

**MORAL REGENERATION IN THE LIVES OF VHAVENḌA YOUTH
THROUGH INDIGENOUS KNOWLEDGE SYSTEMS: APPLIED
ETHNOGRAPHY OF COMMUNICATION-BASED APPROACHES WITH
SPECIAL REFERENCE TO TSHIVENḌA**

by

KANAKANA YVONNE LADZANI

Submitted in accordance with the requirements for the degree of

DOCTOR OF LITERATURE AND PHILOSOPHY

in the subject AFRICAN LANGUAGES

at the

UNIVERSITY OF SOUTH AFRICA

PROMOTER: Prof TM SENGANI

CO-PROMOTER: Prof MJ MAFELA

JUNE 2014

DECLARATION

Student number: 3371- 063- 5

I, Kanakana Yvonne Ladzani, declare that **MORAL REGENERATION IN THE LIVES OF VHAVENḌA YOUTH THROUGH INDIGENOUS KNOWLEDGE SYSTEMS: APPLIED ETHNOGRAPHY OF COMMUNICATION-BASED APPROACHES WITH SPECIAL REFERENCE TO TSHIVENḌA** is my own work and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references.

.....
KANAKANA YVONNE LADZANI

.....
DATE

DEDICATION

This thesis is dedicated to the following people who played a vital role in my life:

My late father, Mukatshelwa Jack Ladzani, whose motivation was “tshikolo ndi ene munna wau a sa go u laṭa” (school is your first husband who will not leave you). Always when I remember these words uttered, I get lifted up.

My late mother, Mukonḡeleli Masindi Mangoma-Ladzani, whose sacrifices and love cannot be rated.

My life partner Venancio Coelho, my daughters Irene and Igoline, my stepson Ronaldo and Kimmy my grand-daughter who endured the pain of missing me when I turned UNISA’s office as my second home.

My elder sister Azwihangwisi Reineth Makakavhule and her husband Takalani James Makakavhule, who became my second parents and carried the burden meant for me during my studies. Their daughter Nduvho whose encouragement was “Don’t give-up Manie” (Don’t give up my aunt).

My elder brother Professor Mmboswobeni Watson Ladzani and family, for praying for me during my studies.

My humble gratitudes also go to Thandiwe Mamphiswana, my cousin and her husband Pastor M.Paul Mamphiswana for their unseasonal prayers during my studies.

My gratefulness goes also to Mrs Elizabeth Madula and her daughters Zwonaka and Thifhidzi, for spending sleepless nights praying for me. May God whose love is beyond measure be with you forever and ever.

ACKNOWLEDGEMENTS

This work was not going to be a success without people who participated in this research study; they are so many that I cannot mention them by names, though I would like to single-out Mrs Phidza of Lwamondo village. May the Almighty bless all of them. First and foremost I would like to thank the Almighty God who kept me going during this journey.

I would also like to thank my promoters Prof TM Sengani and Prof MJ Mafela for walking with me along this journey that several times when I wanted to give-up kept on encouraging me to reach the destination.

I would like to thank my friends and colleagues whom unannounced I would pop into their offices asking for help. I even called some of them in awkward times but they never complained. Those are: Mrs Cebisa Matyolo, Dr Nakin, Prof CD Ntuli, Dr SR Mdluli, Ms MM Mahwasane, Mrs Lediga, Mrs MR Raphalalani and Mr AS Mudau.

I have words of appreciation to Dr Itani Peter Mandende, a colleague and a friend who was always there when aggravation was more than I could handle during my studies. Lending me your ears when needed was really appreciated.

To the Mudau family at Philip Nel Park in Pretoria West, Mrs Thikolelwi N̄emukula (my aunt's daughter) and her sisters Ndivhuho, Azwifarwi, Tshifhiwa and her brother Rudzani, thank you for always praying for me and believing in me.

I have words of gratitude to Mmboniseni Rodney Nemaṭangari-Mulaudzi and Prof FN Mudau, my brothers, for believing in me and encouraging me during my studies.

To my uncle Amos Tshivhula and family who during my studies suffered the pain of missing me, but kept on praying for me to succeed in my studies.

I would also like to thank Justice Itani Lebopa, who I met through Radio Phalaphala when I was a guest for almost a year facilitating education programmes. Even though we had never physically met, your motivation routed me to where I am today. May the Almighty bless you in abundance.

My humble gratitude also goes to Nnditsheni Joyce Mundalamo who is now late, her dedication and faithfulness when looking after my children and my house is really appreciated. To Robert Chisi, who is our handyman who sometimes wears the boots of a nanny. Your sacrifice is really appreciated and may the Almighty bless you and your family.

To Stacey Kaye who took it upon her shoulders and edited this thesis, I would like to thank you for the sleepless nights you spent making sure that all was in order. To my daughter, Irene, i would like to say “A ni ntshileli munyai wa ha nyamutsangadavhi wa lombwe”, for carrying out the duty of seeing to it that the language used was correct.

Lastly I would like to thank all the Ladzanis (my fathers' family) and the Mangomas, Mulaudzis and the Takalanis (my mothers' family), for the support shown during my studies.

SUMMARY/ABSTRACT

Today, unlike yesterday we talk about Moral Regeneration amongst the Vhavenḡa youth of today and throughout the whole world. Strategies of combating this monster that is snatching our youth are recommended in this study. The problem dealt with in this study is the issue of Moral degeneration amongst the youth which needs to be regenerated. There are many causes of moral degeneration amongst the youth discussed in this study which are accompanied by the remedial strategies. As a way forward in this study, observations of researchers and scholars on how to find the solution about moral degeneration that has impacted on the lives of Vhavenḡa youth and other youth of today around the globe were focused on. The literature review in this study was based more on issues that are linked to Indigenous Knowledge Systems as discussed by various scholars. This study used the qualitative research methodology though quantitative minimally. The sampling of data was more purposive though there were cases of convenience and snowballing so as to get more data. Data for this research study was collected through questionnaires and interviews from a host of interviewees. This data was analysed using open and axial coding. The findings were grouped or categorised into major themes in terms of selective coding. Reasons behind the findings were explained too. Finally, consequences, implications for further study and also recommendations were indicated.

Keywords

Moral degeneration

Decadence

Indigenous schools

Ethnography

Morality

Remedial Strategies

Tradition

Moral regeneration

Indigenous Knowledge Systems

Traditional schools

Ethnography of communication

Communicative competence

Culture

Custom

MANWELEDZO

Namusi ri amba nga u setea ha mikhwa ya vhaswa vha Vhavenḁa khathihi na vha lifhasi nga vhuphara. Nḁila dza u lwa na tshiguru itshi tshine tsha khou ri tswela vhana dzo themendelwa kha ino ngudo.

Hei ngudo yo nekedza mvulatswinga hune mbudziso ya thodiso, mutodo wa thaidzo, thaidzo, ndivho ya ngudo, mvelelo dza ngudo na ndivhanelo ya ngudo. Zwiḁwe zwo tevhelaho zwo vha ngona ya thodiso, vhupo ha thodiso, ngona ya u kuvhanganya data, tsireledzo ya vhavhudziswa, muelo wa data na vhufulufhedzei. Ho do ingiwa nga vhundeme, tsenguluso ya data, mawanwa a thodiso, thalutshedzo ya maipfi, thiori ine ya do tevhelwa na u shumiswa, tshiketshe tsha ndima tsho nekedzwa.

Mathomo a iyi ngudo o vha mutheo saizwi zwiteḁwa zwothe zwo shumisiwaho zwi tshi vha zwo tḁḁavhudziwa nga vhuḁalo. Thaidzo ine ya khou shumaniwa nayo kha iyi ngudo ndi mafhungo a u kuvhuluwa/u setea ha mikhwa vhukati ha vhaswa ine ya khou tea itwa uri i vhuelele ngonani. Hu na zwiitisi zwinzhi vhukati ha vhaswa zwi itaho uri mikhwa yavho i kuvhuluwe zwo ambiwaho nga hazwo kha hei ngudo zwine zwa khou tshimbila na nḁila dza u lapula thaidzo iyi.

Tsenguluso yo takulwa nga mahumbulwa vhaḁodisisi na vhoradzipfunzo vha tshi sumbedza uri ri nga tandulula hani thaidzo iyi ya u kuvhuluwa ha mikhwa vhukati ha vhaswa vha Vhavenḁa khathihi na vhaḁwe vhaswa vha lifhasi nga vhuphara. Tsenguluso ya maḁwalwa yo livhanywa na IKS na nḁila ya kushumisele kwa luambo kha kualusele kwa vhaswa.

Ngona dza thodiso dzo shumisiwaho hu tshi khou kuvhanganyiwa data ya thodiso ya ino ngudo, dzo vha dzone dzi sumbaho nḁila.

Tsenguluso ya data khathihi na u amba nga ha data i bvaho kha dzikhweshenee dzo dadzwa nga vhaswa, vhabebi, vhaundi, vhadededzi/vhagudisi, vhaofisiri vha muvhuso, vhahulwane vha kereke, vhahulwane vha khoro ya musanda, mirado ya siviki. Data yo wanalaho kha dziithaviyuu dzo dzudzanywa nga mutodisisi. Data yo khethekanywa nga dzithyimu. Tsenguluso yo itwa hu tshi shumiswa ndila ya u tou khouda na yone yo shumisiwa musu hu tshi khou sengulusiwa khathihi na u talutshedza data.

Mawanwa a thodisiso o khethekanywa u ya nga thyimu khulwane hu tshi khou tevhedzwa u khouda nga u tou nanguludza (thero khulwane). Ndi henefho he zwiitisi zwa mawanwa zwa talutshedzwa.

Mvalatswinga nga u angaredza yo katela zwothe u bva mathomoni u swika mafhedziseloni. Ho sumbedzwa zwe zwa swikelwa na khumbudzo u itela u guda hu tshi ya phanda khathihi na themendelo dza ngudo.

TABLE OF CONTENTS	PAGE
DECLARATION	i
DEDICATION.....	ii
ACKNOWLEDGEMENTS	iii
SUMMARY.....	v
MANWELEDZO	vi

CHAPTER 1

ORIENTATION TO THE STUDY	1
1.1 Introduction	3
1.2 Research Question	3
1.3 Background to the problem.....	3
1.4 Statement of the problem.....	5
1.5 Aim and objectives of the study	5
1.6 Outcomes of the study	6
1.7 Rationale for the study	7
1.8 Research methodology	7
1.9 Theoretical framework.....	133
1.10 Outline of chapters.....	22

CHAPTER 2

LITERATURE REVIEW	24
2.1 Introduction	24
2.2 School Curriculum in Traditional/Indigenous Schools	28
2.3 School Curriculum in Modern Schools	34
2.4 Missionaries and Missionary/Scholars	37
2.5 African Theological Scholars and the Church	44
2.6 Challenges to European Scholars' Approach to African Education	48
2.7 African Scholars.....	50
2.8 Conclusion	566

CHAPTER 3

RESEARCH METHODOLOGY	58
3.1 Introduction	58
3.2 Research Design	63
3.3 Research environment.....	70
3.4 Data collection methods.....	70
3.5 Ethical consideration.....	117
3.6 Size of the data	120
3.7 Reliability.....	121
3.8 Validity	122
3.9 Conclusion	1233

CHAPTER 4

DATA ANALYSIS AND PROCEDURES	1244
4.1 Introduction	1244
4.2 Data Transcription.....	124
4.3 Data analysis process.....	1266
4.4 Coding Scheme	1299
4.5 Classification of themes identified.....	132
4.6 Conclusion	16971

CHAPTER 5

RESEARCH FINDINGS.....	173
5.1 Introduction	173
5.2 Findings.	173
5.3 Conclusion	1878

CHAPTER 6

CONCLUSION AND RECOMMENDATIONS.....	189
6.1 Introduction	189
6.2 Appraisal or review of the research.....	189
6.3 Contribution of moral regeneration.....	194

6.4	The implications for moral regeneration amongst the youth.....	195
6.5	Constraint or limitation of the research study	197
6.6	Conclusion	198

REFERENCES	200
------------------	-----

ANNEXURE A: Request for our student to do research: Ms KY Ladzani....	213
ANNEXURE B: Ethical clearance of research by Ms KY Ladzani.....	214
ANNEXURE C: Request letter for informants	215
ANNEXURE D: Consent form	218
ANNEXURE E: Letter of gratitude to the participants	219
ANNEXURE F: Questioning modus operandi for semi-structured interviews	220
ANNEXURE G: Questionnaire dispatched to the youth	222
ANNEXURE H: Questionnaire dispatched to the elderly.....	227
ANNEXURE I: Interview extracts	233

CHAPTER 1

ORIENTATION TO THE STUDY

1.1 Introduction

What is a youth? This is an expression that people use to define boys and girls who are in their teen ages to thirty five years of age. Some scholars define youth as the part of life that succeeds childhood; the period of existence preceding maturity or age; the whole early part of life, from childhood, or, sometimes, from infancy, to manhood (Webster, 1961). According to Wikipedia, "... youth is the period between childhood and adulthood, described as the period of physical and psychological development from the onset of puberty to maturity and early adulthood." Nowadays everyone wants to be a youth. Previously, youth was defined by marriage before attending different indigenous school structures; and these are the structures that used to prepare and mould African children to be responsible and to have good morals and values. During those days it was difficult to come across youths who were ill-mannered. If such happened, it was the responsibility of the whole community to deal with them. Nowadays things have changed; it is difficult for one to differentiate who is the youth and who is not.

Today, there are different structures in which youths are categorised such as youth organisations/leagues of political organisations. In these types of organisations 'youth' is determined by age which is from teenhood to 35 years of age. Generally youth refers to a time of life that is neither childhood nor adulthood, but rather somewhere in-between. Youth organisations in churches are usually from teenhood to those who are unmarried irrespective of age. Youth in different communities deal with youth matters that affect their age group, but also go on to do community service amongst those communities. Today most people live like youth though they are older than thirty five years and this seems to cause problems. The very same people do

not marry, and as such we remain with many men and women in our communities who regard themselves as youth. These people would like to be seen as youth, but act and live like adults. They get involved in marital issues with the real youth and consequently the latter enter into adulthood at a very tender age. These are the same people who are destroying our youth by involving themselves with youth affairs. That is why most of our children's (the so called youth) manners are so corroded. When confronted, they always have ready answers that they are also youth because they are not married, forgetting that things that they involve themselves in are done by those who are married. Today's so called youth and those people who regard themselves as adults no longer have respect; their manners are so tarnished.

Moral degeneration is a serious problem amongst the youth and people in general and there is a serious need for renewing the morals and values in the lives of our youth and people amongst our communities and around the globe at large. This kind of moral decline is gradually eroding societal values. The youth need to see others that living recklessly has damaging consequences. Most people blame the degeneration of morals among the youth on weak family structures and marriages where parents no longer have time for their children because of their hectic schedules. It is believed that children learn good behavioural patterns from their parents as their role models and if the very same parents' morals are tarnished and they are always not at home, often children's moral values get affected. Some adults complain about the mass media as a source contributing to the decline of moral values of the youth. Newspapers, magazines, television and so many more are some of the things seen to be influencing bad behavioural patterns like sexual scenes, criminal scenes, unacceptable dress code and such. All these contribute to what others call a separation between individual moral principles and everyday acceptable behavioural patterns.

1.2 Research Question

The research question that this study intends to answer is to find out the extent to which moral degeneration has impacted on the lives of Vhavenda youth of today and other youth around the globe. This research question therefore serves to shape or influence the kind of research that the researcher will be embarking on. In simpler terms it identifies the precise or exact goals or aims that the study will be addressing.

1.3 Background to the problem

There is a perception that there is moral degeneration amongst the youth today in South Africa and around the globe. According to the President of South Africa, Jacob Zuma, moral degeneration is the decay of good morals and values (www.polity.org.za). This moral degeneration is caused by the lack of knowledge of one's culture. For instance, there are several novels in Tshivenda such as *Elelwani* (Maumela, 1954) and *A si ene* (Madima, 1955) that show instances of conflict between youth and the elderly due to the youth's imbibing in foreign culture at the expense of Vhavenda culture. In this case the youth represent the degeneration of morals as far as their parents are concerned. Parents feel this degeneration acutely as their children no longer obey their instructions, greet them or even take care of them in the spirit of *ubuntu/vhuthu*. Of course, this is in stark contrast with the Tshivenda/Vhavenda worldview which encourages deep respect for elderly people, who are referred to as those who brought us into the world (Khorombi, 1996: 34).

Before the advent of the church and formal Western-type of schooling among the Vhavenda, there were traditional institutions that played an important role in instilling good morals among the youth. Owing to such traditional institutions, teenage pregnancies, casual sex, degrading language as is the norm today, were unheard of.

Unfortunately the lack of services meant to be offered through government (through the school and church), social welfare (through municipalities), the justice and police departments and NGOs have ignored the African System of Education in many communities. All of these structures seem to lack a good method of teaching morals and values and the church has become too westernised. Morals and values among the Vhavanḁa were taught through games like *mahunḁwane*, chores that children do at home, *tshinzerere/tshifasi* where boys and girls play, sing, and dance together, initiation schools that they attended and songs that they sing when playing and malende songs that they sing and dance when they are happy. *Malende* songs are very educative and informative though Stayt (1931) and Blacking (1967) believe that they are beer songs but these are mis-informed views.

As mentioned above, the introduction of the church and modern school played a major role in the destruction of what has always been seen as the indigenous knowledge systems of Vhavanḁa. The church regarded the indigenous practices as being of heathen nature. Songs, drums, games and dances which were indigenous, were regarded as heathen. Moreover African names and anything associated with them was also regarded as backward and uncivilised. Consequently, community structures among the Vhavanḁa have been disturbed to an extent that things that children used to learn when they were out in the wilderness looking after the cattle, collecting wood and drawing water have little room in the modern set-up. European civilisation has successfully pushed aside most of the good things found in African culture as it was and still, it is believed the good and accepted life-style is one from western countries. In today's life both the school and the church tend to misinterpret terms like culture, tradition and customs (Nemudzivhaḁi, 1998 and Nemapate, 2009).

Somehow it becomes clear that all these agencies of moral regeneration seem to be using strategies that are weak and irrelevant.

1.4 Statement of the problem

Moral degeneration has become a serious problem among the African youth and Vhavenḁa youth in particular, both in South Africa and the world at large. Most of the activities and values that teach young people good behaviour through games and chores among others in the African communities appear to have vanished. In addition, the establishment of two of the most important institutions, the church and formal school, have helped to destroy those community structures which have played a pivotal role in building good morals among African youth. It has become clear that the strategies being used are not effective enough to regenerate children's morals. Ngugi wa Thiongo (1965) and Milubi (1992) in their works also confirm the conflict between the two so-called important institutions on the one hand and the traditional structures on the other hand. These two institutions (i.e. the church and the school) have pushed aside the traditional and cultural ways of doing things because their proponents believe that an effective way of leading one's life is by following the western life-style. Williams confirms this by noting that "there is no period for Black Civilisation in Black Africa" (1987: 37).

That is why this study will focus on finding out the extent to which moral degeneration has impacted on the lives of Vhavenḁa youth of today and try to seek solutions on how these morals and values can be regenerated.

1.5 Aim and objectives of the study

1.5.1 Aim

The aim of this study is to trace the problem of moral degeneration amongst the youth of Vhavenḁa society from ethnographic communicative-based approaches perspective as suggested by scholars such as Hymes (1974) and Saville-Troike (1989). In order to achieve this aim the following research questions will receive scrutiny:

- What are the causes of moral degeneration among the Vhavenḁa youth?
- To what extent has moral degeneration impacted on the Vhavenḁa youth as a whole?
- In which context can Indigenous Knowledge Systems be invoked as a basis for the renewal of moral regeneration among the youth?

1.5.2 Objectives

The objectives of this research will be:

- To establish the extent to which the impact of moral degeneration has had among the Vhavenḁa youth.
- To determine strategies of moral upliftment among the Vhavenḁa youth.

The problem will be traced among the Vhavenḁa youth with a focus on questionnaires that will be sent to some groups within Vhavenḁa structures as well as interviews that will be conducted among various people in societal institutions such as the church, schools, the broadcasting media and community structures. It will be spearheaded through a multidisciplinary approach focusing on Indigenous Knowledge Systems as the major area and then apply ethnography of communication-based approaches to gather data. To expedite this analysis and interpretation of the data, I will involve the coding scheme.

1.6 Outcomes of the study

It has already been indicated that the research question of this study is to find out the extent to which moral degeneration has impacted on the lives of Vhavenḁa youth and other youth of today around the globe. The study will help or encourage the Department of Education when preparing school curriculums to introduce a new programme of life skills development which

focuses on language in all grades. The church will be encouraged to adopt such programmes for their various ministries, especially youth ministries. Community structures will be advised to integrate some of these innovations so as to enable children to learn to acceptable modes of behaviour and take responsibility as was the case in the past.

The government, through structures like NGOs and the media (both print and electronic), will be advised to run programmes on how IKS with special reference to language use (Indigenous Knowledge Systems) could be used to revive societal values. The traditional schools should be assisted to transform systems so that communities can also benefit from such programmes.

1.7 Rationale for the study

The upbringing of children in our societies has been taken for granted. It is felt that when these children are at school, in churches or different community structures, they are given good education and that they are being equipped with skills that will help them face life. Yet this is not the case. That is why this study encourages all societal structures mentioned above to revisit the issue of the upbringing of children in order to re-build and regenerate their moral values and morality.

1.8 Research methodology

The system of collecting data for a research project is known as research methodology. Qualitative and quantitative are the types of research methodology. In this study both qualitative and quantitative methodologies will be used, though quantitative will be used minimally. Since this study focuses on people, the qualitative methodology has been found more appropriate as it looks into people and how they use language to express their frustrations and successes, despair and hopes, acceptance and rejections in their daily lives.

This study will use both qualitative and quantitative methodologies. However, the focus will be on the first with quantitative merely to regulate numbers where necessary. For any methodology to be well-applied, the research should have a structure called a research design.

The design is the structure of any scientific work. It gives direction to the research. The design of this study will consist of the following elements: Population, sampling techniques, data collection methods and data analysis.

Population refers to the entire group of persons or set of objects and events the researcher wants to study. In this study, the population will be the utterances of despair, disrespect, hope and anger recorded from the interviewees at various research environments.

Probability and non-probability sampling techniques will be used. Non-probability sampling focuses on quantitative data where numbers count whereas probability focuses on cases where the researcher can choose the data as s/he wants. Purposive sampling will be used in this case. Other methods such as convenience, quota and snowballing sampling will also be applied. Gilbert (1993: 74) says “purposive sampling is commonly used in qualitative research and is entirely governed by the need to develop additional theories in social sciences.”

In this study, the researcher will investigate more extreme or unusual cases that are not acceptable by the majority that is based on the research question. It is through this investigation that the researcher will be able to gain better understanding of those unacceptable actions. This is where purposive sampling will take place.

As mentioned, the snowball sampling technique will also be used. Snowball sampling is a technique that involves research respondents obtaining other potential respondents.

It has been noticed that in most cases, collecting data can be problematic as it is not easy to track down people with valuable information. In order to expedite this, the snowballing method will be used to collect data. This means that selected people will be identified to collect information where the researcher might not have access.

Data will be collected in various environments such as homes, churches, royal residents, radio & TV stations, schools, taverns and government departments. These areas have been chosen because information will be extracted from both the young and old using questionnaires and interviews.

According to Sanders and Pinhey (1983: 76) the questionnaire is a form or document that contains a set of questions, the answers to which are to be provided personally by respondent. They further contend that questionnaires are also referred to as research or measurement instruments, which are used in field research setting and some social experiments as well.

Face-to-face interviews comprise of two types which are in-depth interviews and focus group interviews. It is a way to know other persons, their beliefs, attitudes, expectations and also to understand the cognitive models that shape their worldviews (Krippendorff, 2004: 139). It is often used to elicit information that is very touchy. The benefit of using this technique when interviewing is the presence of both the researcher and the respondent find themselves together which gives them an advantage of clarity where they do not understand each other.

According to Pitout (1995: 112), in-depth interviews have also been called “intensive interviews”, “unstructured, conversational interviews”, “ethnographic interviews” and “focused interviews.” The main purpose of using in-depth interview is to acquire comprehensive information. Concurring with Pitout (1995) is Collins, du Plooy, Grobbelaar, et al (2000: 177) who maintain that “(an) in-depth interview delve(s) into the reasons behind the answers, opinions, or emotions given in a survey.” In-depth interviews are very convenient when doing field research. These will be both face-to-face

and telephone interviews. The main reason for this technique will be to go deep into peoples' interactions, knowledge, values, attitudes, feelings, agreements and disagreements.

Another method that was used is participant observation where the researcher decided to visit people at various research environments to observe their activities in order to understand their utterances.

This study will also consider university's ethical guidelines. Since this research focuses on information that is sensitive, ethical considerations will be taken into account. Subjects will be issued with a request letter for informants and a consent form. They will also be informed of their rights around everything discussed in order to protect them. Kane (1984: 212) states that:

As a researcher, your first responsibility is to the individual you study, and your research must not interfere with their physical, social or mental welfare. The people you study have a right to remain anonymous, unless (a) you have reached an agreement to the contrary; and (b) they understand the consequences of not remaining anonymous, as well as such consequences can be predicted. This means insuring that in your final paper individuals cannot be identified.

Subjects will also be issued with ordinary letters of the alphabet and numerical numbers as codes which represent the interviewees in order to protect the confidentiality agreed upon with them. There are issues that according to Tshivenḡa culture are taboo, and as such, the participants who provide information will be protected through ethical codes.

Two crucial aspects that will be central to the research methodology are reliability and validity. Terre Blanche and Durrheim define reliability as the degree to which the results are repeatable Terre Blanche et al (2002: 63-64). This is the level to which studies can be simulated. Terre Blanche et al (ibid:483) further explain that reliability is the dependability of a measurement instrument, that is, the extent to which the instrument yields the same results

on repeated trials. Some scholars regard reliability as an indication of consistency between two measures of the same thing (Black: 1999). In this study, reliability will be used to test whether the same results can be obtained where the same methods have been used.

Tucker, Weaver and Berryman-Fink (1981: 150) indicate that validity is the degree to which a test measures what it purports to measure. Validity is the extent to which one has really observed what one set out to observe, and the extent to which one can generalise one's findings from the subjects and situations to other subjects and situations.

Data analysis

The first requirement of analysis is to organise the data by bringing some order or structure to it. Below are few examples of what is meant by data analysis. Generally data analysis is the method or procedure of arranging in order, putting together and trying to give meaning to the bulk of collected data that will help to illustrate evidence and to expand explanations.

The sampled data will be analysed in terms of the themes identified through the reading. Themes identified thus far are (among others): respect, disrespect, humility, disorder, honour, dishonour, hope and despair.

In this study, various data will be categorised in terms of themes and the coding scheme will be applied. The coding scheme has three layers: open coding, axial coding and selective coding. Open coding focuses mainly on labelling and categorising of phenomena.

Open coding is a procedure that involves developing categories of information by asking simple questions such as what and where, when and also making of comparisons of data where related occurrences or events are put together and granted similar or equivalent theoretical markers. Some scholars regard open coding as a process of breaking down the data into separate units of meaning (Goulding, 1999). The main purposes of open coding are to conceptualise and label data. In this study open coding will be

used as the first stage of data analysis and interpretation of written data from field notes or transcripts will be conceptualised line by line.

Strauss and Corbin (1990: 116) maintain that axial coding occurs where there is a strong focus on discovering codes around a single category, for example looking for interactions, strategies and so on that relate to the category. Where open coding is about identification and naming, axial coding is about links and relationships.

In this study axial coding will be used when the researcher is going through/re-reading the transcripts to verify that ideas have correctly demonstrating the answers of the interview.

Selective coding is even more focused as it works around the core category, looking specifically for links to it and how it may or may not be the heart of the matter. This particularly helps with *integration* of categories. Strauss et al (ibid:116) further describe selective coding as “the process of selecting the central or core category, systematically relating it to other categories, validating those relationships, and filling in categories that need further refinement and development.” It is through selective coding where categories are integrated and developed into a theory. Selective coding is normally done after having found the basic variable or what is contemplated to be the basic or the indefinite nucleus.

In this study selective coding will be used in chapter 5 when the researcher will be categorising the main themes for the findings of this study.

Triangulation is a technique through which a researcher is able to bring about other methods such as research methodologies, data collection methods and theories.

Research findings will flow from the data analysis. It will be grouped or categorised into major themes in terms of selective coding. In this study reasons behind the findings will be explained.

