala.
- Rivati leri pfalaka rita endla leswaku mbulavulisano wu van a xihundla.
- Mitava mihlayisekile esetareni hikuva yina swihlayisi swa ku fana na switimelandzilo
- Mbulavulisano wu tava hi Xitsonga hikuva mundzavisisi wa khuluka hi Xitsonga.
- Mbulavurisano lowu taka kanwe wu ta angarela bulu ra munhu hi munhu hi vutiso swa ntsevu laha minga ta hlamusela hi vueti to kombisa mavonelo ya nwina ya xintu eka ku hlayisa vana lava va lavaka hlayiso na sirelelo.
- Mundzavisisi uta tirhisa xikandziyiso xa marito ku endlela leswaku mavonelo ya nwina ya kandziyisiwile hiku hetiseka. We will seek your permission to be recorded/Hi ta kombela pfumelelo wa nwina ku kandziyisa.
- Endzaku ka ku tsala mahungu kandziyiso wa rito wu ta thunyhiwa.
- Tsalo wu nge katsi mavito ya nwina hikuva letere yak u fana na A,B,C namanwana hi wona ya nga kunga mavito ya nwina.

Xana mita pfuneka hiku nghenelele ndzavisiso lowu?

- Akuna swipfuno leswi minga ta vuyeriwa hiswona hiku kongoma loko mi nghenelele ndzavisiso lowu.
- Mivuyelo ya ndzavisiso lowu ku nga ri hi kongoma i ya muganga wa Vatsonga hinkwawo, xinkanwe kanwe na vana lava nga siyiwaka vangari na nhlayiso.
- Mundzavisisi tani hi mutirhela muakasi na ndhawulo ya vatirhela vaakasi hinkwayo kayona yi ta vuyeriwa eka ku ntwisisa leswi vanhu va Vatsonga va swivonisaka xiswona eka ku hlayisa vana lava siyiweke va Vatsonga va ngari na hlayiso.
- Xikongomelo I ku hlohlotela vatirhela vaakisi ku vafikelele vanhu va miganga ya Vatsonga hi tlelo ra maendlo yandzavuko kumbe xintu eka vana lava pfumalaka hlayiso na sirhelelo.

Xana kungava na xungeto wa khombo ku va minghenelela eka ndzavisiso lowu, loko wa rikona hi nga endla yini kuwu sirhelele?

- Mixungeto ya khombo eka ndzavisiso lowu hi leyi, minga hlupheka ku suka eka ku karhala kambe vulehi bya bulu ya hina byi nge hundzi dyanamakume mbirhi wa timinete.
- Mundzavisisi u ta yika mirhi ku wisa loko swi lavaka nakona u ta endla leswaku va ngheneleri ava kumi ku karhala.
- Bulu ri ta mpimiwahiku herisa mbulavulo loko mavonelo ya wena ya kandiyisiwile ku nga hela nkarhi lowu minga vekeriwa wona. You will be served with some refreshments after the interview, such as something to eat and drink/Mita nyikiwa swo miyeta nyoka endzaku ka bulu, ku nga ku dya and ku nwa..

- loko avelano wa mavenelo ya nwina ya va na kutisa kuka minga ha titwikahle hiku ya mitsundzuxa swiyimo leswi hundzeka, mintirho yo mipfuneta kumbe mihlayisa yi ta nyiketiwa hi mundzavisisi, nakona u ta teka vutihlamuleri eka mikoxo leyi nga kona eka mintirho yoleyo. .

- Kuna mivuyelo yo tala ya nwina loko minghenele ndzavisiso lowu ku tlula mixungeto.

Xana hita hlayisa nani xihundla xa nwina nakona I mani anga ta vona mbuyelo?

- Swihundla swa mbhuyelo swi ta sirheleriwa hiku tirhisa, ku ta tirhisiwa xaxamelo wa ti alifabete taku fana na A,B,C eka xiviko xa mbuyelo.
- Xihundla xa nwina xita tiyisisiwa hiku sayina ntwanano wa ku hlayisa xihundla hi mutshahi, mufumbisi na mutirhela ku akisa.
- Milawu ya maendlelo ya vatirhela ku akisa leyi kmberiwaka hi bodo ya lehla yi veka mafambiselo ya ximoyo xa kahle eka matikhomelo ya vatirhela ku akisa.
- Mimbuyelo ya nwina yi ta hlayisiwa hi xihundla hiku tirhisa marito kumbe tinomboro ta xihundla eka tikhopixuta ta vandzavisisi
- Khopixuta yi ta khiyeriwa eka hofisi ya mundzavisisi.
- Mimbuyelo ya nwina yi ta langutiwa ntsena hi mundzavisisi na muleteri wa mundzavisisi.
- Mimbuyelo yi ta hlayisiwa hiku yi khiyelela eka tikhabodo ehofisi ya mundzavisisi nakona muhungu lawa ya kumekaka eka switirhisi swa gezi ya ta sirheleriwa hiku tirhisa mavito kumbe tinomboro ta xihundla.
- Mahunga ya ta vekiwa ku ringana malembe ya ntlanu eka Khopiresi (COMPRES) ya xiyenge xa vundzavisisi eka ndhzavulo ya swa rihanyu hiku ya hi swikombelo swa khomiti ya nawu wa yunivesithi ya nw'alunguvuxa.