1.9 Theoretical framework

A theoretical framework is seen as a group of interconnected thoughts or ideas that bestows direction to the research project. In simpler terms it is a research instrument that enables a researcher to organise all other aspects from the research question, literature review, data collection, its sampling, analysis and interpretation (Suanders, Lewis and Thornhill, 2003: 389). While it can be directed through just one theory, there can be a multiplicity of theories thus creating a multidisciplinary approach.

By way of answering the problem or addressing the problem, both Indigenous Knowledge Systems and Ethnography of communication-based approaches will be used as the theoretical framework to determine how and why moral degeneration has reached such alarming levels and what strategies should be used to reverse this sad state of affairs to a better level of moral regeneration. In simple terms, the theoretical framework functions like a campus or guide through which related aspects are linked so that in their analysis and interpretation the research question can be addressed.

The theoretical framework in this case calls for the clarification of a number of terms that are functional in this study. It will be wise therefore to define and give explanations of terms such as moral degeneration, moral regeneration, culture, tradition, custom and many more. All these are related in more than one way as Indigenous Knowledge Systems and information can be extracted through it and Ethnography of communication-based approaches.

1.9.1 Morality

Aiken (2004: v) defines morality or a person's ethical sense as an evaluation of what is good and what is bad in absolute terms. Morality involves approving good things that people do, and disapproving of the bad things that people do. In any society there are rules and regulations that elderly people expect the youth to live by. It is when these rules and regulations are

not taken into consideration that those not following them are regarded as immoral.

1.9.2 Moral degeneration

According to the President of South Africa, Jacob Zuma, moral degeneration is when moral values decay, such as when there is lack of respect for the sanctity of human life, the breakdown of parental control of children in families, crime and corruption, alcohol and drug abuse, abuse of women, children, other people and property and a general attitude of self-centredness and not caring about other people (www.polity.org.za).

Moral decline (or *degeneration*) refers to the process of declining from a higher to a lower level of morality. The condition of moral decline is seen as preceding or concomitant with the decline in quality of life, as well as the decline of nations (<http://religion.wikia.com>). In other words, moral degeneration means a change from good behavioural patterns or good moral values to lowering/lessening of moral standards. This happens when people are no longer living according to cultural values.

Societies often disintegrate from within more frequently than they are broken up by external pressures." Moral degeneration does not just happen without a cause; there are factors that contribute to this state of affairs especially amongst the youth. According to <http://religion.wikia.com>, the following are some of the factors that contribute to the decline of morals of our youth:

- Parents nowadays no longer have time for their kids, kids are raised by nannys, by themselves and some raise each other.
- The everyday absence of either parents or guardians makes youth sit in front of television boxes all the time and watch all kinds of despicable events that have a bearing to their moral values.
- In some other cases, parents tend to be very negligent to an extent that they lack the capability to monitor what their children do, who they socialise with and what is it they do on a daily basis.

1.9.3 Moral regeneration

Moral regeneration is the revival of moral values that have decayed. This is a process of bringing back all acceptable traditional and cultural behavioural patterns and laws followed when one was growing up. In other words, moral regeneration is the promotion of good conduct and the encouragement of the youth to keep away from social ills and lead a life that is guided by moral values. Today there is a dire need to revive morals amongst our communities. Motshekga (2011: 4-10) in *ANC Today* (2011, Vol 11: 8, 4-10) observes that the levels of moral degeneration in our communities requires a serious national intervention that goes beyond advocacy of healthy life styles. He argues, in addition, that:

There is an urgent and great need to occupy children and the youth after school and over the weekends through establishment of cultural centres in townships and informal centers through which school children and out-of-school youth could be engaged for spiritual growth and development by means of practical programmes. These could include spiritual music, indigenous games, cultural and other creative activities. (ibid)

1.9.4 Renewal of Strategies

Renewal of Strategies refers to the revival or the reiteration of plans or strategies that are set to achieve certain goals. This is normally done when strategists realise that there have been some shortcomings with regard to any plans or strategies that have been used earlier. In this study, the researcher will look at the strategies that have failed to promote moral regeneration and come up with others that could be viable.

1.9.5 Indigenous Knowledge Systems

Indigenous Knowledge Systems are:

The local knowledge that is unique to a given culture. It is the information base for a society which facilitates communication and decision-making. Thus, indigenous knowledge can be viewed as a diverse body of knowledge that is generated by people to serve their own needs both in response to their changing physical, social, and economic environment, and simply because inquisitiveness, experimentation, and self-improvement are central features of human nature. Thus, Indigenous Knowledge may be regarded as local knowledge which is unique to every culture or society. (Flavier et al, 1995: 479)

In the words of Warren (1991): “(An) Indigenous Knowledge System is the knowledge that is unique to a given culture or society. It is the basis for local-level decision making, in agriculture, health care, food preparation, education, natural-resource management, and a host other activities in rural communities.”

Sefa Dei et al (2000: 116) see “[I]ndigenous knowledge” as a body of knowledge associated with the long-term occupancy of a certain place. This knowledge refers to traditional norms and social values, as well as to mental constructs that guide, organise, and regulate peoples’ way of living and making sense of their world.

It is therefore clear that Indigenous Knowledge Systems refer to the special knowledge that specific communities have which has helped them meet their specific day by day requirements for survival (Warren, 1991 and Flavier et al 1995). This is the original native or home-grown knowledge which others might refer to as local knowledge. For example, in the olden days, amongst Vhavanḡa people, there were people who were able to forge iron and make

bows and arrows and there were herbalists who had vast knowledge of different types of medicinal vegetation that could cure certain ailments.

1.9.6 Ethnography

According to Saville-Troike (1989: 1)

Ethnography is a field of study which is concerned primarily with the description and analysis of culture... Ethnography is also understood as a method of studying and learning about a person or a group of people. Typically, ethnography involves the study of a small group of people in their own environment.

Nunan (1992: 55) states: “[E]thnography involves the study of culture/characteristics of a group in the real-world rather than laboratory setting.”

Ethnography is the scientific study of human social experience and people by means of fieldwork. This is considered as a branch of cultural anthropology which concentrates on the study of human societies (Atkinson et al, 2002). Some scholars refer to ethnography as a document written about a particular people who have particular culture in a particular setting.

Often ethnography requires fieldwork where the researcher lives amongst the people that he/she is studying. It is also very important for the ethnographer to divulge the intention of his/her research to the inhabitants that are the focus of the study so that information can be easily shared.

The value of ethnographic research conducted in a variety of social, cultural and physical contexts is that it can encourage us as social scientists to be open to possibilities and to imagine new ways of thinking about what might appear too familiar to be worthy of in-depth consideration (Atkinson et al, 2002, Nunan, 1992 and Saville-Troike, 1989). It is in neglected details of day-to-day life that real insight into the meaning of social and cultural change is most powerfully and relevantly expressed (Atkinson et al, 2002: 44). In

brief we can say that ethnography is the study of human beings in their normal location to record their everyday and usual habitual activities.

1.9.7 Ethnography of Communication

Ethnography of communication is the approach that came up with Hymes (1974). It started as Ethnography of speaking and he later changed it to Ethnography of communication. Saville-Troike (1989:2), following on ideas proposed by Hymes (1974), explains the ethnography of communication approach and says:

As with any science, the ethnography of communication has two foci: particularistic and generalizing. On one hand, it is directed at the description and understanding of communicative behaviour in a specific cultural setting, but it is also directed toward the formulation of concepts and theories upon global meta-theory of human communication.

Ethnography of communication is communication that consummates with the rules and values of a particular society. It was also referred to as ethnography of speaking by Hymes (1974).

Farah (1998:125) emphasises the above by saying:

[T]he ethnography of communication... is concerned with the questions of what a person knows about appropriate patterns of language use in his or her community and how he or she learns about it.

Ethnography of communication is an approach of understanding language use.

1.9.8 Communicative Competence

Communicative competence is the skill and knowledge of how to use language appropriately and effectively depending on the setting, the participants, topic of discourse and the goal of the discourse or communication (Brown, 1987 and Saville-Troike, 1989). Farah (1998:125) also confirms the above arguing that:

The study of language must concern itself with describing and analyzing the ability of the native speakers to use language for communication in real situations (communicative competence) rather than limiting itself to describing the potential ability of the ideal speaker/listener to produce grammatically correct sentences (linguistic competence).

Brown (1987), and Saville-Troike (1996) like many others explain communicative competence as a term in linguistics which refers to a language user's grammatical knowledge of syntax, morphology, phonology as well as social knowledge about how and when to use utterances appropriately. Communicative competence is dependent on the context in which the interaction takes place. Spitzberg (1988: 68) confirms the above statement because to him communicative competence refers to "the ability to interact well with others." He explains that, "the term "well" refers to accuracy, clarity, comprehensibility, coherence, expertise, effectiveness and appropriateness. Generally communicative competence is dependent on the context in which the interaction takes place."

1.9.9 Culture

Culture has been defined by various scholars in different words, but all seem to agree as it is shown in the cases below:

(a) According to Harris (1968) quoted by Fetterman (1997: 17) "culture is the sum of social group's observable patterns of behaviour, customs and way of

life.” Focussing on the cognitive approach, according to Fetterman, culture comprises the ideas, beliefs and knowledge that characterise a particular group of people.

(b) Soanes and Stevenson (2005: 422) regard culture as ideas, customs, and social behaviour of a particular people or society.

(c) Gove and Webster (1961: 552) defined culture as the total pattern of human behaviour and its products embodied in thought, speech, action and artifacts and dependent upon man’s capacity for learning and transmitting knowledge to succeeding generation through the use of tools, language, and systems of abstract thought.

(d) Culture is the total set of beliefs, attitudes, customs, social habits, etc of the members of a particular society (Richards, Platt and Weber, 1985: 70).

(e) Hudson (1980:74) describes culture as socially acquired knowledge: i.e. as the knowledge that someone has by virtue of his being a member of a particular society.

Looking at the definitions above, culture can be seen as that which a certain group of people have in common within a certain language such as behavioural patterns, beliefs and the way of doing things.

1.9.10 Tradition

(a) Soanes and Stevenson (2005: 1869) define tradition as the transmission of customs or beliefs from generation to generation, or the fact of being passed on in this way.

(b) Gove and Webster (1961: 2422) say tradition is the process of handing down information, opinions, beliefs and customs by word of mouth or by example: transmission of knowledge and institutions through successive

generations without written instruction... which transmits culture from one generation of a society to another.

(c) According to Soanes and Stevenson (2009: 1528) tradition is regarded as a long established custom or belief passed on from one generation to another.

Generally tradition is the way certain groups of individuals or communities do things. This is something that is passed on from generation to generation. For example, one can find a certain group of individuals who believe in performing certain rituals during a certain period every year. The performance and the belief are then regarded as a tradition.

1.9.11 Custom

(a) Gove and Webster (1961: 559) define custom as a form or a cause of action characteristically repeated under like circumstances. It is a usage or practice that is common to many or to a particular place or class or is habitual to an individual.

(b) Custom is a traditional and widely accepted way of behaving or doing something that is specific to a particular society, place or time (Soanes and Stevenson, 2005: 427).

(c) Summers (1987: 254) notes custom is an established and habitual practice, especially of a religious or social kind, that is typical of a particular group of people.

Custom is therefore a routine done by certain group of people. The very same group is defined by the rituals they perform.

1.10 Outlines of chapters

1.10.1 Chapter 1: Orientation of the study

Chapter 1 focuses on the orientation of the study, introduction, research question, background of the problem, statement of the problem, aims and objectives of the study, significance of the study, rationale of the study, research methods that will be used in this study are also deliberated on and definitions of terms.

1.10.2 Chapter 2: Literature review

Chapter 2 focuses on the literature review. This review will look at scholarly traditions whose goal was to make opinions on Africans in general and Vhavenḁa in particular. The process will involve grouping the scholarly works into categories such as missionaries, education, European scholars and African scholars. The discussion will be guided by both the theoretical framework and the research question so as to be relevant.

1.10.3 Chapter 3: Research methodology

Chapter 3 focuses on the research methodology used in this study. It will look into the research methods used, the research design and aspects through which it is actualised such as the population, sampling techniques, data collection methods, the size of the data, the research sites as well as aspects such as reliability and validity of the data.

1.10.4 Chapter 4: Data analysis and procedures

Chapter 4 focuses on data analysis measures and procedures and deliberate on the data acquired from both questionnaires completed by youth, parents, guardians, teachers, government officials, church elders, royal council elders, civic association members as well as the data obtained from the

structured interviews conducted by the researcher. The data will be categorised into themes. The analysis and interpretation of the data will involve the coding scheme.

1.10.5 Chapter 5: Research findings

Chapter 5 addresses the research findings and interpretation. The research findings will be grouped or categorised into major themes in terms of selective coding. It is in this chapter where the reasons behind the findings will be explained. The conclusion will round off what has been started in the introductory chapter. It will link back clearly and explicitly to the problem statement. It deals with the consequences, implications and recommendations of this study.

1.10.6 Chapter 6: Conclusion and Recommendations

The conclusion will round off what has been started in the introductory chapter. It will link back clearly and explicitly to the problem statement. It deals with the consequences/implications and recommendations of this study.

CHAPTER 2

LITERATURE REVIEW

2.1 Introduction

The previous chapter introduced the scope of the research. In that chapter, the research question, problem and its background, significance, aims and objectives were highlighted. It also introduced research aspects such as the research methodology and design. Elements of the research design such as the population, sampling techniques, data collection methods, data analyses procedures and the definitions of terms were placed in the foreground as instruments that will be crucial for the whole research.

The main aim of this chapter is to focus on the literature review. When one refers to the literature review, one refers to reviewing literature that is related to one's research question or information that has been recorded about the said problem one is researching. This chapter focuses on literature review which is determined by the research question that focuses on the extent to which moral degeneration has impacted on the lives of Vhavenda youth and other youth of today around the globe. The literature review will give more scope to issues that are linked to ethnography of communication.

Below are examples of definitions of literature review offered by various scholars.

According to Gray (2004: 400-1):

Literature review is the selection of documents (published and unpublished) on a topic that contains information, ideas and evidence, and the evaluation of these documents in relation to a particular piece of research.

Gray emphasises that a literature review is any information written down about the said topic that one is researching.

Cooper (1988: 107) views literature review as a process that:

Uses as its database reports of primary or original scholarship, and does not report new primary scholarship itself. The primary reports used in the literature may be verbal, but in the vast majority of cases reports are written documents. The types of scholarship may be empirical, theoretical, critical/ analytic, or methodological in nature.

Cooper also notes that literature review is used to describe or summarise any cases where there should be an evaluation of issues which are integrated in the contents of major reports. Another view is that it is about reports or information recorded about the topic, or written information about the topic. It is not about new information about a topic. Instead it is the information that scholars have written about a research topic before one commences the research process.

Hoofste (2006:91) is more direct and to the point when he sees literature review as an indicator or pointer of what has been done before by other scholars.

The above definition clearly indicates that literature review focuses on previously published sources by other researchers/scholars on the very same topic the researcher is working on.

According to Wikipedia:

A literature review is a body of text that aims to review the critical points of current knowledge or methodological approaches on a particular topic. Literature reviews are secondary sources, and as such, do not report any new or original experimental work. Most often associated with academic-orientated literature, such as theses, a

literature review usually precedes a research proposal and result section. Its ultimate goal is to bring the reader up to date with current literature on a topic and forms the basis for another goal, such as future research that may be needed in the area. A well-structured literature review is characterised by a logical flow of ideas; current and relevant references with consistent, appropriate referencing style, proper use of terminology; and an unbiased and comprehensive view of the previous research on the topic. <http://en.wikipedia.org/wiki/Literature-review>

E-research paper-bag-works define literature review as:

An essay or part of the introduction to an essay, research report, or thesis. It provides an overview and critical analysis of relevant published scholarly articles, research reports, book, thesis etc, on the topic or issue to be investigated. www.e-research.pbworks.com

According to Terre Blanche and Durrheim (2002: 17), a literature review involves the identification and analysis of literature related to one's research project. This process includes identifying potentially relevant sources, an initial assessment of these sources, thorough analysis of selected sources and the construction of an account integrating and explaining relevant sources.

Terre Blanche et al (ibid:17) go on to explain that the purpose of a literature review is to put one's research project into context by showing how it fits into a particular field and a number of specific purposes of literature review can be identified like the following:

- Identifying knowledge gaps and developing a research problem.
- Identifying a theoretical framework.
- Identifying issues and variables related to the research topic.
- Identifying conceptual and operational definitions.

- Identifying methodologies.

Literature review serves four broad functions which are the following according to Marshall and Rossman (1995:28):

1. It gives one ideas towards the research question and what it can lead to in ones studies.
2. Information about the area that one is researching on and what has been going on in the particular field.
3. It enables one to identify gaps in previous research and what needs to be done.
4. It assists one to refine and redefines ones's research question so that it can be in line with other traditions.

According to Nunan (1992:216), the function of literature review is:

To provide background information on the research question, and to identify what others have said and/or discovered about the question. It may well be that in the course of carrying out the literature review, you come across a study which answers the very question you are proposing to investigate.

Nunan also indicates an important function of a literature review where it alerts any scholars of what has been done before and how one can identify causes and pitfalls in the field. Nunan goes on to describe literature review as information that helps to explain why something takes a certain turn on the research topic or question. He explains that such information is found on what other scholars have said or discovered about such a question.

Therefore a literature review is an account of what other researchers or authors have published or written about the topic one is researching.

The issue of raising children with good manners and the education given to them has been one of great interest to most scholars. These scholars came up with different ideas, some commending the way Africans raise their children whereas others condemned the way Africans raised their children as

they suggest African children proved to have been not brought up well or taught good morals. Those scholars were of the view that African ways of raising children and the education instilled were bad. They did not have any evidence to support those views nor had they checked culture and tradition that they criticised.

The literature to be reviewed will focus on the lives of the youth, and it will be categorised in terms of schools of thoughts such as: school 'curriculum' in traditional schools, school curriculum in modern schools, missionaries and missionary scholars, African theological scholars and the church, European scholars and African scholars.

2.2 School Curriculum in Traditional/Indigenous Schools

Most scholars address the question such as 'What is traditional/indigenous education?' Woolman (2001) says traditional or indigenous education is the education that was imparted to African children by Africans. He adds to this by suggesting that this type of education was very practical and relevant to the needs of the society. The main aim of traditional education in every society is to prepare individuals to participate fully and effectively in their world; it prepares youths to be active and productive members of their societies by inculcating the skills necessary to achieve these goals. African traditional education is not taught in isolation. Its curriculum is targeted towards producing an individual who grows up being in touch with reality and well-grounded, skillful, cooperative, civil and able to contribute to the development of the community. The educational structure in which well-rounded qualities were imparted is fundamentally informal; the family, kinship, village group, and the larger community participated in the educational and socialisation process.

The African traditional school 'curriculum' is relevant and practical to the needs of African society. Busia (1964: 17) also speaks of the relevance of African traditional schools which mainly focused on the whole human

development by noting that “traditional education sought to produce men and women who were not self-centred, who put the interest of the group above personal interest.”

Busia’s above quotation is the confirmation of how African people cared about the well-being of their children, by giving them education which looks at the whole being. The qualification would be a woman or man of substance who cared about the interests of the whole society.

Fafunwa (1982: 9-10) agrees and reports that the focus of education in old Africa was social responsibility, political participation, work orientation, morality and spiritual values. Learning was by doing. This involved observation, imitation and participation. Mafenya (2002: 87) confirms Fafunwa’s assertion and explains that children in African education learn by imitating and seeing.

Both Mafenya and Fafunwa conclude that what children see and imitate is not easy to forget. This could be the reason therefore why this type of education was/is necessary and important amongst African children.

In this education Woolman says (2001: 30):

African traditional education is informal and occurs in the context of family, community, clan and culture group. It is a life-long process involving progression through age groupings that are correlated with the acquisition of experience, seniority and wisdom. Cultivation of the individual’s communal responsibility was the dominant objective of this education.

Woolman’s observation is an indication that traditional education does not involve the learner and the teacher only; instead it involves learners (who are the children), their families and all stakeholders of the society or community. In Woolman’s view, building a learner who would have a sense of responsibility throughout his/her life was the main objective.

Being responsible according to this scholar means you had to be well-mannered. In Woolman's assessment, children were taught to distinguish between good morals and bad behaviour.

Woolman (2001: 31) also emphasises that traditional education integrated character building, intellectual training, manual activities and physical education. The content in his view included all of the activities, rituals and skills required to sustain the culture and life of the family and the community.

Woolman's argument therefore emphasises that traditional education concentrates on the whole person who will be able to face all challenges in life. To an extent in Woolman's view there should be a relationship between theory and practice.

Mungazi (1996: 40), when noting the importance of traditional community structures and when it comes to training children with good morals and values, indicates that "a place in society was determined more by his contribution to its well-being... the individual had to be trained to remain sensitive to the needs of the community as a whole and others as individuals."

Kenyatta (1965: 118) feels that education must maintain the traditional structures of family, kinship, sex and age grouping if African societies were to remain stable. Kenyatta's emphasis is a clear reminder to modern educationists that if it could integrate traditional structures of education it will mean that there will be less moral decay amongst our societies or communities, since traditional education looks at moral values amongst its children. This is done through societal or communal structures.

Woolman (2001) and Masoga (2004) indicate that traditional education aims to preserve culture of the learners and also enables them to be able to deal with the community, society or environment that they live in. Moumouni (1968: 15) affirms that the educational process was essentially based on a "gradual and progressive achievements, in conformity with the successive stages of physical, emotional and mental development of the child."

Stayt (1931), van Warmelo (1960), Busia (1964), Mungazi (1996) and Sawamura and Sifuna (2008) point out that traditional education therefore plays a very significant role in the formation of a child's character. This type of education according to these scholars is different to today's education of a paper and a pen which makes it difficult for teachers to be able to know their learners. To confirm the above about modern education, Wilson (1990: 175) quotes informal tape-recording and avers that today's education does not give a teacher to get to know their pupils.

Stayt, van Warmelo, Busia, Mungazi and Sifuna specify that in traditional schools, teachers make it a point to get to know their learners individually; moral values in these schools are instilled to children by the whole community. These were done through different types of schools which children were supposed to attend. As Stayt (1931) and van Warmelo (1960) indicate in their research, boys and girls were divided into categories. Girls and boys were expected to play different types of games and also attend different types of schools amongst Vhavanḁa community/society.

In terms of literature reviewed, scholars note the relevance of the curriculum in traditional schools and emphasise that the theory must go hand in hand with practice. The scholars who come out in support of traditional education emphasise the aspect of theory and practice which focus on the learner. Scholars come up with ideas that address the research question of this study. The focus of Indigenous schools was based on Indigenous Knowledge Systems which focus on moral regeneration.

(a) Schools attended by girls only

There are European scholars like Stayt (1931) and van Warmelo (1960) and African scholars such as Mathivha (1985), Mafenya (2002), Mandende (2009) who discussed about schools attended by girls only. Generally Vhavanḁa as a tribe has different types of initiation schools. The following are the schools that a girl child is expected to attend: *musevhethe*, *vhusha*, *vhukomba*, *tshikanda* and *domba*.

Both Stayt (1931) and van Warmelo (1960) mentioned that *musevhetho* was adopted by the Vhavenda tribe from the Sotho some decades ago. They report that it was mainly meant for sex education at a very lower level. This is also emphasised by Rabothatha (2005) and Mafenya (2002) who state that *musevhetho* is necessary for girls at a very tender age. All of them indicate that girls are taught much about their physical development, cleanliness and avoiding the opposite sex. This education instilled good moral values.

Stayt (1931) and Van Warmelo (1960) researched the three major initiation schools for girls: *vhukomba*, *tshikanda* and *domba*. Whereas the first focuses on sex-education at a higher level, *tshikanda* concentrates on married life where girls are taught more on conjugal rites. The scholars found that *domba* was the most celebrated initiation school. Stayt (1931:112) describes *domba* as:

A general preparation for marriage, where boys and girls, who are usually separated, are brought together, and, by means of symbols and metaphors, are together taught to understand the true significance of marriage and child-birth, and by the same means are warned of pitfalls and dangers that they are likely to encounter during the course of their lives.

From the above, it is clear that much work carried out by both European and African scholars noted the importance of girls-only education.

There are scholars and missionaries like Stayt (1931), van Warmelo (1960), Mathivha (1985), Mafenya (2002) and Netshitangani (1997) who have written or highlighted schools attended by boys only. These scholars agree that *murundu* and *vhutamba vhutuka* are only two important schools to be attended by boys only among Vhavenda. Of interest is that these scholars note the responsibility placed upon the family. When there is a boy in the family it is the responsibility of the elders to see to it that the boy is mature enough to attend initiation school. They also stress that amongst Vhavenda,

there is no specific age that boys are supposed to follow except that they should be teenagers.

It is in *murundu* or *muḷa* where these boys are taught patience, to have respect, taught perseverance, taught about conjugal life, good behavioural patterns for teenagers and many other good moral values. Milayo that they learn in this school also prepares them to be the responsible head of a family, how to handle women and also to respect them and not to see them as mere sexual objects (Stayt, 1931, van Warmelo, 1960 and Ntshitangani, 1995).

In *vhuṭambavhutuka* according to these scholars young males are made to perform rituals so that they can be responsible men in married life.

What is interesting is that both European and African scholars agree on boys-only schools. This gives the impression that European scholars took their informants or consultants seriously and they were as a result trusted by them.

European scholars like Stayt (1931), van Warmelo (1960) and Blacking (1962), and two female African scholars Mathivha (1985) and Mafenya (2002) indicate that education also took the form of games such as *mahunḍwane*, *ndode*, *mufuvha*, *dzhombo*, *tshigombela* dance, *givha* and *tshikanganga*. In *mahunḍwane* as they report children played as parents and children in married life. They all highlight that in this game children are taught to visualise the future so that as they grow-up they should know that they will be parents one day.

Van Warmelo (1968: 210) refers to the game *ndode* played mainly by girls with stones or pebbles that indicates it helps children to count. He also adds *mufuvha* which is played by boys and men and learning to count is the major goal.

Van Warmelo (ibid: 399) speaks of *tshigombela* as a dance that involves girls but rarely states its major function except being a game. Sengani and

Ladzani (2011: 157) identify that it was a dance which covers sexuality education.

Blacking (1962: 71) is the only one who talks about *dzhombo* a game in which boys and girls play together. He stresses that it encourages children to learn not to discriminate but to work together.

According to Stayt (1931: 323) *givha* or *tshikanganga* is a boys-only dance. He reports that it was through this dance that boys went to entertain people in other villages. Just like in *tshigombela* for girls and *givha* for boys, both Blacking and van Warmelo noted that in the two dances for entertaining people, boys and girls introduced separately in other villages. This, as they found out, was to encourage them to know and learn that marriage could take place elsewhere rather than in their own village.

These scholars all agree that amongst Vhavenda as a community that there was a reason for things being done. Whether it is a game, dance or attending Indigenous schools, all had an objective towards building a full responsible youth who will one day become a responsible wife (woman) or husband (man).

2.3 School Curriculum in Modern Schools

Many scholars record that modern education dates back from Colonial period in Africa (Christie, 1988), Apartheid (Bantu Education) in South Africa (Msila, 2007), RNCS (Revised New National Curriculum Statement) (DeLany, 1998), in South Africa, and the present CAPS (Curriculum and Assessment Policy Statement) in South Africa. This is education that involves a paper and a pen.

(a) *Colonial Education*

A body of literature indicate that the main aim of colonial Education was to force Africans to conform to the culture and the life-style of the colonisers and to strip away Indigenous learning structures. According to Barnouw (1934) and Mzamane (1999), colonial education impacted negatively on youth with regard to the issue of their identity and also makes them have limited knowledge of what use to be done in their indigenous education structures.

Rodney (1972:264) argues that colonial education in Africa “was education for subordination, exploitation, the creation of mental confusion and the development of underdevelopment.”

Rodney saw the aim of education as the erosion of skill done by colonial/modern education amongst Africans instead of emphasising a well-rounded education and the colonial scholars and planners of education disregarded the people’s cultures in the educational curriculum. Rodney is alarmed that traditional/Indigenous education was regarded as backward and yet he confirms that it is through this education that Africans build a respectable human being in a society.

According to Uchendu (1979: 3) the purpose of all colonial education was “subordination of Africans.” Africans were, as Uchendu avers, regarded as people of lower rank or inferior people. He, like Rodney, notes that Africans were of less importance according to colonialists, and that is why the education given to them was of less importance.

Ajayi (1996: 16-20) adds that colonial education caused Africans to lose self-respect and “love for our race.”

Apple (2004: xxv), when arguing about this 'modern' education, says:

It is the blockage of that process in our formal institutions of education, [...] Our current language speaks to how this process is being redefined. Instead of people who participate in the struggle to build and rebuild our educational, political, and economic relations, we are defined as consumers. [...] but in education it is truly disabling. Leave it to guardians of tradition, the efficiency and accountability. Experts, the holders of 'real knowledge.'

However, there are positive aspects of modern education such as research, reading, writing, counting, all of which need to be integrated with African/traditional education system.

The scholars above are worried that colonial scholars did not integrate their system of education with that they found among Africans.

(b) Bantu Education

According to Msila (2007) the main aim of Bantu Education was to create a completely segregated society, to direct black or non-white youth to the unskilled labour market and to ensure white control and prosperity, all orchestrated and implemented in the name of God. This type of education as they report impacted on the lives of the youth by giving them inferior education facilities.

Scholars like Gary (2006) and Sean (2009) report that several youth died in 1976 because of Bantu education system in that the youth of the country were opposed to it. They also note that the results of this system of education lead youth to abandon school since they were mistreated by police and also not receiving equal opportunity for learning in their own languages like their white counterparts.

(c) *New National Curriculum Statement (NCS)*

According to DeLany (1998), (Emeagwali (2005), and Msila (2007) the main aim of New National Curriculum Statement was to give all South African children equal opportunity in education and to introduce eleven official languages in all structures of the country in South Africa. In their assessment, the outcome or the impact was for South African children to receive equal opportunity for learning in their own languages.

(d) *Curriculum Assessment Policy Statement (CAPS)*

Following Department of Basic Education (2011) the main focus of Curriculum Assessment Policy Statement is based on the social transformation, ensuring that educational imbalances of the past are redressed and that equal educational opportunities are provided for all sections of the population.

2.4 Missionaries and Missionary/Scholars

The works of Mathivha (1972), Nemudzivhaḡi (1998) and Mathivha (1985) indicate that missionary scholars are people who established schools under the church, and most of these churches were linked to their mother churches in Europe. These are the scholars who have highlighted or give their views about the education and the customs of the Vhaventḡa as people.

Mathivha (1985:68), a fierce critic of missionary education, when discussing missionaries says:

Perhaps the biggest objection to the missionary work was in the fields of religion and culture. Change was regarded with suspicion and even enmity as it could endanger the continuing identity of the community.

Mathivha's above statement is an indication that blacks or Vhavanḁa people never trusted the objectives of missionaries. She reports further that they always had suspicion that their beliefs and cultural ways of doing things might be regarded as heathen ways and would be forced to change and follow the missionaries' culture.

Mathivha (ibid: 68) went further by giving evidence of the above suspicions by saying:

Unfortunately, the missionaries felt that the Venḁa customs and habits had to be uprooted and obliterated. From the first, therefore, no attempt was made to adapt the Christian religion to the circumstances that prevailed among the Venda or even to sublimate these deep-seated customs and thus gradually change the habits and customs of these people.

Mathivha (1985) and Moila (2002) note that missionaries tended to undermine African education and religion. Education was introduced as if it was new and Africans had to start from scratch. This, according to missionaries, meant that there was no room for their type of education that was already there.

To emphasise the above statement, Mathivha (1985: 68) addresses the ignorance displayed by the missionaries when she says:

Although it is generally believed that the beginnings of education (in the narrow sense of schooling) in Venda were connected with Christian missionary effort it is a fact that education is not something which black man received for the first time from the white man. Venda men and women who have not been to school or have not come into contact with European influence reveal so much refinement that may well be termed 'educated'.

Van Rooy (1966) one of the missionaries who were stationed at Iyani in Venda tried to involve himself in most aspects done by Vhavenda people. He was very critical of the traditional education of Vhavenda. To him, Christian religion and modern education of a paper and pen was the best education to be instilled in a mvenda child. An example that shows that Van Rooy (1966) regarded his religion as the best and the one that is capable of changing the way black people think and went to an extent of writing a book called "*Hamurathu wanga wa muzioni.*" This was a sign that he regarded his religion as the one that is supposed to set the barometers on how to lead your life.

The historian N̄emudzivhaḁi looks into the past and hammers missionaries in almost protesting language when he writes that "most missionaries saw black people as people without God or knowledge of God" (1998: xiii). He cites missionaries such as S. Hofmeyer, R. Wasseman and E. Creux and concludes that "the impressions they committed to paper could not, therefore, be anything but negative" (xiii). He remarks that when Rev Stephanus Hofmeyer started his work, whites expected him to confine his mission to the Buys settlement. However, they became sceptical when he went to preach among Vhavenda. According to him:

The Blacks were creatures without a soul. Therefore, there was no reason to assume that they too were entitled to a place in the kingdom, as the concept of God the Creator, was believed to be non-existent among the Venda and the Buys people. (xiii)

The above is a confirmation of how white people or European perceives Africans or black people. To them, these are subordinate creatures that do not deserve any spiritual healing since they are not entitled to see or enjoy the kingdom of God. That is why they even do not see a need of one of them to go amongst Vhavenda people to teach about the good news.

Though a missionary, Stayt (1931) was a positive missionary scholar managed to do his research about Vhavenda thoroughly. Most of his information recorded in his book shows how Vhavenda as a tribe raise their

children in a good way according to their beliefs unlike his counter missionaries. For example, Wessmann indicated that Vhaventã children are not disciplined even when they are wrong. Stayt (1931:95) points out that when a muventã boy commits a mistake he is due to be disciplined. However, he misinterpreted ordinary punishment with abuse, as children had to learn to be vigilant with cattle lest they strayed into people's fields.

To support the above statement, Stayt (1931:100) went on to remark how children were supposed to obey their elders in that they were not supposed to complain. Stayt (1931: 104) also highlights that in these indigenous schools there were also tasks that needed to be performed within specific given time by saying:

In the school the boys are given tasks to perform, such as mat-making, which tasks must be finished in a prescribed time. All etiquette and rules of politeness are strictly enforced, and any boy, being reported to the head of the *thondo* for negligence in this respect, is punished at night for his neglect [...]. They are trained to instant obedience.

The above emphasises that Vhaventã children are raised to be responsible persons with good manners.

Stayt (ibid:106) continues by saying;

The boys are given sexual instruction and taught many of the tribal rules of etiquette and mode of life. At the end of the ceremony they are considered to have passed the first stage in their journey toward manhood and are encouraged to indulge in playful familiarities with the girls, which hitherto were strictly forbidden.

Van Warmelo (1960: 37) maintains that indigenous schools amongst Vhaventã taught children their customs in their different institutions as part of their curriculum. This was to prepare the youth for future life.

Missionaries and other European scholars saw things differently. Blacking (1967:31) highlights the social function of the children's songs and notes:

Children's songs are only for children, and so any attempt to unravel what is not immediately obvious strikes many as being a waste of time. When I asked for explanations, I was often told, 'I don't know. Why worry? It's [only] a song!'

The above is an indication of how Blacking knows nothing about Vhavenda culture. It also suggests that his informants were tired of being asked so many questions about how they do things.

Blacking (ibid: 31) continues by contradicting his prior statement by arguing that:

Venda riddles and laws of initiation schools are meant to be known, rather than understood, since they are symbols of membership of social groups. Knowledge of children's songs is a social asset, and in some cases a social necessity for any child who wishes to be accepted member of his own age group, and hence a potential member of adult society. Such factors are often more important than the pleasure that the songs may give to a musically-inclined child.

Blacking somehow failed to understand the importance of both the riddles and laws of Vhavenda that are taught to their children because whatever is taught is not only known but gets understood by them. It is possible that he was not given information since he happens to be a foreigner.

Despite missing certain points, Blacking (1967:33) often got things right. When explaining about the importance of the words of the children's songs, he says:

It is clear that an understanding of the words of the children's songs is not of much importance to the Venda; but a study of the texts can be

of great value to a student of Venda culture. In almost every song, there is some phrase or expression which refers to a custom or belief, so that the texts may give us a deeper insight into the patterns of Venda culture. They may also reveal something of the past history of the Venda, and therefore be of use to ethnologists.

The above statement by Blacking is a sign that nothing is done amongst Vhavanḁa without a purpose.

An important aspect that has been noted, are the disagreements between how Wessmann and Stayt saw things. The former tends to be negative whereas the latter is positive.

Wessmann (1908:24) when giving his view about the education of children amongst Vhavanḁa notes “the education of children leaves very much to be desired, and whether they are still small or grown up they may indulge in all kinds of liberties without being punished.”

Stayt (1931: 95-100) emphasises the issue of discipline when educating Vhavanḁa children. He reports that boys were taught to be disciplined and responsible. He found that they were punished even if they could not bring back their parent’s stork home. Despite being punished, they still obeyed their elders which is a clear sign that they were trained to be obedient.

Wasseman’s views are a sign that he was given wrong information or else he just became biased because he saw himself as some sort of a superior being to Vhavanḁa people.

All the above statements by Stayt counter Wessmann about the lack of discipline amongst Vhavanḁa when raising their children in an indigenous way.

Again Wessmann (1908:25) writes like a traveller when commenting about women and girls. He ridicules their household chores by saying;

Women and girls are often working the whole night through in the special milling-houses, covered with flour-dust and singing or chatting in time, not dropping their stamps until the mielies can be brought into the fresh air for drying.

He also misinterprets marriage practices or *umala/lobola* which are referred as a bride price by Europeans.

On this, Wessmann (ibid:45) says:

The daughters are sold for cattle, and the father buys therewith wives for each of his sons. If he has already provided a wife for each of his sons he may buy a second wife for himself if he has not already inherited other women.

This indicates that he merely sat somewhere and witnessed marriage procedures and saw the process as a business because elsewhere he refers to cattle involved as 'a source of revenue'. Infact what he says is the direct opposite of what transpired.

Wessmann (ibid: 100), when giving his view about Vhavenda, says "his natural disposition is the same as the country he dwells in a land which is cruel, and educates her children to be cruel."

In the statement below, Wessmann (ibid: 61) contradicts himself and report positive issues by observing the following: "The youth are taught the wisdom of life. They are introduced into all mysteries, and are taught religious beliefs of their people. In a word, they are educated according to the right Bawenda creed."

In the above statement Wessmann came to his senses and saw the need to report the truth:

Very rarely does it happen that somebody tries deliberately to damage his neighbour's work, as in Europe, where evil-doers indulge in incendiarism or damage trees. The Bawenda return any articles they may have found to their lawful owners without seeking any reward. (1908:60)

All the above statements contradict the issue that Vhavenda people raise their children to be cruel. What is puzzling is that scholars like Stayt (1931), Blacking (1962) and van Warmelo (1960) are impressed with how Vhavenda raise their children, whereas others like Wessmann and Van Rooy are negative.

The exaggeration found in books of African history, psychology, sociology and politics indicate clearly that some Europeans were deliberately misinformed by Africans who were possibly fed-up with endless questions.

2.5 African Theological Scholars and the Church

Most African theological scholars saw things differently from European scholars although in some cases there were some agreements.

Khorommbi (1996: 63) highlights that traditionally Tshivenda culture was bound together by important institutions; according to him it was intact before the coming of Christianity. He went further by citing Maumela (1954) who painted a picture of the African traditional life with its joys. Impressed by these Khorommbi (1996: 64) argues that "Maumela has succeeded in portraying missionary Christianity as a destructive and unreal religion."

Though himself a theological scholar, Khorommbi (ibid: 113) protests that missionaries categorised blacks next to nothing by pointing out that they were seen as "morally and intellectually inferior beings."

Among these scholars Berman (1940: 5) writes that missionaries “believed that African traditional beliefs, those ‘pagan practices,’ were *ipso facto* inferior to Christianity. [...] One grew out of the belief that Christianity was the only true religion.”

Berman (ibid: 7) reports that to the missionaries, Africans were savages, with barbaric tendencies who spent precious time dancing and beating drumming to please their gods.

In addition, Khorommbi (1996: 115) is critical to the missionaries and when discussing the mistakes that missionaries have made when working in Venda, he notes the German missionaries working in Venda did not try to analyse the Venda context so as to arrive at an understanding of their culture and religion.

Khorommbi’s observation is an indication on how missionaries undermined Vhavanḁa as people who they were working amongst. In his interpretation,

they took Vhavanḁa people for granted, and that is why they encountered so many problems. Khorommbi (ibid: 116) goes on to cite Nel (1988:146) who felt that there was supposed to have been some form of integration between African religion and European civilisation with a move towards understanding not only religion but God.

Another Muvenda scholar Mathivha (1985: 52) explains more about how Reverend Giesekke used education to Christianise the Vhavanḁa people. His method was to make education compulsory so as to force the people to become Christians, For this reason many of them got converted and were baptised.

In his discussion of moral values, Moila (2002:1) based his understanding of African hospitality which he referred to it as:

African hospitality is one of those African cultural and moral values, which my parents absorbed into their Christian lifestyle. Not only my parents, but also all Christians on the farm where I grew up did this [...] The farm was divided into Christian and non-Christian villages. However, these two villages did not prevent interaction between people. At all times, actions of hospitality transcended those physical divisions. For instance, on Christmas day or any other festive day, children from both villages would go from one house to another to sing and to be given bread or cakes and drinks.

Moila (ibid: 1 - 2) above affirms how African people treat one another irrespective of their religious background. This is a sign that Africans when raised were taught to live with one another and harmoniously sharing whatever they have got. Furthermore in his arguments, Moila does not say much about the thorny issue of education of the youth amongst blacks, instead he speaks about his parents who played a role of shaping his morals and values through Christianity and cultural values together.

Though Moila was not overly vocal about the above issues, his views are an indication that it is very important that when introducing Christianity to a group of people also do not shy away from their cultural customs and beliefs.

Moila goes on to cite Uzukwu (1988: 158) who is very critical of the colonial governments which destabilised African systems by not integrating them with what appeared to be European science and technology. In a way whatever was seen as scientific by Africans, was viewed as superstitious by Colonial scholars.

Another misinterpretation has been noted between the traditional way of life among Africans and Christianity. Berman (1940: 160) indicates this conflict by stating:

What makes me uneasy today is that the Christianity introduced by the missionaries a century ago is not yet adapted to the new human needs of African people, their traditions and cultural environments [...] There

is still a clash between Ugandan traditional customs and culture and varying missionary, now largely indigenous, churches.

Berman's observation is indeed similar to cases in South Africa as confirmed by Mathivha, Khorommbi and Moila. It would appear that, according to David Phillips (2009: 1), people always complain about moral standards in every society and saw the past as a very glorious moment. This is perhaps the reason why Phillips' citation of Socrates says: "The children now love luxury; they have bad manners, contempt for authority; they allow disrespect for elders and love chatter in place of exercise" (ibid: 1).

The above weakness that Phillips highlights is another way of creating problems amongst the youth. Tutu (1989: 69) concurs with the theologians above where he brings in the notion of *Ubuntu*. In his assessment he says:

Africans believe in something that is difficult to render in English. We call it *ubuntu*, *botho*. It means the essence of being human. You know when it is there and when it is absent. It speaks about humaneness, gentleness, and hospitality, putting your-self on behalf of others, being vulnerable. It embraces compassion and toughness. It recognizes that my humanity is bound up in yours, for we can only be human together.

Tutu (ibid: 117) emphasises what he says above by indicating that in African traditions, "a person is a person through other persons." This statement, as part of children's education, reaches children through not only proverbs, but folktales, riddles, idioms and songs.

Tutu's statements above are an indication that Africans when raising their children look at the whole being who will be a responsible person who cares about others as a sign of Ubuntu. Though he does not directly talk about moral values, he expresses them through ubuntu and hospitality.

Eric Opoku, Deputy Brong Ahafo Regional Minister in 2009, May 11 when addressing Ghananians challenged religious leaders to use the pulpit to

address the moral decadence among the youth, to help them grow to become responsible members of the church and society. www.modernghana.com/news

Eric Opoku knows that the church had an advantage of disseminating information to the public than any other structure. He was aware that if this information is from the church it will help the youth to stay away from all those things that encourage their morals and values to decay. This explains that it is upon the church and its leaders to take this responsibility to steer this on for the sake of our children.

2.6 Challenges to European Scholars' Approach to African Education

A number of scholars have noted some weaknesses such as ignorance on the part of the missionaries to integrate African education. Thus they come up with strategies of how to integrate Western and African traditional education.

Williams (1987: 166) confirms that African children were taught different things that built good morals and values for different levels. For instance, the lower grades were taught work through play and games, at primary schools they started with storytelling, mental arithmetic, community songs and nature study where they learned the names of birds and animals.

Mathivha (1985) noted that missionaries in Africa were having their own mission which was to convert Africans to their teachings (Education and Religion).

On moral education, Yates and Youniss (1999: 369) add that it was used to develop children into adults who learned how to respect and “share a common humanity.”

Kelly and Altbach (1984: 2) and Williams (1987: 36-7) maintain that colonial education maintain that colonial education was meant to control and exploit Africans through wiping away the names of the people, of the lands, rivers, mountains and classifying people. They found this to be another method of destroying African cultures and traditions.

Kelly, Altbach and William's complaints are an indication that there are scholars who also see the way education for Blacks has been planned without considering Blacks themselves. What these scholars found out was that Europeans did not find any reason of integrating western and traditional education.

The misunderstanding of African education has led to what can be seen as misguided education. This problem has brought about what Bengtsson (2008:15) cites Anderson and Wallin (1971: 11) who quote a passage ascribed to Socrates as saying:

Nowadays, the youth loves luxury. It behaves badly and despises authorities. It shows no respect for older people and loves empty chatter instead of work. Nowadays, children are tyrants instead of being servants of the family. They do not stand up anymore when older people come into the room. They contradict their parents, talk before everybody else.

The point above is very relevant to the problem of moral degeneration and these scholars paint a very accurate picture. What Anderson and William note is an indication that nowadays youth morals are degenerating. They do not seem to be alone in this as others such as Kelly, Altbach and William traced the cause of this ignorance to their Eurocentric type of education that sidelined African traditional education which forms the basis of learning for African children.

2.7 African Scholars

There has been misinterpretation more about the culture as a notion by both African scholars and foreign scholars. Whatever is African has been seen as being more backward but if it were European, it is seen as progress. Okot p'Bitek (1968: 13) in responding to John Dewey's definition of culture, states emphatically that, "there is a false and misleading assumption that, on the one hand, there is some notion called 'philosophy' and on the other, some things and actions named 'culture'." Okot p'Bitek was trying to correct what the two institutions created in Africa misinterpret about culture because culture is philosophy as lived and celebrated in a society.

Milubi (1992) and Ngugi wa Thiongo (1965) also confirm what Berman (1940) indicates about the conflict between the traditional way of doing things and the Christian way of life which has been brought to Africa by missionaries who thought their life style was the most acceptable one.

Ngugi wa Thiongo (1986: 15-16) says:

Language as communication and as culture are then products of each other. Communication creates culture: culture is a means of communication. Language carries culture, and culture carries particularly through orature and literature, the entire body values by which we come to perceive ourselves and our place in the world.

Mazrui (1978: 13) discusses about traditional education and points out that schooling did not necessarily mean classroom education as Africans were taught in both traditional schools and out in the world as they got involved in chores in the society. Furthermore Mazrui (ibid: 16) is critical of western education when he notes:

Western education in African conditions was a process of psychological de-ruralisation. The educated African became [...] a

misfit in his own village [...] when he graduated [...] his parents did not expect him to continue living with them, tending the cattle or cultivating the land.

Rwomire (1998: 19) in his view also supports Mazrui because to him colonial education was meant to produce a colonial servant. To him, it was dominating that it brought about economic inequality, cultural and intellectual servitude and made African culture foreign. The curriculum was therefore irrelevant to societal needs.

What Rwomire says above is relevant. These scholars note that the only thing Western education did was the devaluation of traditional culture and the African curriculum. To them this type of education does not address problems that African societies face.

Emeagwali (2005: 3) states that African Indigenous knowledge is crucial because it empowers the community towards building the nation on how learners are taught and argues:

Learners are encouraged and trained to challenge existing relations of power and domination in terms of transformative epistemology. Awareness of societal ills to local and global levels preoccupies discourse of empowerment. Consciousness rising and so too the development of social awareness become part of the mission of curriculum and curriculum planning.

Both Mathivha (1985: 23) and Mafenya (2002: 53) argue that the aim of traditional Tshivenda schools was to train young ones to be good community members. In a way, schooling took into account of the initiation school 'curriculum' as this was meant to inculcate morality that is important for the future of children.

The two seem to confirm the views expressed by Stayt who pointed out that the African child was taught in totality to be a respectable and well-mannered adult at the end of attending these schools.

Mafenya (2002: 69) went on further by indicating the main aim of indigenous school and argues that “the main aim of this school is to teach the girls the tribal rules of etiquette and obedience to prepare them for later life amongst which is womanhood/manhood.” Mafenya is highlighting the importance of African traditional schools.

Stayt (1931:112) has been very scholarly as his observation agrees with Vhavenḡa scholars such as Mathivha and Mafenya. All of them see the traditional school as having been relevant because it prepared both boys and girls through culture and language towards marital life.

When we look at the above scholars, both Mafenya and Mathivha are very vocal about indigenous schools and the support of van Warmelo and Stayt prove that Western and African traditional education can be merged.

The above ideas have also been confirmed by **Nenzhelele (n.d)** by his poem ‘Mulayo kwawo’.

MULAYO KWAWO

Hee vhaṡhannga!

Hee vhasidzana!

Limani miṡanga,

Ni tshi pikisana,

Kha u shuma noṡhe. [Emphasis of communal working - unity]

Zwa maḡuvha ano,

Zwi ḡo bulwa hani?

Zwi ḡo nga muḡano,

Wa vha sa pfanani,

Vho vhiḡhaho mbilu.

Vhanna vha ngafhi?
Vha lwaho na vhubva.
Vhasadzi vha ngafhi?
Vha no sola vhubva.
Yoo! Vhubva nga vhufhele.

Ndi wone muvhango
Wa maḁuvha ano,
Wo ḁadzaho shango,
Li shayaho pfano.
Pfano ndi luvhambo. (p.22)

[Translation of the poem]

“Be Advice”

*Hey! You boys!
Hey! You girls!
Plough the marshy fields,
Compete zestfully with one another,
When working together.*

*How do we, in present times,
Unravel all there is to be disclosed?
It would seem like we are devouring the other,
And see those with whom we disagree as evil.*

*Where are the men?
Who will fight sluggishness?
Where are the women?
Who will criticise sloth.
Woo! Sluggishness must end.*

*The discordance, these days,
Is real,
In this world,
That lacks unity,
Unity is a pillar of peace.*

The above poem is another emphasis that there are some laws (milayo) that are instilled in the process of raising Vhavenḁa children from very early in their years. Many other Vhavenḁa poets such as Ngwana (1958) and Madima (1973) have similar poems.

In his critical survey of the European, Mphahlele (1972) decries the introduction of European education:

Long before the arrival of Europeans, Africans had their own cultural value systems which they treasured as much as their heritage. It is regrettable that the Europeans did not think about the promotion of these value systems when they first met the Africans. The aim of the Europeans was to change everything that had to do with African culture and tradition [...] The Europeans imposed their social, economic, political and religious systems on Africans because they believed that their systems represented Christianity and civilization.

In Mphahlele's view, colonial and apartheid education and a Christian way of life failed to incorporate the African curriculum since their curriculum served to strengthen the citizenship of one race over others. The two spread their traditions as a means of social control. Msila (2007: 147) supports him but protest that the introduction of English as medium of education led to the hegemony of English where every aspect of life among African is done in English, be it in government, the church or education.

Msila (ibid:148) continues and highlights others by stating that somehow there is a hidden curriculum whose aim is to anglicise Africans so that they

can do away with African traditional schools. He goes back and quotes Sir George Gray, governor of the Cape in 1855 when he said:

If we leave the natives beyond our border ignorant barbarians, they will remain a race of troublesome marauders. We should try to make them a part of ourselves, with a common faith and common interests, useful servants, consumers of our goods, contributors to our revenue. Therefore, I propose that we make unremitting efforts to raise the natives in Christianity and civilization, by establishing among them missions connected with industrial schools. The native races beyond our boundary, influenced by our missionaries, instructed in our schools, benefiting by our trade would not make wars on our frontiers.

The above statement by Governor George Gray summarises the political intentions of colonial education among the Africans. The strategy was to ignore Indigenous African schools which were found to be good in bringing up children.

In this study, an attempt will be made to show ideas of scholars who are both of Western origin and African origin with positive minds on how to mend the broken fences in the upbringing of children. The focus will be on the proper use of language in order to correct the mishaps that are there.

Choolwe Haamujompa (2009: 7) focuses on problems affecting the youth and observes that:

Some of the key problems affecting the youth have to do with the colonial education system inherited. In contemporary Africa, the school has become the primary means of preparing young people for the future. However, our education system indicates that the last few decades have witnessed disintegration in public schools in terms of quality, infrastructure, and teacher/student morale. The formal education (modern school) only prepares the mindsets of the youth.

Today the morals of the youth are decaying. Vices like drug and substance abuse, high rate of alcohol consumption, sexual activities without protection before marriage are the order of the day. There is a need to integrate indigenous education to the present modern education. Otherwise if this is not implemented we are going to have the future leaders who are irresponsible, affected by the pandemic HIV and AIDS and also poverty level will be uncontrollable because there will be no working force (youth) that needs to stabilise our economy.

2.8 Conclusion

Of each and every type of education mentioned above, each has left a mark which has positives or negatives to the youth hence the issue of moral degeneration and moral regeneration. The colonial education left its own mark. The colonisers, according to scholars, never believed in lifting the lives of black people. Their aim was to lower the education value planned for blacks. Through both colonisation and apartheid, they forced blacks to accept everything with western culture without challenging the systems. Whereas they found the Indigenous Knowledge Systems in place, they stripped them of their values and replaced them with their Information Systems. With regard to this approach, Msila (2007: 156) argues that “colonial education, which replaced traditional education tended to be more individualistic and hardly enhanced the communalism inherent in African culture.”

Saule, Matjila, Sengani et al (2012: 19) concur with the above statement by reflecting that “colonial education ignored all forms of traditional education because these were regarded as ‘heathen’.”

Ignorance of colonial education caused Africans to lose their heritage. Moral behaviour of the youth was also adversely affected. Traditional education’s main objective was to educate the youth holistically so that he/she should conduct himself/herself in manner that is acceptable by the community and

the society at large. The scholars above further endorse that “specific attention was paid to the conduct and behaviour of children. Children were always expected to be trustworthy, responsible, truthful and honest” (Saule, Matjila, Sengani et al, 2012: 13).

Bantu education too as scholars report never bothered to address the issue of blacks. Its main objective was to completely segregate the society (blacks and whites). The inferior education structured for blacks condemned African youth.

All along African and other European theological scholars all protest against the western system of education and condemn authorities for sidelining African Indigenous or traditional education. It seems the new government listened to their voices because they decided to introduce a new curriculum. The Revised New National Curriculum Statement and the Curriculum Assessment Policy Statement education came with the aim of giving South African children equal opportunity in education irrespective of colour.

CHAPTER 3

RESEARCH METHODOLOGY

3.1 Introduction

The focus of the previous chapter was the literature review which concentrated on reviewing literature. This is related to the research question or information that has been recorded about the problem the researcher is researching on, which is about moral degeneration amongst the youth.

The majority of scholars who have researched the problem the researcher is researching are in agreement on the issue that the education systems of South Africa and Africa at large left some positive and negative smudge to our youth. Consequently the problem of moral degeneration becomes the talk of the day. Ignoring the Indigenous Knowledge Systems found in place amongst blacks by the colonisers was the biggest mistake made because the information brought did not address the black youth's problems hence moral degeneration amongst them.

The research question investigates the extent to which moral degeneration has impacted on the lives of the youth generally and Vhavenda youth in particular. This chapter will focus on the collection of data in this regard.

Burns (1994: 2) defines research as "a systematic investigation to find answers to a problem." Kerlinger (1986: 10) notes research as "a systematic, controlled empirical and critical investigation of propositions about presumed relationships about various phenomena." Grinell (1993: 3) further adds that "research is a structured inquiry that utilises acceptable scientific methodology to solve problems and creates new knowledge that is generally applicable." On the other hand, Goddard and Melville (2001: 1) articulated that:

Research is not just a process of gathering information, as is sometimes suggested. Rather, it is about answering questions or creating that which does not currently exist. In many ways research can be seen as a process of expanding the boundaries of our ignorance.