Xana ku ta humelela yini hi mbuyelo?

- Mimbuyelo kumbe swithumbhiwa swa ndzavisiso lowu swi tava tirhisiwa ntsena eka ndzavisiso wolowu.
- Mitlawa hinkwayo ya mindzavisiso yi fanela ku kuma pfumelelo ku suka eka HREC leyi yi nga yona yini yimelaka.
- Mita komberisa ku nyika pfumelelo loko kwala evutinwini kunga tshika mayelano na ndzavisiso lowu wa nwina wu endliwa kumbe ku timhaka ta nwina ti nga tirhisiwa.

Mi ta tiva njhani hi leswi ndzavisiso wu swi thumbheke?

- Hita endla leswaku ndzavisiso lowu thumbhiweke wu va kona eka nwina loko ndzavisiso wu fikile emakumu nakona loko wu tava wu pasisiwile hi ndzavulo ya swa rihanyo ya machudeni lawa ya thyaseleke ya hlangano wa vukamberi.
- Tsalwa ro hetelela rita humelerisiwa kumbe ku va kona eka maphepha hungu kumbe tibuku, kambe eka mhaka ya ndzavisiso, ku hlayisa xihundla ya ntwanano and sirelelo wa tihlamulo ta nwina wu ta tekeriwa ehlokweni.
- Mita tivisiwa hi swita ndzaku swintshwa leswi nga vaka kona hi Nduna nkulu Soza Giyani Tshabalala, loyi eka yena mbuyelo lowu wu nga ta nyiketiwa hi kuya hi swinawana swa xintu.
- Hambi swirintano loko mi tsakela ku kuma mbuyelo hi nwexe, mbuyelo wu ta nyiketiwa eka nwina hiku tirhisa xiviko lexi komeke swinene lexi kombisaka mbuyelo lowu nga wona wa nkoka wa ndzavisiso hi ndlela yo twisiseka.
- Mbuyelo wu ta averiwa hi nkarhi wa ku endzelani eka munhu u nwana na u nwana.
- Aku ngevi na mavito lawa ya nga va kona eka mimbuyelo ya ndzavisiso nakona leswi mi swi hlamuleke swi tava xihundla.

Xana mi ta hakeriwa ku nghenelela eka ndzavisiso lowu, na swona ka na mihakelo ya nwina?

- Aminge hakeliwi ku va xiphemu xa ndzavisiso lowu kuva ndzavisiso lowu wu ta vuyerisa ndhawu ya Vatsonga hiku angarhela.
- Mihakelo ya nwina yaku fikelela eka ndhawu ya pfuneto yi ta hakeriwa kumbe ku vuyiseriwa endzaku.
- Swo miyeta nyoka swita nyikiwa loko miheta bulu ra nwina
- Hikokwalaho aku ngevi na mali yo suka eka nwina, loko mi teka xiyenge eka ndzavisiso lowu.

Xana swirikona swinwanya leswi mi faneleka ku switiva kumbe kuswi endla?

- Minga fonela kumbe ku tihlanganisa na Mundzavisisi Nkulukumba MO Shilenge eka 083 514 0509, kumbe muleteri wa ndzavisiso, Dokodela MM Steyn loko miri na swinwana kumbe swiphiqo
- Minga fonela komiti ya swa nawu na rihanyo eka Manana Carolien van Zyl eka 018 299 1206 carolien.vanzyl@nwu.ac.za loko miri na swivilelo leswi mu ndzavisisi anga tsandzekeke ku mihundzisa eka swona, kumbe swilelelo ki ndzavisiso lowu.

- Mita kuma khopi ya mahungu lawa na pfumelelano ku fikelela swikongomelo swa nwina.

Xihlambanyo hi mungeneleri

- Hi ku sayina la ha hasi, mina ni ri……pfumele ku nghenelela eka ndzavisiso lowu wu vitaka: Mavonele xidzi mayelana na vana vavatsonga lava va lavaka hlayiso.

Ndzi hlambanya leswi:

- Ni hlayile hungu leri/ri hlamuseriwile eka mina hi munhu loyi a nga tshembheka hi ririmi leri ni kulukaka eka rona na ku va ni twa kahla eka rona.
- Ndzhavisiso lowu wu hlamuseriwile nkahle eka mina.
- Ni vile na nkrhi waku vutisa switiso hinkwaswo eka vanhu lava a va kuma ti fomo ta pfumelelo, xinkanwe kanwe na le ka munzdhavisisi. Swivutiso hinkwaswo swa mina swi hlamuriwile.
- Na switwisisa leswaku ku ti nghenelerisa eka dyondzo leyi iku tinyikela nakona ani boheleriwanga kuti nghenelerisa.
- Ni nga hlawula ku tsika dyondzo leyi nkarhi wu nwana na wunwana nakona ani nge kumewi kubiha loko no endla tano.
- Ndzi nga komberiwa ku tshika ndzavisiso wu nga sihela, loko mundzavisisi a swivona swifanerile, kumbe ni nga fambisani na leswi ndzavisiso wu lavaka swona

Swisayiniwile eka (ndhawu)…… hi siku) …… Magidi mbirhi

Xihlambanyo hi munhu loyi a kumaka pfumelelo

Mina …… hlambanya leswi:

- Ndzi hlamuserile hungu ra mina hiku hetiseka na hi vueti eka ntsalwa leri.