All the above scholars agree that research is the process of gathering information in a methodical and guarded manner. It is a process of inquest to illustrate, elucidate, foretell and manage the pragmatic experience. Briefly research is a process of investigation that seeks the reality in a precise preferred area of interest. For one to do proper research, it is crucial to bring in methodologies.

There are two main types of research methodologies which are quantitative and qualitative methods. Quantitative methodology is the type of method that you use to test the significance of a hypothesis. It is systematic and it uses numbers. Sparks (1999:53) describes quantitative research as:

An enquiry into a social or human problem, based on testing a theory composed of variables, measured with numbers, and analysed with statistical procedures, in order to determine whether the predictive generalisations of the theory hold true.

Reichardt and Cook (1979:232) concur with Sparks by saying;

[T]hose who draw a distinction suggest that quantitative research is obtrusive and controlled, objective, generalisable, outcome oriented, and assumes the existence of 'facts' which are somehow external to and independent of the observer or researcher.

Qualitative research, on the other hand, is the type of method that one would use for one's own observations and descriptions. It is used to assess knowledge, attitude, behaviour and opinions of people depending on the

topic of your research. According to Leedy (1993:192), “if the data is verbal, the methodology is qualitative.”

He adds that the qualitative method is concerned with human beings, interpersonal relationships, personal values, meanings, beliefs, thoughts and feelings.

Mouton and Marais (1989:155) describe this approach as an “approach to research in the social sciences that is more explicitly controlled with a range that is more exactly defined, and which, in terms of the methods used, is relatively close to the physical sciences.”

Leedy and Ormrod (2005: 133) also emphasise that “qualitative research [...] focus[es] on phenomenon that occur in natural settings [...] that is, in ‘the real world’”. It involves studying those phenomena in all their complexity.” Leedy and Ormrod (ibid: 134 - 5) further indicate that qualitative research studies typically serve one or more of the following purposes:

- (i) **Description:** They can reveal the nature of certain situations, settings, processes, relationships, systems, or people.
- (ii) **Interpretation:** They enable a researcher to (a) gain new insights about a particular phenomenon, (b) develop a new concept or theoretical perspective about the phenomenon, and/or (c) discover the problems that exist within the phenomenon.
- (iii) **Verification:** They allow a researcher to test the validity of certain assumptions, claims, theories, or generalizations within real-world contexts.
- (iv) **Evaluation:** They provide a means through which a researcher can judge the effectiveness of a particular policy, practice, or innovation.

Mouton and Marais (1989: 155) say “qualitative approaches are those approaches in which the procedures are not as strictly formalized, while the scope is more likely to be undefined, and a more philosophical mode of operation is adopted.” Concurring with Mouton and Marais is Nesor et al (1995:53-54) when saying:

Qualitative research is not based on fixed and rigid procedures it nevertheless provides the researcher with a set of strategies with which to organise the research and to collect and to process or to interpret data. In this type of research, preference is given to the following methods and techniques:

1. Concepts that capture the meaning of experience (situation), action or interaction of the research object.
2. Unstructured (open) questionnaires and interviews.
3. Participant observation, ethnographic studies and case studies.
4. Recording of life histories, use of autobiographies and diaries.
5. Analysis of collected data by means of non-quantitative frameworks and category systems.

In this study, both qualitative and quantitative methodologies were used though quantitative was used minimally. Quantitative method was used when the researcher worked on the numbers of the questionnaire dispatched and received. Below are some explanations about the advantages and differences of the two types of methodologies.

Generally quantitative research present questions which are closed-ended whereas qualitative research present questions which are open-ended. Open-ended questions generate more detailed and individualistic responses from persons we are interviewing, but they tend not to put words into the mouth of respondents. On the other hand, using closed-ended questions response, categories are uniform. This technique usually results in fewer analysis difficulties (Sanders and Pinhey, 1983: 82). The layout of the data in quantitative research is numerical and is attained by consigning numerical

principles to answers whereas the layout of data in qualitative research is more naturalistic and or textual attained from field observations/notes and recorded tapes (Leedy and Ormrod, 2005).

Quantitative research uses extremely planned approach such as questionnaires, surveys and planned examination whereas qualitative research method use partially-planned methods such as in-depth interviews, focus groups and participation observation.

In general, the researcher using quantitative research method asks the participants the same questions in the same model or order. This type of questions often forces the researcher to ask structured questions only and not to divert from the structured ones. On the other hand the researcher using qualitative research method asks participants questions which are not phrased the same way. Since participants do not have fixed answers in this type, it helps the researcher to ask follow-up questions immediately, unlike with quantitative research methods.

To confirm the above statements Sanders and Pinhey (1983:130) say:

Open-ended questions, however, are not as easy to administer [...] and take much longer to analyze and respond to. [...] Closed-ended questions, on the other hand, have the advantage of ensuring that answers given are within a frame of reference that is relevant to the purpose of the study and in a form that is legible and easy to analyze.

It is very important not to confuse research methodologies and the research design as a researcher. The research design is a more general plan and that a single design may contain and require the use of several different methods. Research methods are more specific techniques, plans that are available for use within a single research design Sanders and Pinhey (ibid: 50).

3.2 Research Design

Having decided what you want to study about, the next question is how are you going to conduct your study? What procedures will you adopt to obtain answers to the research questions? How will you carry out the tasks needed to complete the different components of the research process? What should you do and what should you not do in the process of undertaking the study? These are some of the queries that require to be answered before you can continue with the research. In essence, response to these queries forms the crux of the research design. Seliger and Shohamy (1989:117) when confirming the above say “scholars regard a research design as the overall plan for a piece of research used to answer the research question” .

In addition to what has been mentioned by Seliger and Shohamy, the research design is the structure of any scientific work. It gives direction to the research.

Research design provides the glue that holds the research project together. A design is used to structure the research, to show how all of the major parts of the research project – the samples or groups, measures, treatments or programs, and methods of assignment – work together to try to address the central research questions. (Trochim, 2006, <http://trochim.human.cornell.edu/kb/index.htm>.)

Research intellectuals such as Sellitz, Jahoda, Deustsch and Cook (1965) consider a research design as a scheme, form and approach of examination that enables the researcher to obtain answers to research questions or problems. It is important for every study to have a research plan so that it can be a success. To support the above opinion Kerlinger (1986:279) points out that:

The plan is the complete scheme or program of the research. It includes an outline of what the investigator will do from writing the

hypothesis and their operational implications to the final analysis of data.

Some scholars maintain that a research design is a procedural plan that is adopted by the researcher to answer questions validly, objectively, accurately and economically (Kumar, 1996: 74).

There are those who define research design as the arrangement of conditions for collection and analysis of data in a manner that aims to combine relevance to the research purpose with economy of procedure (Selltitz, Jahoda, et al, 1965: 50).

From the above statement, it is evident that the aim of research design is to align the pursuit of a research goal with the practical consideration and limitations of the project. This clearly indicates that the research needs to have a plan.

Mouton (1998:108) concurs with the other scholars above and says:

The rationale for a research design is to plan and structure a research design in such a way that the eventual validity of the research findings is maximised through either minimised; or were possible eliminate potential error. [...] With this map there is very little likelihood that can go astray because in this design, data is gathered methodically and systematically and then analysed in such a manner that it answers the research question.

This method is therefore better placed for this study because it involves techniques that are used to describe naturally occurring phenomenon in its natural environment through watching, listening, and reading, analysing and ultimately interpreting without any manipulation (Tucker et al, 1981: 120).

In this study the researcher interviewed some participants, recorded data and also did some observation in places where youth often hangout and listen

to their conversations. The participants/youth were selected from various institutions available amongst communities.

In this research the following are elements of a research design that were used are population, sampling techniques, and data collection methods and data analysis.

3.2.1 Population

The sum total of the sampling elements is called the population or universe, Sanders and Pinhey (1983: 97). Simply put a population can be defined as the entire group of persons or set of objects and events the researcher wants to study. A population contains all the variables of interest to the researcher. In this study the population will be defined and described carefully and also the criteria will be specifically stipulated that will be included in the population. Bless & Higson-Smith, 1995: 85; Brink, 1996; De Vos, 1998: 190 argue that a population is sometimes referred to as “target population” or “universe.”

The population of this study involves among others utterances of despair and disillusionment, disrespect and also of hope from various participants of all age groups.

3.2.2 Sampling Techniques

These are techniques that are used to pick or choose categories meant for analysis and interpretation. In order to have meaningful information in this research the data were sampled. Of the two major sampling methods, viz. the probability and non-probability methods, the latter was used.

(a) Probability sampling

Probability sampling is sometimes called random sampling. This is a technique that makes sure that every item or elements in the population get

equal chance to be selected for the sample. According to Brink (1996) and De Vos (1998:135) they refer simple random sample as “the most basic of the probability sampling methods. Once the population has been defined, the sampling frame is drawn up. Each of the sampling frames then has an equal chance of being included in the sample.”

A probability sampling method is any method of sampling that utilises some form of random selection. In order to have a random selection method, you must set up some process or procedure that assures that the different units in your population have equal probabilities of being chosen. <http://socialresearchmethods.net>

Probability sampling ensures that a researcher has no say in the choice of the respondents. This means that researchers cannot be biased in the selection process and thereby the results of the study. Collins et al (2000:153) says, “the most commonly used probability sampling methods are: simple random sampling, systematic sampling, stratified random sampling and cluster sampling.”

All the above mentioned probability sampling methods are used for quantitative research. Stratified sampling involves grouping your participants according to their manners and their characteristics. Brink (1996:139) also gave the advantage and disadvantages of this type of sampling when noting:

The advantage of proportional stratified random sampling is that it makes representativeness of a particular segment of the population possible. The disadvantages are that it requires extensive knowledge of the population parameters and a complete list of the total population. It can also be very complex.

Cluster sampling is described by region of habitation. Bless and Higson-Smith (1995: 94) declared that cluster sampling tends to contain more sampling errors than simple or stratified random sampling. They further indicated that despite this disadvantage, cluster sampling is considered more

economical and practical than other types of probability sampling, particularly when the population is large and widely scattered.

Systematic sampling involves collection of essentials from a well-organised sampling framework and random sampling is the one captured at random. Confirming this statement is De Vos (1998:197) who notes that “systematic sampling is more convenient than simple random sampling” .

(b) Non-probability sampling

A non-probability sampling technique is where the population may or may not be precisely signified. Sanders and Pinhey (1983: 123) define non-probability sample as a sample drawn in such a manner that we cannot indicate the probability of an individual being selected. In agreement with Sanders and Pinhey (1983), are Collins et al (2000: 158) who describe non-probability sampling as a procedure where we do not know whether we have included each element of the population in a sample. This technique was found to be more appropriate for this study because of its convenience or accessibility (LoBiondo, 2002; Marshall and Rossman, 1993). It was used based on the knowledge of inhabitants and the rationale of the research.

Non-probability sampling techniques include convenience (or accidental), quota, purposive (or judgemental) and snowball sampling (Collins et al, 2000).

Convenience sampling is that which one simply asks anyone who happens to be around and available (Kane, 1984: 93). This technique is quick and cheap. It was used by the researcher in a situation where there was no prior arrangement of interview with the interviewee. That is why is called an accidental sampling.

Quota sampling: Kane (ibid: 93) indicates that quota sampling is often used in taking public opinion polls. Polit and Hungler (1993: 178) also maintain that quota sampling is procedurally similar to convenience sampling except

that it identifies important strata. Quota sampling is regarded as much better than convenience sampling.

Purposive or judgemental sampling: This technique starts with a purpose in mind and the sample is thus selected to include people of interest and exclude those who do not suit the purpose. Purposive sampling is non-probability and hence can be subject to bias and error. Bless & Higson-Smith (1995:95) says:

Purposive or judgemental sampling is when the researcher selects a sample that can be judged to be representative of the total population. This judgement is made on the basis of available information or the researcher's knowledge about the population.

Gilbert (1993:74) notes that "purposive sampling is commonly used in qualitative research and is entirely governed by the need to develop additional theories in social sciences".

Purposive or judgemental sampling will be used for this study as it has been found to be more appropriate. The other three were used so as to complement it in order to balance the data.

Snowball sampling: This technique was used in a situation where it was difficult to locate members of the population. This technique was used by the researcher to collect data from few individuals who also helped the researcher to locate other individuals that they know. Generally snowball sampling is like networking, where you find one individual who can refer you to the other.

There were cases where it was not easy to collect data and the researcher depended on the snowballing technique. Snowball sampling is a technique that involves research respondents' obtaining other potential respondents. The term is taken from the analogy of snowball, which begins very small but becomes larger as it rolls down the hill (Sanders and Pinhey, 1974: 121).

Kumar (1999:162) is of the same mind in his definition of the snowballing technique as he says:

Snowball sampling is the process of selecting a sample using networks. To start with, a few individuals in a group or organisation are selected and the required information is collected from them. They are then asked to identify other people in the group or organisation, and the people selected by them become a part of the sample.

This method was strategically identified to collect data that was seen to be very valuable but it was not easy to track down people with such information. In order to expedite this, the researcher identified elderly people to further identify others who could assist. Though it took some time, selected people were identified to collect information where the researcher might not have access. In agreement with Kumar, are Sanders and Pinhey (1974: 120-1) who say “[...] persons having some desired characteristics are identified and interviewed. These respondents are then used as ‘informants’ to identify other individuals who qualify for inclusion in the sample’.”

In this study the researcher investigated more extreme or unusual cases that are not acceptable by the majority that is based on the research question. By investigating or studying these unusual cases, the researcher was able to gain a better understanding of those unacceptable actions.

Indeed in the first stage of sampling, only a few respondents were identified as having the required characteristics, these respondents were interviewed by the researcher. These respondents were then used to identify other people who qualify for inclusion in the sample. The next stage was to interview new people, and it was carried on until the researcher reached saturation stage.

3.3 Research environment

Kumar (1999: 179) describes a research environment as the setting. Neuman (1997: 350) concurs with Kumar and defines setting or field of site as the context in which events or activities occur, a socially defined territory with shifting boundaries. This refers to the areas where the research is going to take place. In this study the research environment/setting were in homes, churches, royal residents, radio & TV stations, schools, taverns and government departments. After gaining access to the research environment, the researcher in some situations sat down and observed, took notes, asked questions and sometimes recorded conversations. All these could not be done without being granted special permission to be in that environment.

3.4 Data collection methods

Data collection method is collecting information to address a research problem. This is the phase where proper information for answering the research question is gathered. There are people that the researcher used as vehicles of collecting data on her behalf. These people were briefed on how to get information from the targeted respondents. These people (vehicles) were again told to first explain the purpose of the research to the respondents. They were also told not to force respondents to answer questions that they do not feel comfortable with. To confirm the above statements is Nunan (1992:152) who argues that:

Before the interview begins, the researcher explains the nature of the research and the purpose of the interview to the interviewee and answers any questions that he or she may have. This includes telling the interviewee how the data are to be used. If the data are to be recorded and, in particular, if the data are to be made available to other people, the interviewee's permission must be sought.

The researcher for this study selected the most appropriate methods of collecting data and the required data collection tools. This involved among others the use of a questionnaire, interviews which were recorded and participant-observation methods.

(a) *Questionnaire*

Kane (1984: 72) says if questions are self-administered by the respondent herself and writes the replies on the form, they are referred to as a questionnaire. However, according to Nunan (1992: 143) the questionnaire is a relatively popular means of collecting data. It enables the researcher to collect data in field settings, and the data themselves are more amenable to quantification than discursive data such as free-form field-notes, participant's observers, journals, the transcripts of oral language (Gillham, 2000). The question might be why is it necessary to use questionnaire in this study? Gray (2004:174) says "questionnaires are research tools through which people are asked to respond to the same set of questions in a predetermined order."

Dillman (2000), when quoted by Gray (2004: 184) points out the popularity of questionnaire by saying they are probably based on some of their inherent advantages. For example, the scholars above explain that:

- They are low cost in terms of both time and money. In contrast to say, interviews because questionnaires can be hundreds or even thousands of respondents at relatively little cost.
- The inflow of data is quick and from many people.
- Respondents can complete the questionnaire at a time and place that suits them. Contrast this with interviews, when it can be difficult to find convenient times to meet the respondent.
- Data analysis of closed questions is relatively simple, and questions can be coded quickly etc.

In this study questionnaires were distributed to people in various structures, such as formal/modern schools, church, the Department of Education, traditional community schools, homes and so forth.

The researcher used this technique because they are a cheap mode of gathering information from different target groups of interest in a wider setting. The method proved to be friendlier because unlike using the face-to-face interview respondents feel more comfortable to answer questions.

The researcher sent out 200 questionnaires and received 106. These questionnaires were categorised into two sections as follows:

❖ **Questionnaires for pupils/youth**

In this type of questionnaires, the total questions were 29, of which participants were requested their age, grade, cultural background, social behaviours, sexual behaviours, how they perceive folklore as another way of inculcating good moral behaviour and their opinions about the research question. This information was regarded as of vital importance as it would build-up the data on why there is a need of rekindling good morals and values to today's youth.

The following are the questions as is in the questionnaire in both Tshivenda and in English.

1. <i>Ni na miḥwaha mingana?</i> Translation: How old are you?	
--	--

2. <i>Ni kha murole ufho?</i> Translation: What grade are you in?	
---	--

3. <i>No no funiwa/ Ni na mufunwa?</i> Translation: Have you ever been loved/ Do you have a	Ee Yes	Hai No
---	------------------	------------------

lover?		
4. <i>Ni a dzhena kereke?</i> Translation: Do you go to church?	Ee Yes	Hai No
5. <i>Arali ni tshi dzhena kereke bulani uri dzina la kereke yeneyo ndi ifhio?</i> Translation: If you are a church goer please tell us the name of that church?		
6. <i>No no didzhenisa kha zwa vhudzekani?</i> Translation: Are you sexually active?	Ee Yes	Hai No
7. <i>Ni na nwana?</i> Translation: Do you have a child?	Ee Yes	Hai No
8. <i>Kereke ine na na dzhena khayi i na tshiimiswa tsha vhaswa?</i> Translation: The church that you are affiliated at, does it have a youth programme?	Ee Yes	Hai No
9. <i>Arali phindulo afho ntha i 'ee', henefho kerekeni ya hanu hu a funziwa nga zwa vhudzekani vhukati ha tshiimiswa tshenetsho tsha vhaswa?</i> Translation: If your answer above is 'yes', does your church teach about sexual issues in the youth programme?	Ee Yes	Hai No
10. <i>Iyo pfunzo i a ni thusa? Talutshedzani.</i> Translation: Do the teachings help you? Please explain.		
11. <i>Tshikoloni tshine na dzhena khatsho fhungo ili la zwavhudzekani hu a ambiwa nga halo?</i> Translation: Where you attend school, do they talk about	Ee Yes	Hai No

sexual issues?		
----------------	--	--

12. <i>Muṭani wa haṅu fhungo ḷi ḷa zwavhudzekani hu a ambiwa nga haḷo?</i> Translation: In your home, are sexual issues discussed?	Ee Yes	Hai No
--	-----------	-----------

13. <i>Ni vhona hu na vhushaka vhukati ha zwavhudzekani na malwadze naa?</i> Translation: Do you think there is a relationship between sexual issues and diseases?	Ee Yes	Hai No
--	-----------	-----------

14. <i>Ni vhona zwo tea u shumisa philisi, khondomu, lupu, na zwiṅwe zwi tshimbilelanaho na zwenezwi naa?</i> Translation: Do you think it is a good thing to use contraceptive pills, condoms, loop and other forms of contraceptives?	Ee Yes	Hai No
---	-----------	-----------

15. <i>Ndi tshifhio tshiimiswa tshine na vhona tsho tea hune khatsho ha tea u ambiwa nga fhungo ḷa zwavhudzekani vhukati ha vhaswa? Ni ṭaṅṅavhudze phindulo yaṅu. Phindulo yaṅu i vhe i fushaho.</i> Translation: Which organisation do you think is fitting to be a place in which sexual issues are discussed amongst the youth? Please elaborate on your answer and give a satisfying answer.		
--	--	--

16. (i) <i>Kereke:</i> Translation: (i) Church <i>Muhumbulo waṅu:</i> Translation: Your opinion:		
16. (ii) <i>Haya/ Muṭani</i> Translation: (ii) Home		

Muhumbulo waṅu:

Translation: Your opinion:

16. (iii) *Tshikolo*

Translation: (iii) School

Muhumbulo waṅu:

Translation: Your opinion:

16. (iv) *Thangana/ Vhukati ha mirole:*

Translation: (iv) Amongst peers

Muhumbulo waṅu:

Translation: Your opinion:

17. *Sa muswa ni vhona mafhungo aya ni tshi tea u a vhudzwa ngafhi? Nahone nga nnyi?*

Translation: As a young person, where do you think these issues should be discussed? And who should discuss them with you?

18. *Sa muswa ni vhona ni khou khakhelwafhi? Nahone nga ṅdila-ḁe?*

Translation: As a young person, where do you feel that you're being wronged/ failed? And in what way are you being wronged/ failed?

19. *Sa muswa ṅdivho yaṅu ya mafhungo a zwa vhudzekani ni pfa i ine na fushea ngayo naa? Ṭalusthedzani nga vhuḁalo phindulo yaṅu:*

Translation: As a young person do you feel that your knowledge on sexual issues satisfies you? Please explain your answer fully.

20. *Vhuḁi ha thondo ya musevhetho ndi hufhio?*

Translation: What are the benefits of musevhetho?

21. *Vhuḁi ha thondo ya vhukomba ndi hufhio?*

Translation: What are the benefits of vhukomba?

22. *Vhuḁi ha thondo ya murundu ndi hufhio?*

Translation: What are the benefits of murundu?

23. *Vhuḁi ha thondo ya vhuḁamba-vhutuka ndi hufhio?*

Translation: What are the benefits of vhuḁamba-vhutuka?

24. *Vhuḁi ha thondo ya domba ndi hufhio?*

Translation: What are the benefits of domba?

25. *Inwi sa mukomana hayani, tshikoloni, kerekeni na huḁwe, ni nga vhudza vhuḁuku kha inwi zwifhio uri vha aluwe zwavhuḁi?*

Translation: As an older sister/ brother at home, school, church and elsewhere, what can you teach those younger than you to enable them to grow up in a well manner?

26. *Arali no vha ni na maanḁa no vha ni tshi ḁo vhudza vhaaluwa uri vho ni khakhela nga zwifhio?*

Translation: If you had the opportunity, would you tell the elders were they wronged/ failed you?

27. *Arali no vha ni tshi nga fhiwa tshifhinga tsha u khoda vhaaluwa no vha ni tshi ḁo ri mini khavho?*

Translation: If you had the opportunity to commend the elders, what would you say?

28. *Musi hu tshi ambiwa nga ha maḁwalwa a sialala ni a pfesesa uri hu vha hu tshi khou ambiwa nga maḁwalwa-ḁe? A buleni ni dovhe ni tikedze*

phindulo yaṅu nga mbuno dzi pfallaho.

Translation: When people talk about folklore, do you understand the kind of literature that is being talked about? Mention the types of folklore and then support your answer with convincing argument.

29. Kha aneo maṅwalwa a sialala e na bula, ndi afhio ane na vhona e na pfunzo khulwane kha vhaswa uri vha vhe na kutshilele kwavhuḍi? Ṭalutshedzani uri ndi ngani ni tshi ralo.

Translation: Which ones among those you have mentioned are of significance when we look at good behaviour? Support your viewpoint.

Responses

When responding to questions the majority of the youth were very frank. Very few were of the opinion of bringing back traditional schools and folklore into their education systems especially from foundation phase up to senior phase, tertiary education included. Some were of the opinion of having youth centres where they will help one another on how to lead a good life with good morals. Whereas on the other hand we had those who did not know what to do and who seemed confused.

❖ Questionnaires for teachers, parents, pastors and traditional leaders

75 questionnaires were sent out to this group, and only 30 were received back. In this type, the total questions were 15, from which they were requested to complete the following: Their age, date on which the questionnaire was completed, church affiliation, community affiliation and residential information. They were also asked to provide their opinions about Vhavanḍa traditional/ indigenous schools (advantages and disadvantages of these schools) and remedy to the problem of moral degeneration amongst today's youth. They were also asked if folklore can play a part in the inculcation of good morals and values amongst the youth. Information

provided by all was regarded as indispensable and treated confidentially.
Below are the 14 questions asked.

***Mavhudziswa kha vhaaluwa/* Questionnaire for the elderly**

Fhethu:.....

Translation: Place:.....

Miñwaha yavho:

Translation: Your age

20-34	35-40	41-50	51-60	61-70	71-80
-------	-------	-------	-------	-------	-------

Ndi bva kha tshiimiswa: X

Datumu/Duvha:

Translation: I belong to

Date:.....

<p><i>Tsha kereke (Vha nga vha mufunzi, mulisa, mudikoni kana murangaphanda wa tshiimiswa tshikene).</i></p> <p>Translation: Of a church (being a pastor, deacon or leader).</p>	
<p><i>Tsha tshitshavha (I nga vha siviki, musanda, kana vha mubebi).</i></p> <p>Translation: Of the community (being a teacher or parent).</p>	
<p><i>Tsha tshikolo (Vha nga vha mudededzi, muraḓi wa khorombusi ya tshikolo).</i></p> <p>Translation: Of the school (being a teacher, member of the school governing body).</p>	
<p><i>Tsha muvhuso (Vha nga vha muofisiri, nese, mushumelavhapo, nz.)</i></p> <p>Translation: Of the government (being an officer, nurse, social worker, etc).</p>	
<p><i>Tsha khasho (Vha muofisiri, muhashi, nz.).</i></p> <p>Translation: Broadcasting (An officer, broadcaster, etc).</p>	
<p><i>Vha nga vha muthu zwawe a sa weli kha zwiimiswa izwo zwo</i></p>	

bulwaho afho n̄tha.

Translation: You can be an ordinary person who does not fall in any of the above.

1. Ndi khou humbela u vha vhudzisa mafhungo a tshimbilelanaho na u kuvhuluwa ha mikhwa vhukati ha vhaswa vha n̄amusi khathihi na vhathu nga u angaredza. Arali vha tshi khou ntendela u vha vhudzisa nga izwi vha nge ee kana vha ri hai arali vha tshi pfa vha so ngo vhofholowa. Dzina lavho a li nga buliwi fhethu musi nyambedzano iyi i tshi vho senguluswa. Hone n̄amusi do humbela uri vha mmbudze uri vha pfi vhonnyi nahone vhane vha wanala ngafhi?

Translation: I would like to ask you about issues that concern the moral degeneration amongst the youth of today as well as society as a whole. If you give me permission to ask about these issues, please say yes or no if you do not feel free to answer. Your name will not be mentioned anywhere when this issue is being discussed. Therefore i requested that you disclose your name and where you come from.

2. Vhone sa mubebi, mufunzi wa kereke, sa mugudisi/mudededzi vha ri mini nga ha zwickolo zwashu zwa sialala? Vha vhona zwi na vhuḍi vhuḥfio vhune vhana vhashu vha nga vhu wana khazwo? Hone vhuḥvhi hazwo ndi huḥfio?

Translation: You as a parent, pastor of a church, educator/ teacher, what are your views about our indigenous schools? Which benefits do you think our children can gain from them? What are they're disadvantages?

3. Hone arali vhone vha na vhana vha nga themendela uri vhana vhavho vha dzhenelele kha izwi zwickolo zwa sialala (*musevhetho, murundu, tshikanda, domba, vhuḥamba vhuḥuka, nz*).

Translation: If you had children would you recommend that your children be involved in these indigenous schools (*musevhetho, murundu, tshikanda, domba, vhuḥamba vhuḥuka,etc*).

4. Ndi ngani vho nea phindulo iyo ine ya vha kha 3?

Translation: Why did you give the answer you did to question number 3?

5. Arali vho vha vhe Minisiṭa wa zwa pfunzo fhanu Afrika Tshipembe vho vha vha tshi nga takalela pfunzo ya sialala i tshi nga tanganywa (integrated) na ya ano maduvha (ya kīlasini, ya bammbiri na peni)? Ndi ngani vha tshi ralo?

Translation: If you were a minister of education in South Africa, would you be happy to integrate indigenous education with the modernised education system? Why do you say that?

6. Vhone sa mubebi, mufunzi wa kereke, sa mugudisi/mudededzi tshikoloni, vhamusanda/khosi vha/ya shango, murangaphanda wa siviki vha vhona riṅe sa vhaaluwa ro ḍa ra khakha ngafhi musi ro sedza mikhwa ya vhana vhashu vha ṅamusī?

Translation: You as a parent, pastor of a church, educator/ teacher in a school, chief/ king of your land, leader of a civic, where do you think us as elders went wrong when looking at our children's manners and morality nowadays?

7. Hone musi vho sedza tshikolo (hune vhaswa vha dzhena hone) vha vhona tshone tshi tshi khou shela mulenzhe naa kha u alusa vhana vhashu uri vha vhe na mikhwa yavhuḍi? Kana vha vhona tshikolo tshi tshone tshine tsha khou shela mulenzhe naa kha u ita uri vhana vhashu vha si vhe na mikhwa yavhuḍi?

Translation: When you look at schools (where our youth attend) do you think they contribute in raising our children to be well-mannered? Or do you see the schools as being responsible in our children growing up to be ill-mannered?

8. Vhone sa mubebi, mufunzi wa kereke, sa mugudisi/ mudededzi tshikoloni, vhamusanda/khosi vha/ya shango, murangaphanda wa siviki vha a vhuya vha amba na vhana vhavho nga ha mafhungo a vhudzekani, zwikambi na mafhungo a u ḍidzhenisa kha zwithu zwi sa athu u vha linganaho? Hone.

Arali phindulo yavho I ee, kana hai, kha vha ṭalutshedze uri ndi zwifhio zwine vha amba nahone vha tshi khou zwi itela mini. Kana vha ṭalutshedze uri ndi ngani vha sa ambi nga hazwo.

Translation: You as a parent, pastor of a church, educator/ teacher in a school, chief/ king of your land, leader of a civic, do you ever talk to your children about sexual issues, drugs and alcohol and other issues they are considered too young to be involved in? If your answer is Yes/ No, please explain exactly what you tell your children and why you discuss such. If you do not talk to your children, please explain why.

9. Hone arali vha tshi dzhena kereke tshivhidzoni tsha havho kha tshiimiswa tsha vhaswa hu a vhuya-vho ha ambiwa nga ha mafhungo a u vha na mikhwa yavhuḍi sa muswa?

Translation: If you attend church, in your affiliated church does the youth programme discuss and encourage the youth about being a well-mannered youth.

10. Fhungo ḷa HIV na AIDS li a vhuya ḷa ambiwa nga haḷo kha zwiimiswa zwa kereke, tshitshavha na zwikoloni?

Translation: Does the issue HIV and AIDS get discussed in churches, communities and at schools?

11. Fhungo ḷa zwikambi na zwidzidzivhadzi ḷi nga ḷi khou ri tswela vhana vhashu, nahone ḷi nga ḷi khou ṇaṇisa u kuvhuluwa ha mikhwa ya vhenevha vhana. Arali wa ḍiwana u afho hune vhaswa vha dzhena hone zwikolo na hune vha dzula nga tshavho vhabebi vha kule u wana hu si one masosa na miḍi yo fhaṭwaho vhabebi vha sa i ḍivhi (nzeo). Vhone vha ri mini nga aya mafhungo? Ndi zwifhio zwine sa lushaka ra nga farisana uri mikhwa ya vhana vhashu i vhuelele he ya vha i hone mulovha?

Translation: The issue of alcohol and drug abuse is snatching our children as well as encouraging the moral degeneration in our children. When you find yourself in the places that our youth attend their schooling away from their parents, you find such places riddled with bars and couples living together without the parents' knowledge. What

is your view on these issues? What can we as a nation do together to ensure that our children's morals be restored to what they were yesterday?

12. Vhone sa mubebi, mufunzi wa kereke, sa mugudisi/mudededzi tshikoloni, vhamusanda/khosi vha/ya shango, murangaphanda wa siviki vha vhona u kuvhuluwa ha mikhwa vhukati ha vhaswa ho anda dziḡoroboni kana mahayani? Ndi ngani vha tshi ralo?

Translation: As a parent, pastor of a church, educator/ teacher in a school, chief/ king of a land and leader of a civic, do you think moral degeneration is more prevalent in the cities or rural areas? Why do you say that?

13. Vhone sa mubebi, mufunzi wa kereke, sa mugudisi/ mudededzi tshikoloni, vhamusanda/khosi vha/ya shango, murangaphanda wa siviki vha humbula uri ndi zwifhio zwine ra fanela u ita uri ri wane vhana vhashu murahu vhane vha vha na mikhwa yavhuḡi?

Translation: As a parent, pastor of a church, educator/ teacher in a school, chief/ king of a land and leader of a civic, what do you think we should do to get back our children's morality?

14. Vhone sa mubebi, mufunzi wa kereke, sa mugudisi/mudededzi, vha vhona maḡwalwa a sialala a tshi nga thusedza kha u vhuedzedza kutshilele kwavhuḡi kha vhaswa vha ḡamusi? Ndi ngani vha tshi ralo? Kha vha ḡalutshedze nga u pfufhifhadza nga mbuno dzo dziaho.

Translation: As a parent, pastor of a church and or educator/ teacher, what are your views about folklore used as a vehicle of inculcating good morals to the youth of today? Briefly explain and support your views with suitable examples.

15. *Ndi ifhio khuwelelo ine vhone vha nga ita sa tsivhudzo kha lushaka uri ri kone u wana vhana vhashu murahu vhane vha vha na mikhwa yavhudi?*

Translation: What message can you give to the nation educating them on how to get back our children’s morality?

Aa! Ndi khou livhuwa tshifhinga tshavho.

Translation: Aa! Thank you for your time.

Responses

Below is a table showing a few respondents’ responses. The researcher name the respondents 1 – 7, avoiding to mention the names as some of them felt they did not want their names to be written down.

Respondent	Personal information	Affiliation (Church, community, government, etc)	Opinion on the research question about Moral Degeneration amongst the youth.
1 (female)	Appropriately given her full name and surname, her age, and her full physical address.	Church affiliation given by the respondent as Apostolic Faith Mission.. The respondent also indicated that she is the member of the civic association of Ngudza village in the	She was of the opinion of intergrating traditional education into formal schooling.

		Sibasa area.	
2 (female)	Appropriately given her full name and surname, her age, and her full physical address.	The respondent did not give anything under this question. She skipped it.	Not sure if integrating traditional schools to formal schooling could yield good results. She had given up hope that there would be a day that today's youth could still show good morals and values.
3 (male)	This particular respondent partially answered this question. He managed to give his full names, surname and his full physical address, and decide not to give his age.	The respondent only write 'None' meaning that the respondent is not affiliated to any institutions.	He was of the opinion of encouraging parents to go back to the drawing table and do introspection on where they went wrong when raising their kids. He also emphasised the issue of the church which he believes is not doing anything concerning the

			degeneration of the morals of the youth, which he believes its main concern is the number of congregants which will also determine the money brought to the church and forget about this thorny issue.
4 (male, traditional leader)	Appropriately given her full name and surname, her age, and her full physical address.	Community affiliation given by the respondent as a member of the civic association and the policing forum of the community where the respondent stay at Lwamondo, Vhungwili village	He was of the opinion of forcing the government to introduce traditional schools as part of the curriculum.
5 (male, pastor)	Appropriately given her full name and surname, her age, and her full physical	Church affiliation given as Jesus Christ Righteousness Church	He was of the opinion of encouraging all the stakeholders of the community, and

	address.		the government to encourage youth to go to church. He discourages the rekindling of traditional schools because he believes that they will disturb formal schooling.
6 and 7 (male teacher and female teacher)	Gave their full names and surnames, their ages, and their full physical addresses.	Church affiliation given by the respondent 6 as Zion Church of Christ, and respondent 7 indicated that she does not go to church, but said she was an active member of the local civic association in her village of Mahematshena.	Respondent 6 was of the opinion of reviving teaching folklore from very early in life of the children. He emphasised the importance of praise poetry that teaches Ubuntu, respect for oneself and others. He further indicated the importance of proverbs and idioms by our grandparents as another way of

			<p>teaching good moral behaviour, and complained that they were disappearing and are rarely heard in education circles..</p> <p>Respondent 7, complained about teachers of the foundation intermediate and senior phases who seem not to care about folklore. Other folklore is the cornerstone of one's culture. She also talked about all the good things that their generation gained.</p> <p>She gave an example of her former principal who was so fond of proverbs that at the end it became his</p>
--	--	--	--

			nickname.
--	--	--	-----------

When responding to the questions some respondents answered them without making any excuses. Whereas on the other hand some gave excuses, some answered questions partially, instead of answering the questions. There were those who asked the researcher questions that opposed the ones asked. For example when the researcher ask question number 13.

“Vhone sa mubebi, mufunzi wa kereke, sa mugudisi/mudededzi tshikoloni, vhamusanda/khosi vha/ya shango, murangaphanda wa siviki vha humbula uri ndi zwifhio zwine ra fanela u ita uri ri wane vhana vhashu murahu vhane vha vha na mikhwa yavhuḍi?”

The respondent instead of giving the answer ask the researcher the following question which was totally opposing what has been asked, just to mention a few, *“Inwi sa muḥodisisi ni na mikhwa yavhuḍi? Hone ndi zwifhio zwine na khou ita u lalamisa yenei thaidzo? Hone, inwi no ya ngomani?”*

Translation: “As a parent, pastor of a church, educator/ teacher in a school, chief/ king of a land and leader of a civic, what do you think we should do to get back our children’s morals?” The respondent as mentioned above turned the wheel and asked the researcher the following; **“You as a researcher, do you have good morals? What is it that you are doing to remedy this problem that we are facing? Did you attend traditional initiation school?”**

Some of the respondents totally did not even bother answering the questions asked.

(b) Interviews

Gray (2004:213) defines interview as “a conversation between two people in which one person has the role of researcher.” In this study the researcher asked questions and recorded the answers.

Nunan (1992:231) describes interview as “the elicitation of data by one person from another through person-to-person encounters.”

Kvale (1996:94) regards interviews as “an interchange of views between two or more people on a topic of mutual interest, sees the centrality of human interaction for knowledge production, and emphasises the social situatedness of research data.”

In addition, Cohen, Manion and Morrison (2000: 267) when talking about interview say “the interview is not simply concerned with collecting data about life: it is part of life itself, its human embeddedness is inescapable.”

All of the above scholars had the same opinion that interview is an exchange of verbal communication where the interviewer ask questions expecting answers from the interviewee or the respondent. The entire action is done in the name of collecting data.

❖ **In-depth interviews**

In this study the researcher used in-depth interviews when asking questions and thoroughly documenting the answers and continued probing for more information. This type of interview helped the researcher to probe for more detailed responses. Arksey and Knight (1999) explain that “interviewing is a powerful way of helping people to make explicit things that have hitherto been implicit – to articulate their tacit perceptions, feelings and understanding” (32).

In addition, Cohen and Manion (1994) when quoted by Gray (2004: 214) say:

[T]he interview can serve a number of distinct purposes. First, it can be used as a means of gathering information about a person's knowledge, values, preferences and attitudes. Secondly, it can be used to test out a hypothesis or to identify variables and their relationships. Thirdly, it can be used in conjunction with other research techniques, such as surveys, to follow up issues.

In this study two cases of interviews were used: face-to face and telephone interviews.

❖ **Face-to-face**

The first question that might arise is what is face-to-face research interview? A face-to-face interview is also called an in-person interview and is probably the most popular and oldest form of data collection. It has continued to be the best form of data collection when one wants to minimise non-response and maximise the quality of the data collected. Face-to-face interviews are often used to solicit information in projects that can be considered to be very sensitive. This entry describes the advantages and disadvantages of face-to-face interviewing along with basic operational considerations for successful interviews. The advantage of the face-to-face interview is the presence of the interviewer, which makes it easier for the respondent to either clarify answers or ask for clarification for some of the items on the questionnaire. The opportunity for probing exists where the interviewer can get more detailed information about a particular response (Lavrakas: null).

Maintaining the above is Leedy and Ormrod (2005:184) when articulating that:

Face-to face interviews have the distinct advantage of enabling the researcher to establish rapport with potential participants and therefore gain their cooperation; thus, such interviews yield the highest response rates – the percentages of people agreeing to participate – in

survey research. However, the time and expense involved may be prohibitive if the needed interviews reside in a variety of states and countries.

The following are few examples of face to face interviews by a number of scholars:

- Semi-structured: This type of interview is very slackly structured and consist of open-ended questions that define the selected theme/subject (Mason, 2002: 62).
- In-depth: This type of interview mostly covers one or two issues in enormous aspect and questions are based on what the respondent says (Kumar, 1996: 109).
- Structured: This type of interview consist of administering prearranged/ controlled questionnaires and trained interviewers ask predetermined choice questions in a coherent format (ibid:109).

In this study interviews were conducted amongst sampled individuals from the structures mentioned above. All the interviews were recorded. During interview, 55 people participated though some declined full involvement; and these were coded as **AA.1** to **AA.55**. Their responses are attached under Annexure F. The following are questions asked to both youth and elderly in various structures of the society:

Question 1. *Vha a/ni a tenda uri nyofho ndi tshiñwe tsha zwithu zwine zwa khou vhang a u seṭea ha mikhwa vhukati ha vhaswa? Ri humbela uri vha/ni ṭalutshedze nga vhuḍalo musi vha/ni tshi ṅea phindulo yavho/yaṅu.*

Translation: Do you believe that fear is one of the unknown causes of moral degeneration amongst the youth? Please elaborate when giving your answer.

Question 2. *Hone vha/ni vhona u nga nyofho dza u sa t̄anganedziwa vhukati ha vhaswa dzi nga vhanga u seṭea ha mikhwa?*

Translation: Can fear of rejection amongst the youth cause moral degeneration?

Question 3. *Hone nyofho dza u feila vhukati ha vhaswa dzi nga vhanga u seṭea ha mikhwa?*

Translation: Can fear of failure amongst the youth cause moral degeneration?

Question 4. *Hone nyofho dza u vha u woṭhe vhukati ha vhaswa dzi nga vhanga u seṭea ha mikhwa?*

Translation: Can fear of loneliness amongst the youth cause moral degeneration?

Question 5. *Hone nyofho dza u shonisa vhukati ha vhaswa dzi nga vhanga u seṭea ha mikhwa?*

Translation: Can fear of disappointment amongst the youth cause moral degeneration?

Question 6. *Hone nyofho dza vhushai vhukati ha vhaswa dzi nga vhanga u seṭea ha mikhwa?*

Translation: Can fear of poverty amongst the youth cause moral degeneration?

Question 7. *Vha/Ni nga ri t̄alutshedza-vho uri u sa vha na ndavha ndi ngani zwi tshi vhanga u seṭea ha mikhwa vhukati ha vhaswa.*

Translation: May you please elaborate why carelessness amongst the youth causes moral degeneration?

Question 8. *Vhaswa vha ṅamusi vha humbula uri vhone vho thanya, vha/ni nga ri vhudza-vho uri ndi ngani izwi zwi tshi vhanga u seṭea ha mikhwa?*

Translation: Today's youth think they are clever/cunning, may you please tell us why this causes moral degeneration?

Question 9. *U shumisa/u manipuleitha zwi vhanga u sezea ha mikhwa. Ri humbela uri vha/ni talutshedze uri ndi ngani?*

Translation: Manipulation causes moral degeneration. Please explain why?

Question 10. *Vhaswa vha takalela u vhea mulandu muñwe muthu kha zwe vha ita. Kha vha ri vhudze uri ndi ngani izwi zwi tshi vhanga u sezea ha mikhwa.*

Translation: Youth prefers to blame others for their actions. Please tell us why this causes moral degeneration.

Question 11. *Ano maḍuvha hothe hothe vhhathu vhahulwane vha gungula nga fhungo la u sezea ha mikhwa vhukati ha vhaswa. Honevha/ni humbula uri hu kha di vha vhaswa vhane vha kha di vha na muya wa u vha na ndavha? Ri khou vha/ni humbela uri vha/ni ri nee phindulo yo dodombedziwaho.*

Translation: Nowadays everywhere old people complain about moral degeneration amongst the youth. Do you think there are still youth who have spirit of concern? Please give a detailed answer.

Question 12. *Hone manyanyu a nga vhanga u sezea ha mikhwa vhukati ha vhaswa? Kha vha nee phindulo yo dodombedzwaho.*

Translation: Can anxiety cause moral degeneration amongst the youth? Give a detailed answer.

Question 13. *Vhadededzi vha ano maḍuvha vha takalela u thudzela vhuḍifhinduleli kha vhañwe, zwi itiswa nga mini?*

Translation: Today's teachers prefer shifting responsibility to others, why?

Question 14. *Kereke i dzhiwa sa hone vhushavhelo, nahone kanzhi i hwala vhuḁifhinduleli i si na na nḁivho kana u pfesesa zwaho mafhungo a Nḁivho ya Vhongwaniwapo. Ndi ngani tshifhinga tshoṭhe zwi tshi itea ngaurali? Kha vhadodombedze phindulo yavho.*

Translation: The church is regarded as a refugee, it often times shoulder responsibilities without Indigenous Knowledge Systems background. Why is it always like this? Give a detailed answer.

Question 15. *Vhone sa mubebi, mufunzi wa kereke, sa mugudisi/mudededzi, vha vhona maḁwalwa a sialala a tshi nga thusedza kha u vhuedzedza kutshilele kwavhuḁi kha vhaswa vha ḁamusu? Ndi ngani vha tshi ralo? Kha vha ṭalutshedze nga u pfufhifhadza nga mbuno dzo dziaho.*

Translation: You as a parent, pastor of a church, educator/ teacher, what are your views about folklore used as a vehicle of inculcating good morals to the youth of today? Briefly explain with suitable examples.

Question 16. *Musi hu tshi ambiwa nga ha maḁwalwa a sialala inwi sa muswa ni a pfesesa uri hu vha hu tshi khou ambiwa nga maḁwalwa-ḁe? A buleni ni dovhe ni tikedze phindulo yaḁu nga mbuno dzi pfalaho.*

Translation: When people talk about folklore, as a youth do you understand the kind of literature that is being talked about? Mention the types of folklore and then support your answer with convincing argument.

Question 17. *Kha aneo maḁwalwa a sialala e na bula, ndi afhio ane na vhona e na pfunzo khulwane kha vhaswa uri vha vhe na kutshilele kwavhuḁi? Ṭalutshedzani uri ndi ngani ni tshi ralo.*

Translation: Which ones among the ones you have mentioned are of significance when we look at good behaviour? Support your viewpoint.

Question 18. *Hone uri vhaswa vha vhe na vhutshilo havhuḏi, ni vhona u nga maḥwalwa a sialala a nga funzwa zwikoloni nga ḥḏila-ḏe?*

Translation: In order for youth to have good behavioural patterns what ways can you recommend to teachers of folklore in their teaching of folklore so that they can have in the lives of the youth?

When the researcher was doing face-to-face interviews, the majority of the interviewees were people that the researcher knew and also those she had been referred to by family and friends. To those that the researcher knows, interviewing them needed no introduction, but with those that she was referred, strategies for introduction were used. Starting with a good introduction helps the researcher to get more information from those interviewees who were comfortable and receive less information from those who were not comfortable especially with the research question on moral degeneration amongst the youth of today. On many occasions the researcher found it difficult to follow the set questions when interviewing because the majority of the interviewee often times diverted from the questions asked. Some of the respondents especially parents with children who are still regarded as youth were experiencing these problems firsthand. On the other hand, there were also siblings who when being interviewed would start elaborating on how their siblings or friends are frustrating their parents with the very same problem of not having good morals.

There were instances that the researcher had face-to-face interview with youth who feel it is adequate to behave the way that is not acceptable by the community and the elders. These were found in both urban and rural areas. When interviewing them the researcher realised that the majority of them are trying to fit the lost puzzle by misbehaving and being immoral. Most of them are those who want to fit in a group because they do not want their friends to regard them as stupid.

In one instance the researcher interviewed three youth groups. The researcher decided to ask all of them the same questions. She also took a

decision on interviewing one female and one male in each group. The first group was for those who do not go to church.

- **Non-churchgoers:** The researcher interviewed two non-churchgoers youth, female and male. Both were asked one question each.

Question asked to both:	
<i>Ni vhona u nga ndi mini tshine tsha khou vhanga u seṭea ha mikhwa vhukati ha vhaswa vha ṅamusi, vhukati ha Vhakhiresite na vhane vha si vhe Vhakhiresite?</i>	
Translation: What do you think is the cause of moral degeneration amongst the youth of today, both Christians and non-Christians?	
Non-churchgoer, Female respondent	Non-churchgoer, Male respondent
<i>Hhh... ṅamusi ri khou tshilo kha vhupo vhune ra ḍiwana ri vhukati ha vhathu vho fhambanaho. Mahayani ashu, zwikolobulasi, nyingaḍoroni, na huṅwe hunzhi hune wa ḍiwana ui vhukati ha mvelelo dzo fhambanaho.. Hone sa muswa ane kanzhi wa ḍiwana u vhukati ha vhoṭhe u swika hune was a tsha ḍivha uri u tevhele mvelele ifhio, nga maṅḍa vhaḷa vhane vhabebi vhavho a vho ngo vhuya vha vuwa vho ḍi dina nga u sumbedza vhana vhavho uri ndi afhio maitete a mvelele ane vha fanela u a tevhedza. Ndi ngazwo ri tshi fhedza ri na vhaswa vho ḍaḍaho nahone</i>	<i>Vhunzhi ha vhabebi vha ṅamusi vho funzea nahone ndi vhathu vha dziphurofesheni. Vha fhedza tshifhinga tshavho tshinzhi vho dzula phanḍa ha khomphuyutha dzavho zwine zwa vha zwo fhambana na vhabebi vha tshifhinga tsha kale vhe vha vha so ngo funzea, honevhe vha vha vha tshi fhedza tshifhinga tshavho tshinzhi vha tshi khou vhona uri vhana vhavho vha aluwa zwavhuḍi. Hone avha vho funzeaho tshavho ndi u laṭela zwoṭhe kha vhalondoti, vhashumi, vhaleli khathihi na vhomakhulu. Vhaṅwe vha vhathu vhenevha vhane vha vha vho</i>

vhane mikhwa yavho ya vha i tshi khou suḍufhala muthethe muḥwe na muḥwe. Hafhu mvelele i thusedza u thivhela u ita zwithu zwo bvaho. Naho ndi sa dzheni kereke ndi a zwiḍivha uri sa musidzana ndi tewa nga u ṭhonifha vhahulwane na thanga dzanga khathi na u ḍiṭhonifha nṅe muṅe. Hu na zwithu zwine a tho ngo tendelwa u ḍidzhenisa khazwo.

Muvhuso washu na wone u tea u vhewa mulandu ngauri hu na zwithu zwe muvhuso wa kale wa vha u tshi ṅekedza vhaswa zwine zwa nga sa midavhi ya u tambela, kotho dza thenisi, dziholo, nz, hune vhana vhenevha vho vha vha tshi ḍimvumvusa hone nahone nga fhasi ha ndango ya vhathu vho tou tholelwaho mushumo wonoyo. Zwenezwo zwoṭhe ṅamusu zwo ngalangala.

Translation: Hhh... Today we are living in a very diverse environment. In our villages, townships, suburbs, etc you find yourself amongst diverse cultures. As a youth because

ṅewa mushumo wonoyu wa u londota vhana vhenevha vha vha vha khou bva kha mvelele dzo fhambanaho, hone vhunga vho ṅewa mushumo wa u londota vhana vha fhedza vha tshi gudisa vhana vhenevha maitete a mvelele dzavho madzuloni a u vha gudisa mvelele dza vhabebi vhavho.

U sa vha na tshifhinga na vhana vhau ndi thaidzo khulwane vhukuma, nga ṅṭhani ha uri vhaḥwe vhana vha fhedza vha tshi ṭoda u ṭanganedzwa fhethu hu si ha vhuvhukuma, henefho vha wana vhathu vhane vha vha pengisa uri vha si tsha ita zwithu zwavhuḍi vha fhedza vha tshi ita zwithu zwo khakheaho.

Nga u tou angaredza, mvelele ya muthu u thusedza kha u sumbandila uri u ite zwithu zwavhuḍi. Vhaswa vhane vho dzhenelela kha zwikolo izwi zwine zwa pfi ndi zwa sialala zwa Vharema vha laulwa nga milayo ine vha vha vho guda hanengei. A si kanzhi hune wa nga vha wana vho ḍidzhenisa kha nyito dzi sumbedzaho mikhwa i si yavhuḍi.

you always mingled with all you end-up not knowing which culture to follow, especially those whose parents are careless about inculcating their cultural beliefs to their children. At the end of the day that is why we have confused youths with their morals degenerating every second. Culture combats all ill-doings. Though I am not a church-goer I know that as a young woman I had to respect the elders and respect my peers and even myself. There are things that I am not allowed to involve myself.

Our government is also to blame because there are things that the then government use to provide the youth with like playgrounds, tennis courts, halls, etc, where these children used to keep themselves busy under the watchful eye of people employed for that. Today all those are gone.

Translation: The majority of today's parents are learned and they are professionals. They spend most of their time behind their computers unlike the then parents who were not educated but spend most of their time seeing to it that the wellbeing of their children is cared for. Whereas on the other hand the educated parents leave everything to the caregivers, servants, nannies and grandparents. Some of these people given this task of looking after these children they are from different cultural background and since they are given a task to look after these children they end-up inculcating their cultures instead of the parents' culture. Not having time with your children is a very big problem because some children end-up sicking attention in wrong places where they found people who also derailed them from doing good things and do bad things.

Generally one's culture helps

	<p>one to do the right thing. Youngsters who attended the so called African traditional schools are guided by the rules learned there. It is not often that you will find them doing immoral things.</p>
--	---

- The above two respondents when asked questions about the deteriorating of the morals amongst the youth blamed the culture which is being swallowed by other cultures in such a way that children end up not knowing which to follow. Confusion, as they noted, caused some immoral behaviour. Some went to the extent of blaming the government for not doing anything when it comes to regenerating the traditional/indigenous schools amongst communities.

Confirming the above is Liebler (1995: 173) who maintains that changing times problematize the value of the past, even of the past of a parent.

Today youth and parents included regard culture and tradition as things of the past and uncivilized way of behaving and doing things. The problem comes when the very same people find themselves in between what they call modern and tradition. They end up not able to follow any. Their behavioural patterns end up not being acceptable in a modern way or traditionally.

Mischke, Mothoagae, Mulaudzi et al (2000: 27) articulated that “traditionally, African children used to get their education from their parents, or through attending initiation schools. ... at these schools young people are taught what is acceptable or unacceptable to the community.”

Concurring with these scholars is Broodryk (1997:6) who argues that it is this good behaviour that contributes to the combating of unacceptable acts.

- **Christians and churchgoers:** Under this category the researcher interviewed two churchgoers youth, female and male.

<p>Question asked to both: Ni vhona u nga ndi mini tshine tsha khou vhanga u seṭea ha mikhwa vhukati ha vhaswa vha ṅamusi, vhukati ha Vhakhiresite na vhane vha si vhe Vhakhiresite?</p> <p>Translation: What do you think is the cause of moral degeneration amongst the youth of today, both Christians and non-Christians?</p>	
<p>Churchgoer, Female respondent</p>	<p>Churchgoer, Male respondent</p>
<p><i>Vha khou lavhelela vha tshi ita mini? Vha fanela u zwi humbula uri arali vharangaphanda vha kereke, vharangaphanda vha vhaswa na vhadikoni vha si na mikhwa zwi amba uri kereke yoṭhe a i nga ḍo ita zwithu nga ṅdila yone.. Vha ḍo wana hu tshi tou vha vhumbalembale ha avho vhane vha ḍo ita zwavhukuma. Vha humbulevho uri vhunzhi ha vhaswa a vha yi kerekeni ngauri vha vha vha khou tou funa, vhunzhi havho vha vha vha tshi khou tou kombetshedzwa nga vhabebi; lune ndi ngazwo sa ṅamusi ri tshi fhedza ri tshi khou amba nga u seṭea ha mikhwa. Ndi mushumo wa vharangaphanda vha kereke u vhona uri mbekanyamushumo</i></p>	<p><i>Ndi pfa ndo takala uri hu na muthu muthihivho ane a takalela u ita ṭhoḍisiso nga mafhungo a u seṭea ha mikhwa vhukati ha vhaswa. Hu ne nda bva hone ndi murangaphanda wa vhaswa kerekeni hune nda dzhena hone kha mbekanyamushumo dza vhaswa. Thaidzo ine ya fana na hei i ṭoda vhoṭhe, kereke, vhabebi khathihi na tshitshavha uri I ambiwe nga hayo. Hezi a si zwithu zwine kereke ya nga kona u shumana nazwo i yoṭhe. Ndi khou amba ngauralo ngauri ndi a dzhenelela dzuloni ja bodo hune ha vha hu khou khantseliwa miraḍo ya vhaswa vhane vha ḍiwana vho fashwa nga tshilibane tsha mikhwa i si yavhuḍi. Kha nyimele nnzhi u</i></p>

dza vhaswa dzi tshimbidzwa nga ngona. Tshinwe hafhu ndi tshauri vharangaphanda vhone vhaṅe vha fanela u vha tsumbo kha vhurangaphanda havho. Ndi a kholwa uri vha khou mpfa uri ndi amba mini ndi tshi ri vha fanela u vha tsumbo kha vhurangaphanda havho. Hfu vha zwiḍivhevho uri vharangaphanda vhanzhi vha dzikereke a vha ri tendeli riṅe sa vhaswa ri tshi amba nga zwithu zwine vha zwi dzhia zwi zwa shango ngauri arali wa ralo u dzhiiwa sa muthu a so ngo khetheaho.. Zwino, kha vha mmbudze uri arali zwithu zwo raliho zwi sa ambiwi kerekeni, vha vhona hu tshi nga itea zwifhio.