- Ani tirhiranga muhundzuluxeri.
- Ndzi va komberile leswaku va vutisa swivutiso na ku teka karhi wa vona loko va fanele va hlamula.
- Ndzi enetisekile ku ri va tswisisile hikwaswo leswi swi hlamuseriweke laha ahenhle.
- Ndzi nwi nyikile nkarhi wa ku hlamusela leswi na vanwana loko a tsakele ku endla tano.

Swisayiniwile eka (ndhawu)…….. hi (siku) …….. Magidi mbirhi....

…… ……

Sayino wa munhu loyi a kumaka pfumelelo Sayino wa mbhoni

Hlambanyo wa mulavisisi

Mina Shilenge Meshack Ownchei ni hlambanya kuri:

- Ndzi hlamuserile mahungu eka Mr T Manganyi loyi ni nga nwi letela eka xingongomelo lexi:
- Ani tirhisanga muhundzuluxeri wa tindzhimi hikuva hinkweru ka hina hi vulavula Xitsonga.
- Ndzi va komberile leswaku va vutisa swivutiso na ku teka karhi wa vona loko va fanele va hlamula.
- Fomo yaku pfumela yi kumekile eka unw'ana wa vanhu loyi atiyimela ari swakwe.
- Ndzi enetisekile ku ri va tswisisile hikwaswo leswi swi hlamuseriweke laha ahenhle.
- Ndzi enetisekile leswaku va vile na nkarhi waku hlamusela leswi eka vanw'ana loko varhi naku tsakela ku eka tano.

Swisayiniwile eka fumo xivongo waka Homu (siku) …… 20……

…… ……

ANNEXURE 4: SEMI-STRUCTURED INTERVIEW SCHEDULE

MO Shilenge Semi-structured interview schedule

Topic: A Tsonga community's indigenous perspectives regarding children who are left without proper care

Thank you for your willingness to assist me in determining the cultural customs of the Tsonga people regarding children who are left without proper care

- Just to clarify the aim of my research, I want to explain what is meant by 'left without proper care' according to the Children's Act: It means that the child is without any support and without any visible care.
- Can you please explain if this differs from the Tsonga community's indigenous perspective of a child being without care?
- Can you please tell me how parents in the Tsonga culture care for their children?
- What is the practice of the Tsonga people to deal with children in need of care from an indigenous perspective?
- If there is a child today that is abandoned by his/her parents, how will the people from the Tsonga indigenous perspective deal with this child?
- In what way do you think a social worker can assist the Tsonga people in dealing with children who are left without proper care within their indigenous perspective?

I thank you for your valuable contribution to the knowledge of how Tsonga people deal with children who are left without proper care.

ANNEXURE 5: PROOF OF ETHICAL TRAINING

NORTH-WEST UNIVERSITY
YUNIBESITI YA BOKONE-BOPHIRIMA
NOORDWES-UNIVERSITEIT
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Web: http://www.nwu.ac.za

Health Sciences Ethics Office for Research, Training and Support
Tel: 018 299 2092
Fax: 018 299 2088
Email: minnie.greeff@nwu.ac.za

13 August 2015

Dear Mr Shilenge Meshack Owuchei

PROOF OF ATTENDANCE

This letter certifies that you have attended and successfully completed the 2 day ethics training, entitled:

The Basics of Health Research Ethics

Presented by Prof Minnie Greeff (Head of the Health Sciences Ethics Office for Research, training and Support) on the 1st and 2nd of June 2015.

Yours sincerely

Prof Minnie Greeff
Head of Health Sciences Ethics
Office for Research, Training and Support

Prof Awie Kotzé
Dean of Faculty of Health Sciences

DECLARATION BY LANGUAGE EDITOR

CROCODILE LANGUAGE EDITING AND PROOF READING

MISTAKES AFFECT THE QUALITY OF YOUR WORK. WE CORRECT THEM TO ENHANCE IT, ACADEMICALLY SO.

16 October, 2019.

To whom it may concern,

This is to confirm that I did proofread and edit MR. M.O. SHILENGE's Master's mini-dissertation whose title is; *AN **INDIGENOUS PERSPECTIVE WITH REGARD TO TSONGA CHILDREN IN NEED OF CARE.***

His study read fairly well. Errors attended to included but were not limited to concordance, wordy and very long sentences, repetitions, incorrect use of tenses as well as discourse markers. After attending to these errors, Mr. Shilenge's mini-dissertation now reads perfectly well. **It however remains his sole responsibility to effect the changes outlined therein.**

Should you require any clarification, my contact details follow below:

Cell: 0784803023 or 0607589535

Email: 68ngwenya@gmail.com
Or: ngwenyachris@webmail.co.za

Sincerely,

Ngwenya Christopher (PhD).