Hone kha avho vhane vha si vhe Vhakhiresite, vha fanela u zwiḍivha uri hangei nṅa hu na zwithu zwinzhi zwine zwa nga u xedza arali u so ngo tou khwaṭha. Tshine nda nga ita ndi u tou vha tuṭuwedza uri vha thetshesele vhabebi vhavho, khathihi na u ya kerekeni dzine dza vha tsini na ha havho.

Hhh... kha fhungo ḷa zwikolo zwa

wana muswa ane a vhea mulandu vhabebi vhawe, tshitshavha tshine a dzula vhukati hatsho, kereke khathihi na zwiṅwe zwiimiswa zwinzhi zwine zwa tea u vha zwone zwine zwa fhaṭa vhaswa vhenevha. Vha vhea mulandu zwiimiswa zwenezwi, nga maanda kereke ngauri musi u kerekeni u tshi amba nga zwithu zwo raliho u dzhiiwa u muthu ane a khou kheluwa nahone a sa tevhedziho milayo ya vhurereli kana u si mukhethwa u muhedeni.Ndi na fulufhelo uri vha a zwiḍivha uri hu na vharangaphanda vha dzikereke, vhabebi, miraḍo ya tshitshavha vhane vha dzulela u kandekanya pfanelo dza vhuthu dza vhenevha vhaswa. Khonani yanga zwinzhi vha a zwiḍivha lune a thi nga ḍo vhu ya nda ḍi dina nga u zwi amba.

Hone ri tshi ka kha mafhungo a zwikolo zwa sialala ndi tikedza uyo muhumbulo vhukuma. Khamusi ndi khou amba gauralo ngauri nṅe ndo ya. U ḍiwana wo ya kha hezwi zwikolo zwi u thusedza uri u pfesese hune wa bva hone, nahone ndi kha

sialala ndi nga si ambe tshithu nga hazwo. Ndo aluwela tshikolobulasi fhasi ha vhabebi vha sa tendiho kha u ri isa zwikoloni izwo, naho vhozhe mme anga na khotsi anga vho dzhena zwikolo izwo.

Translation: What do you expect them to do? You must remember that if the church elders, youth leaders and deacons are weak and loose the whole church is not going to do things right. It is only the chosen few that you will find them doing things right. You must also remember that the majority of the youth do not go to church because they want to, most of them are forced by their parents; and that is why at the end of the day we find ourselves talking about moral degeneration. It is the duty of the church elders to see to it that youth programmes are facilitated correctly. On the other hand the elders themselves must lead by example. I hope you understand what I am talking about when saying lead by

zwikolo zwenezwi hune na funzwa mikhwa khathihi na ndeme ya hone. A thi vhoni hu na zwo khakheaho u ya zwikoloni hezwi naho u Mukhiresite. Mashudumavhi tshifhinga tshashu ndi tshipfufhi, haya ndi mafhungo ane a tea u ambiwa hu na tshifhinga zwavhuḽi.

Translation: I am glad that at least there is one person who is interested in researching on this topic of moral degeneration amongst us youth. Where I come from I am a leader in our church under the youth programme. Problem like this needs both the church, parents and the community to tackle it. This is not something that the church can deal with alone. I am saying that because I sit in the board where we counsel youth members who happened to find themselves trapped with the snare of immorality. In many instances you find youth who blame his parents, the community, the church and so many other structures that need to be the one that

example. You must also note that the majority of church leaders do not allow us as youth to talk about things that they regard as worldly things because when you do that you are regarded as unholy. Then tell me if things like this are not talked about in church, what do you expect to happen.

But for those who are not Christians, you have to know that out there, there are so many things that are destructive if you are not strong. I can only edge them to listen to their parents and also maybe to go to churches around them.

Hhh... the issue of traditional schools I cannot comment on that. I grew up in a township with parents who do not believe in taking us to those schools, though both my mom and my father attended those schools.

shapes these youth. They blamed these structures, especially the church because things like this when you talk about them when you are in church you are regarded as defying religious precepts or being unholy. I hope you are aware that there are church leaders, parents, community members who are always treading on youth's human rights. The rest my friend you know I am not going to say much.

When it comes to the issue of traditional schools, I really support that idea. Maybe I am saying that because I attended them. Attending those schools it helps one to know his/her roots and it is in those schools that morals and values are inculcated. There is nothing wrong to attend those schools even when you are a Christian. Unfortunately we have got limited time, this need to be thrashed thoroughly when we have got time.

- Generally the female and male churchgoers when asked question about the deteriorating of the morals amongst the youth, they blamed the church elders who do not allow them to talk about problems that they face as youth. They indicated that in their church when you discuss or talk about such you are regarded as unholy.

Supporting the above response is Mischke, Mothoagae, Mulaudzi et al (2000: 26) who elaborate that “in black communities parents cannot discuss sexual matters in the presence of their children, because sex is considered to be an activity performed by adults only.”

The above statement supports what is really happening even in churches. Church leaders do not discuss these issues with the youth because it is regarded as being heathen or worldly things. And this is where the church and the parents are missing a point because the very same people (youth) they think they are protecting end up exploring by themselves.

These youth were very vocal and feeling very comfortable and free when responding to these questions.

Those who sometimes go to church: Instead of responding to questions asked, they were asking counter questions. They indicated that elderly people, church leaders, community leaders should allow them to explore life so that they themselves can make choices. When asked about their opinion about moral degeneration amongst the youth, they came up with answers like, “Times are changing and the youth are moving with the time.” They did not want to give direct answers.

On another occasion the researcher interviewed a set of twins aged 22,(a boy and a girl) from a tertiary institute who were visiting in the local community. The researcher decided to name each as follows:

The boy: Twin 01

The girl: Twin 02

They were asked the same questions used for questionnaires and interviews as follows:

Question 1. *Musi hu tshi ambiwa nga ha mañwalwa a sialala inwi sa muswa ni a pfesesa uri hu vha hu tshi khou ambiwa nga mañwalwa-ḁe? A buleni ni dovhe ni tikedze phindulo yaḁu nga mbuno dzi pfalaho.*

Translation: When people talk about folklore, as a youth do you understand the kind of literature that is being talked about? Mention the types of folklore and then support your answer with convincing argument.

Question 2. *Kha aneo mañwalwa a sialala e na bula, ndi afhio ane na vhona e na pfunzo khulwane kha vhaswa uri vha vhe na kutshilele kwavhuḁi? Ṭalutshedzani uri ndi ngani ni tshi ralo.*

Translation: Which ones among the ones you have mentioned are of significance when we look at good behaviour? Support your viewpoint.

Question 3. *Hone uri vhaswa vha vhe na vhutshilo havhuḁi, ni vhona u nga mañwalwa a sialala a nga funzwa zwikoloni nga ḁila-ḁe?*

Translation: In order for youth to have good behavioural patterns what ways can you recommend to teachers who teaches folklore to use them in schools in such a way that it will have much more impact in the lives of the youth?

Responses

Twin 01

Answer to Question 1

Ndi zwavhukuma ndi a zwi ḁivha, musi vhathu vha tshi amba nga mañwalwa a Siala kanzhi muhumbuloni wanga hu ḁa mafhungo a ngano, zwikhodo, mirero na maidioma.

Translation: Yes I know, when people talk about folklore, what comes to my mind are things like folktales, praise poetry, proverbs and idioms.

Answer to Question 2

Zwavhukuma, ndi pfa uri othe ndi a ndeme musi ro sedza vhuleme hao. Kha vha ri ndi vha vhudze uri rihe ro vha na Mashudu vhukuma u tou bva ri tshi kha di vha vhaṭukutuku vhunga tshikoloni ro vha ri tshi gudiswa ngano, mirero na zwikhodo. Namusi ndi tshi sedza murahu ndi a kona u zwivhona uri ndi nga nthani ha vhenevhaḷa vhagudisi vho dzhiaho tshifhinga tshavho vha nngudisa zwithu zwine namusi zwo nnyita uri ndi vhe muswa ane a vha na vhuḍifhinduleli nahone ane a divha hune a khou ya hone. Kha thuso ya khaladzi anga na dziṅwe khonani dzanga ngei yunivesithi, ro thoma tshigwada tshine Lavhutanu liṅwe na liṅwe arali ri sa khou ṅwala ri a tangana ra ṭaṭisana nga vhurendi, zwikhodo, khanedzano, u imba nyimbo dza u repa na zwiṅwe zwinzhi. Zwine na zwi funa nga ha hetshi tshigwada ndi zwauroi vhunzhi hashu ri shumisa ri shumisa zwenezwiḷa zwe ra gudiswa tshikoloni musi hu tshi khou gudiswa maṅwalwa a sialala.

Translation: Seriously, I feel all of them are of high importance when it comes to their value. Let me tell you that we were so lucky because from very early in life at school we were taught folktales, proverbs and praise poetry. And when I look back I can see that it is because of those teachers who took their time and taught me those things that today I am a responsible youth who knows where I am heading. With the help of my sister and some friends at the university, we have started a group where each and every Friday if we are not writing our tests we meet and compete by doing poetry, debate, singing rap lyrics and so many other things. And what I like about this group is that the majority used the very same background of folklore they were taught at schools.

Answer to Question 3

Ndi tama u tũtũwedza Mhasho wa zwa Pfunzo khathihi na vhagudisi vhane vha gudisa mañwalwa a sialala uri vha shumise ngona dza maitele dzo fhambanaho zwikoloni. Vhana kana vhaswa vha takalela zwithu zwine zwa vha takadza musi vha tshi khou guda, lune arali vhagudisi vha nga shumisa matambwa/ u ita nyedziselo musi vha tshi khou gudisa ngano, khanedzano musi vha tshi khou gudisa mirero na maidioma khathihi na u ita nyedziselo hafhu vha tshi ita na u imba musi vha tshi khou gudisa zwikhodo. Ri kha tshifhinga tshine vhaswa vha takalela u imba nyimbo dza u repa. Vha nga tũtũwedzwavho u ita zwithu zwine vha zwi takalela hone nga tshenetsho tshifhinga vha tshi vha vha tshi khou guda khathihi na u gudiswa vhuḍifari vhu sumbedzaho mikhwa yavhuḍi.

Translation: I would like to urge the Department of Education and the teachers who teach folklore to be very strategic when teaching traditional literature in schools. Children or youth like something that fascinate them when learning, and if teachers could use drama/ acting when teaching folktales, debates when teaching proverbs and idioms and acting and singing again when teaching praise poetry. We are in a dispensation were youth likes to sing rap music. They can also be encouraged to do what they like but at the same time learning and being taught good behavioural patterns or manners.

Twin 02

She decided not to answer any question because she indicated that her brother said a mouthful.

On one occasion the researcher interviewed traditional leaders (2)

The following are the questions and their responses the researcher asked two different traditional leaders.

Question 1: *Sa murangaphanda wa vhathu vha vhona u nga ndi zwifhio zwine zwa nga itwa uri vhana vhashu vha dovhe vha vhe na mikhwa yavhudi?*

Translation: As a leader of the people, what do you think can be done so that our children can become well-mannered again?

Responses:

Traditional leader 01: *Riṅe sa mahosi ṅamusi hafhu ro bvulwa maanda ho no vha na idzo dzisiviki. Tshihulwane kha zwoṅthe ndi u humela murahu kha mvelele ya hashu hune maitete oṅthe a tevhedza mvelele.*

Translation: As chiefs, we have been dethroned of our powers since the formation of civic structures.

Traditional leader 02: *U humela murahu kha zwa hashu ndi wone mushonga.*

Translation: Going back to our culture is the answer.

Question 2: *Hone-ha, ndi ifhio khuwelelo ine vha nga ita vha tshi khou itela tshiimiswa tsha pfunzo, tshiimiswa tsha kereke siani ḽa zwine zwa tea u funzwa?*

Translation: What message can you give to the education ministry and the church ministry with regards to what they are supposed to be teaching?

Responses:

Traditional leader 01: *Inwi ni mmbudzisa sa muthu a sa ḽivhiho zwine zwa khou bvelela. ḽuvha ḽiṅwe na ḽiṅwe ri tshi vha na madzulo ashu sa musanda na vha khorombusi dza zwikolo ri vha ri khou ombedzela mafhungo a u tuṅuwedza uri mafhungo a zwikolo zwa mvelele kha a dzhielwe nzhele. Hone khuwelelo dzashu dzi nga dzi khou wela ṅḽevheni dzo dzingaho. Nahone a thi ri zwi dzhiwa sa vuhedeni. Hone a hu na hune heli shango ḽa vha ḽi khou ya hone arali ra sa tetekedza mvelele yashu. Tsho salaho hu ḽo vha muḽano.*

Translation: You ask me as a person who doesn't know what is happening. Every time when we have our gatherings between chiefs and school boards we always emphasise the issue of taking note of the importance of indigenous schools. It seems as though our messages are falling onto deaf ears. It's actually considered to be atheism. If we do not take note of our culture, as a world we would be going nowhere.

***Traditional leader 02:** Muhasho wa pfunzo kha u tuṭuwedze vhadededzi u ombedzela ndeme ya u dzhenelela zwickolo zwa sialala, ngauri ndi henefha hune vhana vhashu vha guda mikhwa na kutshilele kwavhuḍi. A nga vha musidzana kana mutuka mvelele yashu havha vhathu vhoṭhe i vha bika lune vha sala vhe na mikhwa yavhuḍi nahone vha tshi ḍivha uri ndi zwifhio zwine vha tea u ita kana u sa ita. Arali na sedza ndi zwifhio zwine tshikolo tshenetshi tsha bugu tsha khou ita. Ho ḍala vhupfe fhedzi. Riṅe ri tshi aluwa ro vha ri tshi ṭhonifha muthu wa tshifumakadzini, na ene-vho a ita ngauralo. Namusi zwi ngafhi? U tshi nga afha ndi u tshipana, malwadze, nahone u bula ndi u sokou ḍinetisa. A hu na zwine zwa khou itwa hafha zwikoloni.*

Translation: The Department of Education should encourage teachers and educators to emphasise the importance of being involved in indigenous schools, since that is the place where our children learn good manners and well-living. Be it a girl or boy child, our culture shapes these children in a way that they become well-mannered and know what's right to do and what's not right to do. If you look, what good is the western education system doing? They only display stubbornness/loose morals. When we were growing up we used to respect women and vice-versa. Where is the respect nowadays? All we see is rape and disease, to even mention all these is just a waste of time. There is nothing that is being done in these western school systems.

***Traditional leader 03:** Kha mbudziso dzoṭhe dze na vhudzisa ndi ḍo fhindula nthihi fhedzi yo dzinginyaho zwithu zwinzhi zwinzhi muhumbuloni wanga musi ni tshi khou vhudzisa. Ndi khou ya u amba nga mafhungo a kwamaho u alusa ṅwana nga ṅḍila yavhuḍi hu tshi khou shumisiwa*

mañwalwa a sialala, u tou thoma musi ñwana a tshe muṭuku u swika a tshi vha muswa o vhibvaho. Ñwananga, ni a ḍivha musi ndi tshi khou aluwa hanefha musanda vhukati ha vhathu vhane nda sa vha ḍivhe, vha muṭa khathihi na u ṭangana na vhagudisi tshikoloni, vhathu vhoṭhe havha vho ita mushumo muhulwane nga u vhona uri nan ne ṅamusi ndi kone u vha muthu ane nda vha ene ṅamusi. Arali ho vha hu si mañwalwa a sialala e nda gudiswa/funzwa one ndo vha ndi tshi ḍo vha ṅamusi ndi tshi shonisa vhukati ha vhathu vhang. Hone ndi nga ṅṭhani ha aneo mañwalwa a sialala o mmbumbedzelaho uri ndi vhe muthu ane vhalanda vhang vha ḍiṭongisa nga ṅṅe. Nga u pfufhifhadza i ri ni ndi ni vhudze uri mañwalwa a sialala a tou nga sa tshiendisi tsho hwalaho lupfumo, mikhwa yavhuḍi, vhudele, vhuthu na zwiñwe zwinzhi zwine arali nda nga thoma u ita muduba wazwo ri ḍo fhedza ñwakani. Ḳanga Ḳa u gomedza ndi ṭhuṭhuwedzo ya vhalanguli vha pfunzo uri vha vhuise hafhu u funzwa ha mañwalwa a sialala zwikoloni, u thoma hanengei fhasi fhasi kha vhomammibibe u swika kha mirole ya ṅṭha.

Translation: Of all questions you have asked, I am only going to answer one that triggered so many things in my mind. I am going to talk about the issue of teaching or using folklore in schools as another way of raising children up to the age of youth. My child, you know when growing up in a royal family with strangers and family and also meeting teachers at school, all these people played a vital role by seeing to it that I become the person I am today. If it was'nt the folklore imparted to me both at school, home and in the community, I think today I would have become a nobody amongst my people. It was that folklore that shaped me to be the best person that my regents are today proud of me. In short let me tell you that folklore is like a vehicle carrying wealth, good manners, cleanliness, humanness and so many other things that if I start tabulating we will finish next year. My last word is to encourage the authorities in education to consider bringing back folklore into the curriculum, starting from lower grades maybe up to higher levels.

All in all the traditional leaders stressed the importance of culture and the integration of traditional schools and also the value of teaching folklore from

lower grades up to tertiary institutions which would help by inculcating good morals and values to the youth. They blamed the formal education curriculum.

In another occasion the researcher interviewed church leaders (2)

The following is the question and responses the researcher asked two different church leaders.

Question 1: As a church leader how do you think we can combat the issue of moral degeneration amongst our youth of today?

Responses (Church leader 01): I am the leader of the church and not the leader of the community. As a church leader I have realise that parents are not doing their job of parenting their kids. They expect the church to carry their duties unnecessarily. My duty as a church leader is to feed the soul with the word of God. Parents and the community cannot expect us as the church to carry everything. I believe that if we help one another and guide well our children we were not going to be sitting here right now discussing about immoral behaviour of the youth. In my church because of the high rate of cases like what we are talking about today, as church elders we decided on a project that is handled by the youth themselves though watched over by the church-board. This project keeps the youth out of streets on weekends and some days during the week. We have different programmes that they are involved in them.

Responses (Church leader 02): My friend, it is important to first know the word of God. I am saying that because if you are a child of God it is not easy to sin. The only thing that can be done is to encourage parents, community leaders to stress the importance of knowing the word of God. Secondly, is to urge the Department of Education to integrate their curriculum with biblical studies. Look my friend nowadays in schools they no longer have morning prayers because of the issue of diverse cultures. It is only through the word of God that we can be able to get back our children from the Devil.

Generally church leaders talked about the importance of knowing and understanding the word of God. They further emphasised that when a person is a child of God his/her life guided by the word of God. They emphasised that those who belong to God do not sin and by doing that it helps those lead good moral behaviours.

❖ Telephone

Using a telephone when interviewing is one of the best methods that help the researcher to ask those complex questions that one cannot ask when interviewing a person face-to-face. Though according to Marshall (1995) there are some disadvantages of interviewing by telephone, for example;

- It is costly although the amount is usually less than personal interviews.
- There is no time for interviewees to think when asked a question or when expected to give their views.
- Often respondents do not trust telephone interviews.
- Respondents might refuse to answer the questions, etc.

Supporting the above is Leedy and Ormrod (2005:185) who argue that “telephone interviews are less time consuming and less expensive (they involve only the cost of long-distance calls), and the researcher has ready access to virtually anyone on the planet that has a telephone.”

Telephone interview enables a researcher to gather information rapidly. (socialresearchmethods.net.2013/09/21)

Using this type of interview (telephone interview) the researcher had come across some interviewees who turned the interview as theirs and started asking the researcher questions. Amongst the targeted groups, it was the elderly who often times turned the interview as theirs. In one instance the researcher called one chief around Venḁa who is learned but still regards traditional schools as the cornerstones of inculcating morals and values to

Vhavenḡa children. This interviewee the researcher decided to name him **BB**.

Question asked: What do you think is the cause of moral degeneration amongst the youth of today?

Phindulo BB: *Namusi u tshi amba nga mikhwa na thonifho u vha u khou amba nga ha maipfi mavhili ane ha wanali kha divhaipfi ya vhana vhashu. Ano maḡuvha vhana vho lemela nga ndila ine wa fhedza u tshi khou divhudzisa uri na ndi zwifhio zwine Muhasho wa Pfunzo wa khou ita kha havha vhana. Nga tshifhinga tsha musiri ri tshi khou aluwa u ambara muḡwadzi khathihi na u ambara tshikhoḡho tsha marukhu wo bvisela nga nḡḡa zwa nga ngomu vhukati ha vhathu vhahulwane wo vha u mulandu muhulu/ tsho vha tshi tshivhi tshuhulu. Namusi u ambara muḡwadzi na zwikhoḡho zwi dzhiwa zwi zwone zwithu zwa khwinesa. Riḡe vharangaphanḡa vha tshitshavha, vhabebi na vhadededzi ro bvulwa maanḡa a u vhuisa havha vhana ndilani. U tshi zwi lingedza, u vhudzwa nga ha pfanelo dza vhathu. Ndi pfa muya wanga u tshi vhavha vhukuma nahone ndo dinalea musiri ndi tshi amba nga ha haya mafhungo*

Translation: Response BB: Today when you talk of manners and respect are the two terms that does not exist in our children's vocabulary. Children nowadays are so spoilt in such a way that you ask yourself what it is that the Department of Education is doing to these children. During my time it was like a sin wearing a hat for a boy in the midst of elders. Today wearing a hat and wearing trousers with underwears outside is cool when using today's language. Parents, teachers, us community leaders we no longer have the power to correct these kids. When you try to do so you will be told of the human rights. I really feel angry when discussing about this issue.

In our conversation, he (**BB**) was rather disturbed that these days children lack respect and very little is being done from the education sector to correct the situation despite the many resources that are available.

The researcher, when experiencing such a problem, ended up not asking questions to some people because the interviewees ended up asking her questions instead. Though the situation was not acceptable there was a lot that the researcher gained from interviewees like the one above for the reason that often the interviewee would ask question and end up answering it himself or herself. Time-wise and financially it was very taxing but the information collected was priceless.

On the other hand, the experience with the youth was different. Some, when the researcher called them would opt to be busy and some were very frank and told the researcher that she was bothering them; some also indicated not to be interested whereas others took their time and answered the questions asked without complaining. In one situation the researcher called two different youth, a male and a female on different occasions.

These telephone interviews created problems for the researcher because instead of answering and be direct, interviewees kept on asking more questions. In one case a lady became very abusive and dropped the call.

The researcher also interviewed a male interviewee (**CC**) who was so free to give information without having any fear, unlike the lady earlier on. The following is the question asked by the researcher to the interviewee mentioned. "What do you think is the cause of moral degeneration amongst the youth of today, and what role are parents playing in situations like this today?"

Phindulo: CC: *Ni khou lavhelela uri vhana vha ite mini? Ndi riṅe vhabebi vhane ra khou vha sukumedzela dindini. Na sedza ano maḍuvha vhoṭhe mme na khotsi ndi vhathu vha dziphurofesheni. A vha na tshifhinga tsha vhana vhavho. Tsha ndeme khavho ndi mishumo yavho, u kuvhanganya lupfumo khathihi na thundu zwine vha zwi funa. Musi vhana vhavho vha tshi ṭoḍa thikhedzo ya vhunyanuwi vha vha vha siho tsini. U sa vha hone havho vha vha khou ruma vhana vhavho uri vha yo ṭoḍa thikhedzo nḍa kha zwithu zwo fhambanaho. Ndi ngazwo ṅamusi ri na zwidakwa zwinzhi, vha shumisi*

vha zwidzidzivhadzi, vhatzhipi vha vhafumakadzi, vhanna na vhana, etc. Madzuloni a uri havha vhana vha vhe vha mahayani avho na vhabebi vhavho vha nanga u ita izwo zwothe zwe nda bula nga nthani ha uri vhabebi vhavho a vha na tshifhinga tshavho. Vhabebi vha ano maduvha vha humbula uri thundu na masheleni ndi zwone zwi fushaho thodea dza vhana vhavho; vha vha vho xela vhukuma.

Translation: Responses: CC: What is it that you expect children to do? It is us parents who are pushing them to the ditch. Nowadays both mother and father are professionals. They do not have time for their kids. The most important thing to them is their work and the wealth and material they would like to accumulate. When their children need their emotional support they are nowhere to be found. By being nowhere this leads their children to go out and seek comfort to all sorts of things outside. That is why today we have got so many alcoholics, druggists, rapists, etc. Instead of these children to be in their homes with their parents they chose to do all the above because their parents do not have time for them. Today's parents think material satisfies their children's needs; and they are really wrong.

This interviewee was able to show how parents have no time for their children blaming it all on too much work and complained about how the youth spend time abusing drugs. The researcher realised that the youth seemed to know the causes of the problems. This last interviewee was also having a problem about the issue of moral degeneration and at the same time he was blaming today's parents who had absconded in guiding their children because of today's lifestyle.

(c) Participant observation

When collecting data the researcher participated where necessary and observed where it was needed. According to Marshall (1995:78-9), “[p]articipant-observation demands first-hand involvement in the social world chosen for study.”

When observing youth in churches, the researcher found out that the youth in churches blame the church elders who do not allow them to have topics that deal with the research problem of the researcher which is “degeneration of morals.” When they came up with such topics the church elders regard them as worldly topics.

Observing those who are in different homes responses are very different. For example:

❖ **In homes where the family is headed by both parents (A father and mother).** I visited four different homes. Two of those regarded as learned and professionals and two of those regarded as ordinary people. In both what the researcher observed was almost the same. Some youth in this situation seemed to have problems about parents who do not take their roles as guardians who are expected to guide their children to follow the right paths. Most of the youth seemed to lose faith in their parents as oftentimes they disagreed and quarrelled in front of their children.

❖ **In homes where the family is headed by a single mom.** I visited two different homes, those of a working mother and an ordinary mother. Both their responses were almost the same. Some youth in situations like these appeared to listen to their single mother tried their level best to raise their children with good morals and values, though in some instances there were those who were very stubborn because they did not like the lives their mothers were living. These were cases where a mother would now and again bring in a new boyfriend.

❖ **In homes where the family is headed by a single father. I visited five homes and both were professional parents.** Same as above, single fathers often wanted to overprotect their children even when they did wrong. However, there are instances where other children disliked their fathers because of the many ‘new mothers’ who they saw with them.

❖ **In homes where the family is headed by grandparents.** I visited three homes. Youth who found themselves in these situations appeared to blame their parents who had abandoned them. These spent more time on drugs, liquor, stealing and prostitution.

❖ **Youth in schools.** I visited two Christian schools and four government schools. When observing youth talking in schools, the researcher realised that they did not care what they were talking about. It seemed that they wanted to be seen as clever by their peers. The majority displayed an “I do not care” attitude. Somehow it dawned on her that these were children with problems and needed help, especially in institutions in the communities. It was when she started to interact with them that their problems started to show up.

Observing the youth talking in different situations was an eye-opener to the researcher that really there is a serious need of getting the remedy for morals that are everyday degenerating amongst the youth of today.

3.5 Ethical consideration

In this study, some of the ethical considerations of more general significance were considered. Gray (2004:58) says:

Ethics is a philosophical term derived from the Greek word *ethos*, which means character or custom. The ethics of research concern the appropriateness of the researcher’s behaviour in relation to the subjects of the research or those who are affected by it.

In the above statement, Gray points out that since research deals with people and the things around them, it means ethical issues might arise at any time. It can be during planning period, implementing period or reporting period. In this study the researcher considered university’s ethical guidelines because the issue of ethical consideration goes hand in hand with the issue

of protection of human rights. Always when a researcher is doing research he/she is doing it for the public. That is why it is very important for a researcher to first explain to all stakeholders (all those who are going to participate in her/his research) about the reason of doing this research.

In support of the above statement Leedy and Ormrod (2005:101) pronounce that:

One common practice (and one required for certain kinds of research at most research institutions) is to present an informed consent form that describes the nature of the research project, as well as the nature of one's participation in it. Such a form should contain the following information:

- A brief description of the nature of study.
- A description of what participation will involve, in terms of activities and duration.
- A statement indicating that participation is voluntary and can be terminated at any time without penalty.
- A list of any potential risk and/or discomfort that participants may encounter.
- The guarantee that all responses will remain confidential and anonymous.
- The researcher's name, plus information about how the researcher can be contacted.
- An individual or office that participants can contact, should they have questions or concerns about the study.
- An offer to provide detailed information about the study (e.g., a summary of findings) upon completion.
- A place for participant to sign and date the letter, indicating agreement to participate (when children are asked to participate, their parents must read and sign the letter).

The researcher took into account ethical consideration during the planning period. Much was also done when consulting with research assistants, when despatching questionnaires to participants. The researcher when doing face-to-face interview with participants, when interviewing participants over the telephone and when going to collect the filled questionnaires left with participants.

When the researcher met the participants she explained the motive of doing this type of research which is based on why there is moral decline/ degeneration amongst our youth of today. This was done so that they were not surprised by the questions they were going to be asked when being interviewed or when answering the questionnaires. The researcher saw a gap that needs to be filled amongst our communities and around the globe at large. This gap was noticed as problems amongst the youth communities that need measures to solve them. For this reason, it is important for a researcher to consider the rights of the people who were going to participate in the research. The researcher did not force people to participate in his/her research project because this could be interpreted as violating human rights.

Participation in the research project for participants was voluntary and not compulsory. Some people approached by the researcher declined to be part of the project. At the same time the researcher was supposed to be faithful to and transparent with the participants so that they could participate freely and be able to give correct information the researcher was looking for, without them fearing that their personality will be compromised.

In some instances people who were involved in the research project as participants did not want their names mentioned anywhere. It was therefore important for a researcher to use a letter of assurance from the University that indicated that their real names were not going to be mentioned but instead codes would be used or ordinary letters of alphabet will be used with their approval. Some people felt very free when they saw something written on a paper. Generally it is very important for the informants to trust the

researcher and to feel free when dispatching their information to the researcher. All this was done to gain their trust of the participant so that they could give correct information.

Since this research were dealing with very sensitive issues that are affecting youth at large and elders in our communities around South Africa and around the globe at large it was important for a researcher also to be very sensitive when dealing with such issues. Things that according to Vhavenda elders are not supposed to be mentioned, compelled the researcher to seek for permission first from the informants of such information. Though doing research on sensitive issues was very important because it helps the public to know about problems that are around them. Lee (1993:2) affirms the above statement and says “sensitive research is important too precisely because it illuminates the darker corners of society. [S]ensitive topics also raise wider issues related to the ethics, politics and legal aspects of research.”

It was for this reason that the researcher noted such issues when dealing with participants or whoever is part of the research project in order not to encroach on other people’s rights or beliefs.

As mentioned above, this study considered university’s ethical guidelines. Codes in the form of ordinary letters of the alphabet were used as codes for people who were interviewed so as to respect the confidentiality agreed upon with them. There are issues that according to Tshivenda culture are taboo, and for such, the participants were provided information felt protected through codes.

3.6 Size of the data

Before deciding how large the data should be, one has to define the population of one’s study. The question of how large the data should be is a difficult one. Size of the data can be determined by various constraints. For example, the available funding may pre-specify the size of the data. When

research costs are fixed, a useful rule of thumb is to spend about one half of the total amount for data collection and the other half for data analysis. This constraint influences the size of the data and collection procedures. Neuman (1997: 221) contends that the size of a sample depends on three things: the kind of data analysis, the accuracy of the sample to the researcher's purposes and the population characteristics. However, Wood and Kroger (2000: 18) conclude that "bigger is not always better." In other words as long as the data is easy to manage then everything else is balanced.

In this study the researcher used specific number of questionnaires, used interviews scheduled beforehand and gathered information from the respondents. All necessary information was given to the respondents so that they can have an understanding that there would be no biasness.

3.7 Reliability

LeCompte and Goetz (1982) define reliability as the extent to which studies can be replicated. Reliability has been categorised into two sections which are external reliability and internal reliability. According to Nunan (1992:59):

External reliability that is the replication of the research by others, can be enhanced if the ethnographer is explicit about five key aspects of the research. These are the status of the researcher, the choice of informants, the social situations and conditions, the analytic constructs and premises, and the methods of data collection and analysis.

Tucker, Weaver and Berryman-Fink (1981: 150) define reliability as the ability of the test to obtain consistent results on subsequent occasions.

In agreement with the above scholars are Terre Blanche and Durrheim (2002:46) when they say, "Reliable measures are stable in the sense that they consistently give the same information repeatedly when used under similar conditions."

Reliability requires that a researcher using the same methods can obtain the same results as those of a prior study.

In this study reliability was measured by the consistency, permanence and the reiteration of informants. According to Holmes (1996:38), a reliable measure is “one that maximizes the true score and minimizes the error component.” Data for this study was collected in different places amongst people of different age groups, people of different beliefs, communities, homes, churches, etc, and in all occasion related results were gathered.

3.8 Validity

Validity is the extent to which one has really observed what one set out to observe, and the extent to which one can generalise one’s findings from the subjects and situations to other subjects and situations. Collins, du Plooy, Grobblaar et al (2000: 193) defined validity “as the degree to which a scale measures what it is supposed to measure.” Sanders and Pinhey (1983: 91) describe validity as the correspondence between what a measuring device is supposed to measure and what it really measures.

Validity can impact in this study in a situation where the researcher gathered data through participant’s inspection and unofficial informants interviewing. Participants may sometimes behave abnormally and give wrong information as another way of failing the researcher, especially if they are not comfortable with the research question. Sometimes it may be an unconscious distortion performed to provide what participants believe the researcher wants to neither see nor hear (Cook & Campbell, 1979). To avoid all the above obstacles the researcher in this study will do field work herself. In this study validity was measured by the questions on the questionnaire. Similar questions were asked to both female and male youth, parents (mothers and fathers of the youth), teachers of the youth, pastors, etc, targeted for this study and related responses were gathered.

3.9 Conclusion

In this chapter the focus was on data collection. Since this study is based on the ethnography of communication qualitative research methodology as is concerned with human beings: interpersonal relationships, personal values, meanings, beliefs, thoughts and feelings was used. Ethnography of communication theory was used as it helps one to identify the patterns of language use that help members of the particular socio-cultural groups to create and reflect their social world in particular contexts (Hymes, 1974). Research design, population/universe, sampling techniques, research environment, data collection methods, ethical consideration, size of the data, reliability, validity and data analysis were discussed in this chapter.

In this study data was collected through questionnaires distributed to people in various structures, like formal/ modern schools, churches, department of Education, traditional community schools, homes, etc; interviews amongst sampled individuals from different structures which are face to face and telephone interviews were conducted and recorded, the researcher has also done participant-observation when collecting data and some documents were analysed from various institutions that deals with youth and their growth.

The accuracy of this study was also guaranteed by taking into consideration ethical consideration, were university's ethical consideration and confidentiality of participants were seriously considered when the data was collected and analysed.

CHAPTER 4

DATA ANALYSIS AND PROCEDURES

4.1 Introduction

The preceding chapter focused on the research methodology. It looked into the research methods used, the research design and aspects through which it was actualised such as the population, sampling techniques, data collection methods, the size of the data, the research sites as well as aspects such as reliability and validity of the data.

This chapter displays data analysis measures/procedures and deliberated on the data acquired from both questionnaires completed by youth, parents, guardians, teachers, government officials, church elders, royal council elders, civic association members. There was also data obtained from the structured interviews conducted by the researcher from the groups above. The data was transcribed from written notes and recorded material. The same data was categorised into themes. The analysis and interpretation of the data involves the coding schemes which are open coding, axial coding and selective coding.

4.2 Data Transcription

Always when the data is gathered it needs to be transliterated into a written format. However, there are no standard criteria of transcribing data. This means that it is the transcribers' choice to transcribe full interview or partly transcribe it. Supporting the above statement is MacLellan et al (2003:64) who suggest:

Although there is no universal transcription format that would be adequate for all types of qualitative data approaches, settings, or

theoretical frameworks, some practical considerations can help researchers prepare transcripts.

In this study, some of these interviews were captured on tapes, cassettes, video camera, cell-phone videos and some were written down by the researcher when interviewing participants through different modes of interviewing used in this research study. When transcribing data collected, for the sake of confidentiality the researcher removed names of participants who used their names in the duration of the discussion and replaced all of them with codes. This was done because there were participants who were willing to participate in the research interviews but not willing to be known in view of the fact that they were discussing about sensitive issues.

Nevertheless, it is important to transcribe everything captured during interview sessions, because when you partially leave some information, the research study can have some gaps unnecessarily. In this research study the researcher preferred to transcribe all data collected trying to avoid unnecessary gaps, in spite of the actual time taken when transcribing data taken through different mode. For example, data taken by cell phone video took the researcher to transcribe 20 to 60 minutes a clip, data captured on cassettes took the researcher to transcribe 60 to 120 minutes. This is confirmed by Rañanga (2009:141) who says “it is important that the researcher starts with the whole.”

In this study interviews conducted in the Tshivenḡa language were later decoded into English. After everything was decoded into English the rough copy was given to the English editor for language verification. When the editor returned the edited version the researcher started reviewing the edited version for accuracy against the transcripts. Later once done the researcher started analysing and interpreting the data.

4.3 Data analysis process

Terre Blanche and Durrheim (2002: 57) posed the following question: “What will the researcher do with the data once it is collected?”

It is only after the data is collected that the researcher needs to start analysing it in as much detail as possible. But one needs to first understand the meaning of data analysis. Data analysis is the profound evaluation of the fundamental components of the entire data collected in order to comprehend with it. It can be regarded as a technique of organising data by bringing some order or structure to it. This is the process of making meaning out of unrefined data collected (Sanders and Pinhey, 1983: 356; Collins, du Plooy and Grobbelaar et al, 2000: 244; Seliger and Shohamy, 1989: 201; Terre Blanche and Durrheim, 2002: 57). Some scholars tried to define and some explain what data analysis entails.

Marshall and Rossman (1995: 111) confirm the statement above by saying that data analysis is a process of bringing order, structure and meaning to the mass of collected data. In other words data analysis can be defined as data reduction (extracting the essence), data display (organising for meaning), and drawing conclusions or explaining the findings (Miles and Huberman, 1994). Analysing data helps the researcher to formulate conclusions about the research study.

Seliger and Shohamy (1989: 201) contend that data analysis refers to sifting, organising, summarising, and synthesising the data so as to arrive at the results and conclusions of the research. This is the process that the researcher transforms unrefined data into functional information that can answer the research question of the study.

Bogdan and Biklen (1982:145) define qualitative data analysis as “working with data, organizing it, breaking it into manageable units, synthesizing it, searching for patterns, discovering what is important and what is to be learned, and deciding what you will tell others” .

Marshall and Rossman (1995), Seliger and Shohamy (1989) and Bogdan and Biklen (1982), above are all of the same idea that data analysis is all about examining raw data collected and make sense out of it.

Analysis of a data requires some creativeness on how to consign and scrutinize unrefined data into a meaningful manner and also to communicate the findings and recommendations in a manner that is persuasive to the audience.

Terre Blanche and Durrheim (2002: 139) remark what Clifford Geertz (1973) indicates when saying that the purpose of interpretative analysis is to provide 'thick description' or rather, a thorough description of the characteristics, processes, transactions and contexts that constitute the phenomenon being studied. The purpose is not to collect bits and pieces of 'real life', but to place real-life events and phenomenon into some kind of perspective.

Geertz's (1973) remarks are pure confirmation that when analysing data researchers must regard the whole process as serious and not just give conclusion which does not exist. Instead it should give conclusions that are convincing to the audience or readers.

Below are few examples from websites of what is meant by data analysis.

- (i) Analysis of data is a process of inspecting, cleaning, transforming, and modelling data with the goal of highlighting useful information, suggesting conclusions, and supporting decision making. ...<http://wikipedia.org>
- (ii) The process of evaluating data using analytical and logical reasoning to examine each component of the data provided (revisit the sentence). This form of analysis is just one of the many steps that must be completed when conducting a research experiment. Data from various sources is gathered, reviewed, and then analyzed to form some sort of finding or conclusion. There are a variety of specific data

analysis method, some of which include data mining, text analytics, business intelligence, and data visualizations.

<http://www.businessdictionary.com>

Krippendorff (2004:81) when supporting the above statements notes:

A datum is a unit of information that is recorded in a durable medium, distinguishable from and comparable with other data, analyzable through the use of clearly delineated techniques, and relevant to a particular problem. Data are commonly thought of as representing observations or readings, but they are always the products of chosen procedures and are always geared toward particular ends – in content analysis, data result from the procedures the researcher has chosen to answer specific questions concerning phenomena in the context of a given texts. Hence data are made, not found, and researchers are obliged to say how they made their data.

Generally data analysis is the method or procedure of arranging in order, putting together, and trying to give meaning to the bulk of collected data that will help to illustrate evidence and to expand explanations.

Analytic procedure:

When using analytic procedure the researcher is expected to reduce the data, identify categories and connections, develop themes and then put forward reasonable wrap-up. In other words the researcher is expected to carefully document everything well in order to boost the reliability and sincerity of the results.

Marshall (1995: 113) explains that “analytic procedures fall into five modes: organizing the data, generating categories, theme and patterns; testing the emergent hypothesis against the data, searching for alternative explanations of the data; and writing a report.”

The sampled data will be analysed in terms of the themes identified through the reading. Themes identified thus far are among others; respect and disrespect humility and disorder, honour and dishonour, hope and despair, etc.

4.4 Coding Scheme

In this study various data was categorised in themes and the coding scheme was applied. Coding scheme is, according to Strauss and Corbin (1990), a device for assessing accuracy in certain features of a piece of writing, for example, spelling and punctuation. The coding scheme consists of three layers, namely, open coding, axial coding and selective coding (Marshall, 1995). Coding scheme is regarded as the preliminary stage when analysing data.

4.4.1 Open coding

According to Strauss and Corbin (1990: 61) and Marshall (1995), coding starts with open coding in which symbols are recognised without any constraint or rationale other than to uncover pieces of the gist. The main secret of open coding is a mental openness that allows for the discovery of the unexpected along with a curiosity that does not allow for final closure, even after texts have been read and codes identified from it. Coding is thus a very questioning activity. Open coding is particularly about labelling and categorizing of phenomena. This must be a careful activity as data come with many connotations. The *constant comparative method* may be used by constantly comparing each piece of data with codes and notes already identified. Comparison helps identify distinct characteristics and ordinal position on any relevant scale. It is a trap to worry about the 'real meaning' of words, as this is a form of closure; open coding is about *opening up* lines of inquiry. *Theoretical saturation* is achieved when no further new codes or categories are being identified. Further analysis then only goes to test and support the identified theory. Coding can be quite a tedious activity but it

requires expertise. The quality of categories and theories depends on the quality of the coding. Employing others to help coding can very much speed the activity, but they do need to know what they are doing (Strauss and Corbin, 1990 and Marshall, 1995). <http://changingminds.org> .

Open coding generally is a procedure that involves developing categories of information by asking simple questions such as what and where, when and also the making of comparisons of data where related occurrences or events are put together and granted similar or equivalent theoretical marker. Some scholars regard open coding as a process of breaking down the data into separate units of meaning (Goulding, 1999). The main purposes of open coding are to conceptualise and label data. In this study open coding will be used as the first stage of data analysis and interpretation were all written data from field notes or transcripts will be conceptualised line by line.

4.4.2 Axial coding

Strauss and Corbin (1990) maintain that axial coding occurs where there is a strong focus on discovering codes around a single category, for example looking for interactions, strategies and so on that relate to the category. For example in a category of 'greeting', there may be a search for encounters with others, talk about previous encounters and emotional impacts from meeting others. Axial coding can also be used to develop categories and seeking relationships that will expose a category. Where open coding is about identification and naming, axial coding is about links and relationships. Strauss and Corbin (1990: 124) identify a *Paradigm Model* by which coding looks for:

- Causal conditions
- Contextual factors
- Actions and interactions taken in response to the phenomenon
- Intervening conditions that assist or hinder actions and interactions
- Consequences of actions and interactions

Axial coding may be done at any time, even before firm categories are identified, for example when a code of 'rain' is first encountered, then, an exploration of the impacts and importance of rain may ensue. Axial coding also helps identify relationships between categories and the links that create a web of meaning for the people under study. <http://changingminds.org>

Strauss and Corbin (1998:124) agree with the above statement when they say:

The purpose of axial coding is to begin the process of reassembling data that fractured during open coding. In axial coding, categories are related to their subcategories to form more precise and complete explanations about the phenomena.

In this study, axial coding is used when the researcher is re-reading the texts to confirm that concepts are accurately representing the responses of the interview.

4.4.3 Selective coding

Selective coding is even more focused as it works around the core category, looking specifically for links to it and how it may or may not be the heart of the matter. This particularly helps with *integration* of categories. Strauss and Corbin (1990: 116) further describe selective coding as “the process of selecting the central or core category, systematically relating it to other categories, validating those relationships, and filling in categories that need further refinement and development.” It is through selective coding where categories are integrated and developed into a theory. Selective coding is normally done after having found the basic variable or what is contemplated to be the basic or the indefinite nucleus.

In agreement with Strauss and Corbin is Gray (2004: 336) who states that:

The selective coding process involves a number of stages that illuminate the social processes going on unconsciously among a group of people comprising: finding a story line formulated around core categories; relating sub-categories to the core categories; validating these relationships against data and filling in categories that need further refinement.

In this study selective coding will be used in chapter 5 to categorise the main themes for the findings of the study.

4.5 Classification of themes identified

In this study, the researcher, in an attempt to find the causes of moral degeneration amongst the youth, began to realise that there are more issues triggering the problem we are facing in this research. In tackling these issues, the researcher identified themes which express the main causes of moral degeneration amongst the youth of today. Before embarking on these themes, there are few scholars that I would like to give their views on what they think a theme is.

These scholars defined a theme differently but denoting same thing. Abrams (1981:111) defines theme more broadly stating that “the term theme is more usefully applied to an abstract claim or doctrine, whether implicit or asserted, which an imaginative work is designed to incorporate and make persuasive to the reader.”

Brooks and Warren (1938: 273) regard theme as:

What a piece of fiction stacks up to. It is the idea, the significance, the interpretation of persons and events, the pervasive and unifying view of life, which is, embodied in the total narrative [...] some comment on

values in human nature and human conduct on good and bad, on the true and false, some conception of what the human place is in the world. (273)

In Brooks and Warren's definition I would like to highlight that a theme is an idea on how people view things. Looking at our research question which is dealing with the problem on moral degeneration amongst the youth we can strongly say a theme is how people perceive the lifestyle, behavioural patterns and moral behaviours of today's youth.

Peck and Coyle (1984:141) when confirming the above define the word theme as a "large idea of concept dealt with in a work [...] In order to grasp the theme of a work we have to stand back from the text and see what sort of general experience or subject links its details together."

Peck and Coyle above confirm that, in order for one to grasp a theme especially basing it on our research question which is dealing with the predicament of moral degeneration amongst the youth, one should watch at a distance and then be able to pick the causes of this crisis. The following are the themes identified: fear/panic, carelessness, cunningness/cleverness/know-it-all, manipulation, blaming others, spirit of concern, anxiety, shifting responsibility to others, ignorance, shaking-off responsibility, shouldering responsibility without background knowledge.

It is important to indicate here the procedures that will be followed in both open and axial coding. In many cases, the utterances of the same respondent (s) will be shown in both open and axial coding. In others, the utterances occurring in open coding and axial coding will be of different respondent(s) because they will be following on what occurs on what has been indicated in open coding.

4.5.1 Theme 1: Fear or panic

Fear is something that all human beings have experience in one way or another. It is a survival mechanism, and it is the main cause of different behavioural patterns of individuals. Cohen (1972: 9) described moral panic as condition, episode, person or group of persons which emerge to become defined as a threat to societal values and interests.

There are also different types of fear/panic which are the following just to mention a few:

- Fear/panic of the unknown or unpredictability
- Fear/panic of rejection
- Fear/panic of failure
- Fear/panic of loneliness
- Fear/panic of disappointment
- Fear/panic of poverty, etc.

The above types of fear/panic as a theme and other themes will be dealt with according to how people perceive the issue of moral degeneration amongst the youth of today. The respondents will be coded by doubling alphabets and numerical numbers which can also be viewed under Annexure I.

4.5.1 (a) Open Coding

4.5.1 (a) (i) Fear/panic of the unknown or unpredictability

Fear or panic of the unknown or unpredictability is one of the dynamics that is elevating moral degeneration amongst the youth of today especially Vhavanḍa youth that the study is focussing on. To have good morals and values as a youth amongst this tribe is one of the important issues that each and every family and community would like their children to be counted amongst those.

Respondents AA.4, AA.10 and Respondent AA.13 emphasised that fear/panic of the unknown/ unpredictability amongst the youth is one of the culprits that instigate moral degeneration. All the respondents accuse parents, guardians and community structures for not taking their stand when it comes to measures of upbringing children.

4.5.1 (a) (ii) Fear/panic of rejection

Fear/panic of rejection also contributes to the advancement of moral degeneration amongst the youth. **Respondent AA.6** and **respondent AA.9** maintain that they feel rejected when they realise that they do not fit into the lifestyle of their peers around them.

Concurring with **respondent AA.6** and **AA.9** is **respondent 22** who indicated that fear/panic of rejection is like cancer that needs chemotherapy to be cleared. She adds that most youth lack confidence. Respondent AA.6 and respondent AA.9 did not use the terms cancer and chemotherapy instead they both used the terms disease that needs medicine to be cured.

4.5.1 (a) (iii) Fear/panic of failure

Respondent AA.28 cited her own experience when she lied several times to her parents that she is the head-girl-prefect in her school. To prove that to her parents she often times borrow her friend's badge that was a head-girl-prefect.

4.5.1 (a) (iv) Fear/panic of loneliness

Respondent AA.5 and **respondent AA.11** both hold parents and guardians who are forever absent and not responsible. They accuse them for not getting involved in whatever they as their children are doing.

Respondent AA.49, AA.20, AA.36 and AA.14 tend to differ with respondents **AA.5** and **AA.11** by accusing the government for not putting youth recreational structures within communities. They go on to praise the governments in the 80's who led in many extramural activities.

4.5.1 (a) (v) Fear/panic of disappointment

Fear of disappointment is a common concern amongst many individuals in the world (<http://estellahewitt>, 2010). This type of fear is one of the concerns amongst the youth and even amongst elderly people because there is always some people that they do not want to disappoint or to be told they are disappointed by them.

4.5.1 (a) (vi) Fear/panic of poverty

Respondent AA.5 pointed the finger to parents and guardians who are always expecting their children to be on top of their games in everything they do.

This type of fear encourages our children to involve themselves into things that when they become sane regret. Concurring with this statement is **Respondent AA. 50** and **Respondent AA.18** cited youth who involved themselves with drug lords and becomes drug mules. **Respondent AA.50** carry on by indicating that when these mules realise that what they feared most has become a reality; they end up being the users of those drugs.

In support of **Respondent AA.50** and **Respondent AA.18** are Tienda and Wilson (2002: 270) when saying that “the effects of concentrated poverty stymie aspirations and inculcate a sense of hopelessness about the future.”

Tienda et al (ibid: 271) further indicated that “poverty has devastating long-term effects on the well-being of children and youth; therefore, political leaders must recognize that strong antipoverty policy.”

It is through these types of programmes that youth can be re-assured that poverty should not be the cause of immoral behaviour.

4.5.1 (b) Axial Coding

4.5.1 (b) (i) Fear/panic of the unknown or unpredictability

Respondent AA.13 highlighted that parents must always assure their children that there is nothing that will happen to them since they will always support them and give them guidance were necessary. Being assured always eases one's mind that everything will be well and stops one from wondering about things unknown or unpredictable.

4.5.1 (b) (ii) Fear/panic of rejection

According to **Respondent AA.6** and **Respondent AA.9** fear of rejection encourages the youth to do things that are morally not acceptable in order to please their peers so that they can be regarded as one of them and cool. Unfortunately those who are pleased are often not aware that the one who is pleasing them is doing it out of fear of rejection.

Respondent AA.31 remarked that people and not only youth tend to rationalise their being through the recognition and acquiescence of some other people. He further alleged that as a society we have got a duty to inculcate confidence in our children so that they should not be moved unnecessarily by others. When someone is confident in himself/herself that person does not need a mass to exist.

Respondent AA.6 and **Respondent AA.9** She further attributes that lack of confidence to the majority of youth builds fear of rejection and until that void is filled that fear keeps on escalating.

4.5.1 (b) (iii) Fear/panic of failure

Respondents AA.17, AA.24, AA.28 and AA.39 advocated that there are many people (youth and elderly) who are afraid of failing in whatever they are doing. The respondents' wording both emphasised that fear of failure amongst youth always happens when they realise that they are not meeting the standards that their parents or their guardians have set for them. To some it happens when they realise that they are not living according to their plans.

Respondent AA.24 suggests that parents and guardians must stop putting their children under pressure by comparing them with others because that leads to fear of failure to the accused. Ntshinga in Mischke, Mothoagae, Mulaudzi et al (2000: 179) says government and NGOs should design programmes specifically targeted at parents and society as a whole to encourage and help them support and educate their children on matters of morals principles, cultural values and sexuality as a complement to school programmes.

4.5.1 (b) (iv) Fear/panic of loneliness

Respondent AA.11 accused parents and guardians who are forever absent, who even when they are home do not have time for their children. Working parents and guardians are the main cause of fear of loneliness amongst the youth. Loneliness encourages the youth to look for company in wrong places. Nowadays there are electronic social structures/media that some of them find refuge and comfort in. The respondent went on to add that at the end, some of these children change their behavioural patterns because of what those who are giving them refuge and comfort always tell them. It is important for parents and guardians to give themselves time to interact with their children.

Respondent AA.49, AA.20, AA.36 and AA.14 in their declaration spoke about the importance of keeping youth occupied. This can be executed by

the government, community leaders who can come up with recreational facilities around communities that will keep the youth out of the streets and in places that encouraged moral degeneration. Government and community leaders can employ or ask volunteers to be in charge of these facilities as a measure of avoiding vandalism. They add that if this is executed properly it can be regarded as one of the measures that will be controlling the problem of loneliness panic amongst the youth, since they will be with their peers in these facilities.

4.5.1 (b) (v) Fear/panic of disappointment

Respondent AA.5 takes a stand, challenging the attitude of parents and guardians that they must learn that their children cannot be the best in everything, and they must stop condemning their own children. This is the reason why they end up lying to their parents and guardians avoiding to be told how disappointed they are. Situations like this can be remedied by being honest with both parents or guardians and children. Knowing your child's strengths and weaknesses would help both to understand one another.

4.5.1 (b) (vi) Fear/panic of poverty

Respondent AA.48 gives reasons for youth who find themselves involved as drug mules and are being lured by the drug lords who painted what they are doing as a quick scheme of getting rich. She further comments that some even rob these children by telling them they will look cool and intelligent when in the midst of their peers if they themselves use drugs. When elaborating on this, she even indicated that lack of education from parents, guardians, government (schools), community (indigenous schools) about the bad effects of involving oneself in drugs leads to one being arrested, not continuing with school, getting killed, become insane, etc.

Respondent AA.48 views are supported by Ntshinga in Mischke, Mothoagae, Mulaudzi et al (2000: 179) who say government and NGOs should design programmes specifically targeted at parents and society as a

whole to encourage and help them support and educate their children on matters of morals principles, cultural values and sexuality as a complement to school programmes.

Ntshinga in Mischke, Mothoagae, Mulaudzi et al (ibid:178) further contend that the youth need to understand that they are being unrealistic when they lose hope and seek shortcuts which usually involve crime such as pick-pocketing, hijacking and such.

4.5.2 Theme 2: Carelessness

Soanes and Stevenson (2009: 213) define carelessness as not giving sufficient attention or thought to avoid harm or mistakes. Nowadays the majority of youth seem to be very careless with the way they lead their lives unlike the youth of yesteryears who were taught how to behave, respect elders and themselves.

4.5.2 (a) Open Coding

Respondent AA.47 condemns the traditional leaders who are quiet when indigenous schools are being phased out. He further continues by condemning the Department of Education for neglecting the indigenous education which during over the years was used to inculcate to children good manners.

City Press, 5 January (2014: 14) emphasised the carelessness of our youth noting “we are a nation of teenagers, constantly dodging the consequences of our reckless behaviour. [...] It is time we all took responsibility for our collective carelessness.”

Ntshinga in Mischke, Mothoagae, Mulaudzi et al (2000: 179) also further encouraged that cultural norms should be taught to today's youth at school, at home, by the elders of the community in traditional schools and even on the streets to cater for those who live on the streets.

Respondent AA.50 concurs with respondent **AA.47** when he condemns the Department of Education for not integrating indigenous curriculum into today's education that which he calls paper and pen education. He blames this system of education for not educating the youth to be responsible and disciplined citizens.

Respondent AA.41 and **Respondent AA.46** both condemn today's parents and guardians who carelessly speak negatively about indigenous schools though they themselves attended these schools during their youth.

4.5.2 (b) Axial Coding

Respondent AA.47 was of the opinion that traditional leaders need to stand up and fight for their heritage and tradition rather than to just sit and relax as if nothing is happening. He further continues by adding that they (traditional leaders) must seek help in the national structures like the Department of Traditional Affairs. Concerning the Department of Education which is silent he contends that it is high time that the Department of Education should intergrate lessons taught in traditional schools into their formal curriculum.

Respondent AA.50 was of the opinion of integrating indigenous education into today's education of a paper and a pen. He argues that it was through lessons learnt from those schools that youth of yester years were careful in everything they embarked on. They were taught responsibility and respect. Today's diseases could be curbed if this education could be brought back forcefully in our schools. Lack of knowledge threw these children into the deep-end of issues that they cannot solve but only live to regret later in life.

In support of **respondent AA.50** is Ntshinga in Mischke, Mothoagae, Mulaudzi et al (2000: 179) when saying that cultural practices need to be reinstated because they address the problems of youth and moral degeneration. Cultural values are seen as good for the youth towards their health and sexuality education which will help youth to realise that crime

does not pay and should also include sex education as well as health education.

4.5.3 Theme 3: Cleverness/know-it-all

Soanes and Stevenson (2009: 349) delineate cleverness as skilled in achieving one's ends by deceit or evasion. Knowing-it-all amongst the youth of today is a very serious problem. Listening to elders is regarded as something of the past.

4.5.3 (a) Open Coding

Respondent AA.25 criticises the government and community leaders who pretend not to see what is happening to our youth whilst they know strategies that they can be used as remedial kit.

Respondent AA.29 supports the idea of **respondent AA.50** in accusing structures of authority for not doing anything to overhaul the curriculum of education so that it can be community based.

4.5.3 (b) Axial Coding

Respondent AA.25 states that moral degeneration is because of government and community leaders who are keeping a blind eye on things for which they know the right remedy. The introduction of indigenous education in schools was not going to remedy the issue of moral degeneration only; instead it was also going to shape our children holistically to be responsible citizens of our country. Reinforcing the above statement about the government turning a blind eye is Sunday Times, 5 January (2014: 3) when giving an incident that the minister and her people are keeping a low profile by saying;

The Minister for Women, Children and People with Disabilities, Lulu Xingwana, has made little headway with the problem despite holding

many 'weeks of awareness of violence'. Until she and her department can come to grips with what seems to be regarded as just another deadbeat minister.

Respondent AA.29 argues that indigenous schools were the cornerstone of morals and values amongst Africans, Vhavenda included. Supporting **respondent AA.29 and AA.50** are Barnes, Pretorius and Ribbens (2001: 10) showing the importance of traditional schools or the so called indigenous schools when articulating that;

Traditional African boys and girls usually learnt the skills necessary for their lives from their parents and families. Many African societies also had special camps or "initiation schools" for boys and girls separately, which they will go to when they were ready to be accepted as adults by the rest of the community. There the male elders taught the boys and older women the girls about marriage, social customs, the society's rules, one's responsibilities in society and similar matters. Some of these teachings were given in the form of proverbs, stories and songs. The history of each community was also remembered in stories and songs and passed down from generation to generation. [...]

Today traditional education still plays a significant role in many parts of Africa.

4.5.4 Theme 4: Manipulation

Manipulation is a sly, misleading act aiming at altering the opinion and behaviour of other people. Manipulators take time to scope out characteristics of their victims in need to advance their own purposes (Simon, 2010). These people are emotional blackmailers and they prefer to use intimidating behaviours towards their victims.

4.5.4 (a) Open Coding

Respondent AA.16 blames the mechanisms of upbringing children used by parents and guardians of these children. Lack of cultural background played into the hands of manipulators. She confirms her argument by citing an incident which happened between herself and her relative some years ago. She elaborated by saying that this relative of hers used to threaten her by telling her that if she does not give her money for lunch, she was going to tell her parents about the letter she found in her book written by one boy who was her schoolmate. The manipulator was using her knowledge and being older to manipulate the victim.

4.5.4 (b) Axial Coding

Supporting the way manipulators operate is Holiday (1998: 44-45) using the scenario of seeking amnesty during the Truth and Reconciliation Commission. Holiday questions public confession because he says it is likely to be manipulated to fit the expectations of amnesty.

Respondent AA.16 supports her argument by saying that these manipulators are very much forthright, outspoken, and straight forward in the midst of others whereas behind the scenes they are real crooks. She adds that the youth are easy to manipulate because they have not been equipped with knowledge and skills of identifying crooks.

The respondent cited a case of a gentleman she met when at varsity who displayed to be everything that each and every girl would fall for. It was after seven months of knowing him that she started knowing the real person and not the one who was displayed. This happened one day when she decided to visit him in his room.

On her way she met one other girl and they greeted each other since they were both heading to the same direction. The two girls only realised that they were going to the same place when they both stopped at the door of this

gentleman's room. Instead of asking one another they just smiled at each other and one of them knocked at the door. Without even asking who is knocking the gentleman opened the door covering himself with only a towel and when they both entered the room they were surprised to see another girl dressed in only a shirt of this gentleman. Both did not ask any questions since the cards were very clear. They both decided to leave and on their way back, they started talking after finding out that they were both dating the same person.

The respondent adds that from ordinary knowledge, children should be equipped with cultural knowledge through folktales and historical backgrounds of their people who could identify friend and foe very easily.

4.5.5 Theme 5: Blaming others

4.5.5 (a) Open Coding

Respondents AA.7, AA.42, and AA.44 argue that always people do not want to take the blame for things affecting them or those they live with or amongst them. Though there are adults like that, amongst the youth it is worse. Instead of taking responsibility for what they have done they rather shift the blame to their parents, their peers, the church, the school, government, etc. City Press, 5 January (2014: 14) as mentioned above emphasises the issue that youth must take responsibility of whatever they have done rather than shifting the blame to others.

4.5.5 (b) Axial Coding

Respondent AA.44 stresses that it is very much unfortunate because sometimes they blame others and this catches up with them. They forget that the person displaying moral decadence is themselves and not those that they are pinning the blame on.

4.5.6 Theme 6: Spirit of concern

Amongst today's youth there are very few who display the spirit of concern in whatever situation they find themselves.

4.5.6 (a) Open Coding

Respondents AA.3 and **AA.2** maintain that though there are problems that we are facing as a society about moral degeneration amongst the youth, there are still structures and people who still have the spirit of concern about how our children, especially the youth, are supposed to be given direction and also good guidance.

Respondent AA.23 criticises the society we live in including the youth themselves for not doing the right things (acceptable behaviour) expected of them. He further mentions that it is an individual's choice to find him/her on the wrong side of good morals and values because everyday and all types of media, paper and electronic are talking about that.

4.5.6 (b) Axial Coding

While criticizing the youth for being wayward, **respondents AA.3** and **AA.2** extol the church, civic structures, community leaders, parents and guardians who are taking an extra mile of teaching their children to do things right. He further indicates that it is the duty of all of us to see to it that our children have the spirit of concern.

Respondent AA.23 indicated that he believes the society including the youth know the consequences of not having the spirit of concern. He believes those who are still not doing things right seems to be in denial because they know the truth and yet pretend not to know.

THEME IDENTIFIED AMONGST PARENTS

4.5.7 Theme 7: Anxiety

Anxiety is an obnoxious condition of internal unrest. Normally this happened when one feels that the situation is overpowering him/her.

4.5.7 (a) Open Coding

Respondent AA.33 states that he finds it very difficult to understand the situation where parents and guardians throw the towel towards their children who are experiencing challenges of moral degeneration. On the one hand, they like to condemn the church and on the other, school both of which are doing anything tangible in relation to the immoral behaviour of their children. In support of **Respondent AA.33** are Tienda and Wilson (2002: 237) when saying that:

The available education systems were failing them. One source of dissatisfaction with current education systems is that they are driven by an inappropriate model. Many apply a curriculum that has not been planned to make schooling relevant to children's life circumstances.

Inappropriate curriculum imparted to our youth causes immoral behaviour.

4.5.7 (b) Axial Coding

Respondent AA.33 argues that parents and guardians are aware that the school and the church can only start to do better on moral degeneration amongst their children when they as parents and guardians are prepared to do their part. The church is blamed because it is ignorant of the background of the youth which involves cultural ways of upbringing children and also inculcating good morals and values. Parents are seen as avoiding getting involved with their children's lives.

4.5.8 Theme 8: Shifting responsibility to others

4.5.8 (a) Open Coding

Respondent AA.29 contends that teachers in government schools unlike those in private schools always shift their responsibility to others. The respondent gave an example of what he had experienced when his child was expelled from school because of standing up to teachers when they reprimanded him. When he went to the school in order to solve the problems he was told to go back home and first teach his son good manners.

4.5.8 (b) Axial Coding

Respondent AA.29 argues that these teachers when shifting responsibility to others do it consciously, knowing exactly what they are doing. They no longer practice what they were taught when growing up that someone else's child is like your own child. They shift their responsibilities to other teachers and church leaders. He further adds that teachers in private schools unlike teachers in government schools took responsibility of these children into their own hands. The respondent gave an example of where his child attended school that if the teachers saw something that they did not understand with the child's behaviour, they solved the problem and later called the parent or guardian in order to discuss on how to help the child in question together. Private school teachers work together with guardians and parents as a team, and that is why even their results are above average.

Supporting this is Jo Cairns et al (2000: 4) who quote Hargreaves (1994: 58) noting that "on the educational crises of postmodern age is the collapse of common school: a school tied to the community and having a clear sense of the social and moral values it should instil."

Reinforcing Hargreaves statement is Liebler (1995: 173) who says:

Changing times problematize the value of the past. Even of a past of apparent. Nostalgic reference to the forgotten hobby-horse implies the evaporation of old customs [...] such consciousness, or self-consciousness suggests that adherence to tradition is not accidental.

4.5.9 Theme 9: Ignorance

One of the essential causes that are greatly contributing to moral degeneration amongst the youth of today is ignorance. Ignorance is when someone deliberately decides not to pay attention to something. Most of the time people choose to be ignorant of things that might be helpful to them or to those next to them.

4.5.9 (a) Open Coding

Respondent AA.25 indicated that today's parents must stop badmouthing indigenous schools. He encourages all the community/societal stakeholders to consider going back to traditional roots because it is one of the ways that can save our children and have youth with good morals and values, with acceptable behavioural patterns.

Respondent AA.40 declares that ignorance is one of the essential causes that contribute to moral degeneration amongst the youth. He blames the youth themselves, parents and guardians, print media and electronic media, the government, communities and community leaders, the church and the formal school for letting the youth down by not keeping abreast with developments especially on indigenous knowledge systems. He further emphasised the issue of traditional leaders who are not saying anything when the government keeps condemning indigenous schools which were once the cornerstone of raising children with good morals and values.

Respondent AA.53 also maintains that today's parents are so ignorant about the well-being of their children. They believe giving material things to children is a form of loving them, forgetting that children need guidance in order to have good morals. He further states that youth can easily pick up that their parents/guardians do not have time to monitor them in whatever they do; this leads them to freely do things that are not acceptable by society.

Respondent AA.54 blames the government that is turning a blind eye. She mentions the issue of taverns which are illegally opened in each and every street around communities. She further blames the youth themselves who ignore to do what is right and commit things which are totally unacceptable to the society. Her last lamentation was the electronic and print media which she also believes is contributing to the decadence of morals amongst the youth of today.

4.5.9 (b) Axial Coding

Respondent AA.25 blames today's parents for regarding indigenous schools as something barbaric and layback. He claims that they think it is only through formal school that children can acquire good morals and values. He regards them as narrow-minded when ignoring indigenous schools which could help their children to be good citizens now and in the future. He further mentions that the majority of these parents/guardians attended these schools themselves. They definitely know the reality that one can have good behavioural patterns guided by what he/she has been taught in these schools.

Supporting **respondent AA.25** is Dei (2000: 72) when defining indigenous and states that:

Indigenous may be defined as knowledge consciousness arising locally and in association with long-term occupancy of a place. Indigenousness refers to traditional norms, social values, and mental

constructs that guide, organize and regulate African ways of living in and making sense of the world.

Respondent AA.25 argues that ignorance makes people to blunder. He supports society going back to traditional roots, where children can be saved and youth can have good morals and values, with acceptable behavioural patterns.

Respondent AA.40 challenges parents and guardians to take their roles of parenthood and guardianship seriously. Youth must also take responsibility for their actions. He further adds that government must also keep abreast on what is being taught in schools, media also must take responsibility of things they write and advertise (sensor-ship) of all the material must be taken into consideration. The church must also remember that it is dealing with youth or children from diverse backgrounds and that when dealing with them they should consider the backgrounds. Community leaders must also stop sitting back and leave things unattended to. They have to voice out their opinions about reverting back to indigenous schools or integrating indigenous school curriculum to formal school. On the other hand, intellectuals must also stop condemning school curriculum without bringing in new ideas because it is the cornerstone of inculcating good morals and values to our children.

Respondent AA.53 claims that today's parents do not care about the well-being of their children. He further emphasises that parents and guardians must start creating time for their children because these children need emotional support more than material support they are always pumped with.

Respondent AA.54 advises that the intervention of the government with regard to illegal taverns by closing them down will also help to curb our children's unacceptable morals. She went on saying that youth must always take responsibility of everything they do and stop blaming others and different structures. She further indicates that electronic and print media should be age-restricted in order to avoid its contribution to the decadence of morals amongst the youth of today.

THEMES IDENTIFIED AMONGST TEACHERS

4.5.10 Theme 10: Shaking-off responsibility

4.5.10 (a) Open Coding

A number of respondents were of the same idea to the question why today's teachers tend to shake-off responsibility to others. Five of the respondents indicated that today's teachers no longer care about children they teach; they only care about the pay cheque they get by the end of the month. Three other respondents agreed and indicated that teachers are also frustrated with their own issues and that is why they care less about the wellbeing of the youth's morals.

Respondent AA.36 cited a case of where he stays. The following are his words "Today's youth are an embarrassment to their parents and to their communities; you find them in public doing things that we us when growing-up had been taught that they are done behind closed doors."

Respondent AA.47 argues that indigenous school's teachers took it upon their shoulders to see to it that after graduation the graduates must be able to behave in a way that is acceptable by their communities, and be able to display good morals and values, respect for elders and the community at large

Respondent AA.47 blames today's teachers of formal schools who only concentrate on the paper and the pen and forget to concentrate on the child holistically; so that after completing their studies they can become respectable people with good moral, values and good behavioural patterns.

4.5.10 (b) Axial Coding

Respondent AA.36 shows the relationship between parent, a child and morals and argues that it is through indigenous schools that youth of yesteryears had good morals and values unlike today's youth. Knowing your roots were the most important aspect of becoming a respected person. Parents/guardians, community leaders and the community used to see to it that they had got a duty to produce a person who would be respected and respected others in turn. It was their duty to see to it that children they initiate into adults are not going to embarrass them when in the midst of others like the youth of today who even used vulgar words in the midst of elders.

THEMES IDENTIFIED WITHIN THE CHURCH

4.5.11 Theme 11: Shouldering responsibility without background knowledge

4.5.11 (a) Open Coding

Respondent AA.51 maintains that the mistake that the church is doing is shouldering responsibility without the background knowledge of these youth. The introduction of Christianity without the background knowledge of indigenous culture or religion creates conflict between the two. The issue of moral degeneration is something that when one deals with it one must start by having the background knowledge of the person dealing with. The other mistake that the church is committing is shunning away the culture of Indigenous Knowledge Systems background and introduces the culture of Christianity which is Western. The church forgets that the background information of these youth is only available through Indigenous Knowledge Systems and also Christianity.

Respondent AA.19 and **respondent AA.30** both cited their own experiences. The following are **Respondent AA.19's** words:

Growing up in a Township get in the way of so many things that I was supposed to have learnt if I was in villages where indigenous schools are still forcefully attended. Being a pastor hampered more to the problem that I was not aware of. All this happened when one of my congregants who were still in his youth approached me that he was having problems with his family because he does not want to involve himself in the rituals they wanted to perform for his late father. As a pastor I took it upon my shoulders and promised the young-man that I would talk to his family on his behalf. Finally the day came that I went to the young-man's family after asking him to secure an appointment with his family. After our discussion with the family I felt so embarrassed that as a pastor who knows nothing about my own cultural background and that I was very much behind. The discussion with the family of the young-man made me realise that it is high time to involve both the parents, the church, community leaders (chiefs), civic members, etc when raising our children so that we can together inculcate good morals and values without undermining each other. It is always good to tackle problems of individuals with the background knowledge.

Respondent AA.30 indicated that, as a pastor, he did not bother sitting down with his congregants and ask about their background. He further indicated that that was the blunder he has made that he regrets everyday. He said he used to counsel the youth with troubling issues but got startled when they did not reach any resolution. He indicated that things started changing when he implemented what he had been advised by one of the elders who were already in his 70s, "Starting to recognise where my congregants came from helped my church grow from strength to strength and youth problems start to dwindle by a very big percentage. I realised that it was important to allow the youth of a particular age to attend traditional schools as it came as a remedy for problems of immorality amongst the youth in my church."

4.5.11 (b) Axial Coding

Respondent AA.51 challenges the church to give itself time to learn the indigenous culture. With this background and Christian religion would be able to facilitate its duties smoothly and would be able to curb this pandemic of moral degeneration amongst our youth.

Respondent AA.55 gives reasons for the above and argues that if the church could be much accommodating the culture of Indigenous Knowledge System, it could be able to curb the problems of moral degeneration amongst the youth in the church. Regarding IKS as barbaric and heathen customs will not help the church with anything. Integrating IKS and Christianity could yield positive results that would help both the youth, church, parents and the community at large.

THEMES IDENTIFIED WITHIN THE GOVERNMENT

4.5.12 Theme 12: Ignorance by the government

4.5.12 (a) Open Coding

Respondent AA.33 and **respondent AA.52** were of the same opinion when responding to the question with regard to why the government was so ignorant when it comes to the issue of moral degeneration amongst today's youth. They were able to point at the good policies drafted by the government that could help curb moral degeneration amongst the youth. They were in agreement that they have got all the structures that were based some on wonderful researches on how to regenerate youth morals.

4.5.12 (b) Axial coding

Respondent AA.26 and **respondent AA.21** both point at the mistake that the government is committing by doing everything in their offices and not going where the youth are. The respondent cited cases that government

respond to disaster cases instead of coming up with the avoidance mechanisms before the disaster struck. The respondent cited the Moloto road bus accidents which have been occurring for years, where the government talks about the feasibility study done about an alternative transport for commuters.

The respondents contended that the Minister had done was to react because of the disaster happened instead of coming up with the remedial measures before the accident happened.

Respondent AA.33 and **respondent AA.52** believe that putting prevention measures will be a good solution than to react after an incident had occurred. Respondent AA.33 indicates that rolling-out those policies drafted and discussing issues with communities could help in the curbing of unfortunate circumstances /mishaps always destroying our society and youth included. Implementing what is in the feasibility study that is always mentioned when there are cases like this will also help.

Respondent AA.1 and **Respondent AA.8** complained that youth are undermined by the government. They could have come with solutions. Jobs could have been created for them through internships.

In support of **Respondent AA.1** and **Respondent AA.8** are Tienda and Wilson (2002:273) when saying that, “most youth development experts agree that young people should be afforded a significant voice in the design of policies and programs that affect their lives.”

THEME IDENTIFIED WITHIN THE COMMUNITY

4.5.13 Theme 13: Reverting to IKS

4.5.13 (a) Open Coding

Respondent AA.49 emphasises the issue of being ignored by the community, parents, guardians and youth themselves. The respondent as a traditional leader complained about the community civic association which now acts as the mouth piece of the community. He further indicated that these community structures work as the destruction force of the people's culture. When civic people held their meetings with the community they bad-mouth the traditional way of doing things. He cited an example where he called a meeting of introducing *Domba* an initiation school for girls to be held in his area. He indicated that by the end of the meeting the civic association leaders and the tribal leaders were disagreeing on almost all the issues tabled by the royalty. To him turning away from your tradition is turning away from your roots.

4.5.13 (b) Axial Coding

Respondent AA.35 and **respondent AA.55** claimed that people in general no longer regard traditional customs as important. They forget that it is through Indigenous Knowledge Systems that our children can grow up displaying good moral and values. They added that those who attended Indigenous traditional schools are very rich when it comes to morals. Culture and traditional way of doing things help the youth to understand their roots.

Respondent AA.22 argues that reverting to IKS is for heathens and people who are still layback.

Respondent AA.55 supported those above and accentuated that it is unfortunate that people who shun Indigenous Knowledge Systems are very much narrow-minded, they do not know that these are the cornerstone of inculcating good morals, values and good behavioural patterns.

RESPONSES BY THE YOUTH FROM QUESTIONNAIRES

The following are questions asked all of them:

- (a) Do you talk about sexual issues where you attend school? Please elaborate.
- (b) Are sexual issues discussed at your home? Please elaborate.
- (c) Are sexual issues discussed in your church? Please elaborate.
- (d) As a young person, where do you feel that you're being wronged/ failed and in what way are you being wronged/ failed?
- (e) As an older sister/ brother at home, school, church and elsewhere, what can you teach those younger than you to enable them to grow up in a well manner?

4.5.14.1. (a) Open coding

Replying to question (a) tabled above, **Respondent DD.1**, **Respondent DD.2** and **Respondent DD.3** spelled out the following in detail. They all indicated that, in their school, the teacher is supposed to handle that subject always come-up with excuses and indicate that she is a Christian and do not see any need to talk about sexual issues with her pupils who can be told about this subject in their churches and homes. Instead of talking sexual issues in detail with the pupils she only gives them highlights which they do find unhelpful. They worry because it is not all of the pupils who have parents/guardians and also go to church that discusses this issue freely.

4.5.14.1. (b) Axial coding

Respondent DD.4, **Respondent DD.18**, **Respondent DD.21** and **Respondent DD.30** claim that talking about sexual issues in schools could

help so many youth to understand issues about sex and good morals. They further lament that it is unfortunate that teachers do not seem to see that sexual education can decrease teenage pregnancy in schools, decrease the ratio of STD's infection to pupils, decrease ratio of HIV infection amongst the youth. Supporting this statement is Chinsembu (2011: 2) who says "Indigenous Knowledge is an important cog for the formation of schemas which are related to HIV/AIDS risk perception and prevention.

Chinsembu (ibid: 2) further indicates that "people make sense of HIV/AIDS through their own cultural beliefs, historical narratives, and indigenous understandings."

Respondent DD.4, Respondent DD.18, Respondent DD.21 and Respondent DD.30 advise that society expects the teachers, the church, parents and the community to work together making sure that sexual education is thoroughly dealt with in all the institutions that these kids are attended. This knowledge would produce a youth free from STD's infections, free from HIV infections, and free from teenage pregnancy.

4.5.15.1. (a) Open coding

Responding to question (b) tabled above, **Respondent DD. 5, Respondent DD.6 and Respondent DD.10** indicated that they are from families where their parents are not educated or learned and because of that they feel it is not their place to discuss sexual issues with their children. Though, they encourage them to attend indigenous/traditional schools, they believe it is in these schools that the subject of sexual education can be tackled well.

Respondent DD.7, Respondent DD.8 and Respondent DD.9 when answering question (b) tabled above point that their parents are learned and believe in discussing sexual issues with them. On the other hand **Respondent DD.11 and Respondent DD.13** indicated that their parents though educated do not discuss with them about sexual issues at all, instead

they organise their friends to talk to their children about sexual issues during their absence.

4.5.15.1. (b) Axial coding

Respondent DD.14 and **Respondent DD.17** argue that parents should see to it that they give themselves time to sit down with their children and discuss about the subject of sexual education. Organising people who are not the children's parents to discuss about this issue with children in their absence can create other problems. They pointed that children can be easily misled, lured and end up being raped or do other things which are morally unacceptable. Taking responsibility is important because children can learn to ask their parents even difficult questions.

Supporting the above statement is Niewenhuis (2007: 11) states that "we can impart our values by setting an example; we can clarify and interpret a value for others through discussion." Niewenhuis above is emphasising the importance of parents talking to their own children.

4.5.16.1. (a) Open coding

Retorting to question (c) tabled above, **Respondent DD.12** contends that church leaders of the mainline churches condemn the issue of discussing about sexual issues. **Respondent DD.15** and **Respondent DD.19** declare that in spiritual churches that are mushrooming all over, the issue of sexual education is discussed as some churches run programmes that deal with these issues.

Respondent DD.22 and **Respondent DD.23** indicated that spiritual churches that engage in topics on sexual education, take advantage of the situation and end up violating these children's human rights.

4.5.16.1. (b) Axial coding

Respondent DD.12, Respondent DD.15, Respondent DD.19, Respondent DD.22 and **Respondent DD.23** all share the common view that the church need to take responsibility of being the house of refugee and stop violating human rights of children who still need guidance.

4.5.17.1. (a) Open coding

Replying to question (d) tabled above, **Respondent DD.16, Respondent DD.20, Respondent DD.28** and **Respondent DD.29** lamented that parents and guardians do not have time for their children. They are forever not around, even when around they are always occupied with their own issues such as their work. Their absence and lack of interest in their children (parents/guardians) promote immoral behaviour of their children because of not having time with them. These children end-up seeking comfort and being loved in all the wrong places. Church leaders also push the youth far away from the church because of not taking time to understand their background where some of them come from.

They further talked about the government which is also turning a blind eye when youth issues are getting out of hand. They protested that community leaders (chiefs) also are violating the rights of the youth by being quiet when nothing is going well in schools, in churches, in communities, etc.

Reinforcing the above is Wringe (2006: 19) who says “those who complain most bitterly about the moral condition of the young are often inclined to blame what they term the moral relativism of our age. [...] the young are given no firm sense of moral direction.”

4.5.17.1. (b) Axial coding

Respondent DD.16, Respondent DD.24, Respondent DD.28 and **Respondent DD.29** put emphasis on the issue that government must take

responsibility of the youth by creating programmes that will keep them busy. Recreational facilities, Internship programmes and Learner ship programmes facilitated by responsible employees would help resolve this problem where youth feel neglected and wronged.

4.5.18.1. (a) Open coding

Responding to question (e) tabled above, **Respondent DD.25, Respondent DD.26** and **Respondent DD.27** assert that youth of today must learn to listen to their parents, guardians, teachers, community leaders, elders, etc. They must also learn not to do things because friends and peers are doing those. They must avoid getting involved into relationships because of money. When it comes to alcohol and drugs they must tell themselves that is no go area. They must also accept their background irrespective of whatever situation they find themselves in.

4.5.18.1. (b) Axial coding

Respondent DD.25, Respondent DD.26 and **Respondent DD.27** indicated that listening to parents, guardians, teachers, etc, helps youth to grow up with good morals and values. Since there are no parents who can lead their own children astray, it is important to always pay attention to parents advises. Youth must not abuse alcohol and drugs because these can destroy their future. These can lead them to jail or even lose their lives. Good morals always lead one to big heights in relation to the future.

RESPONSES BY ELDERLY FROM QUESTIONNAIRES

The following are questions asked to all of them:

(a) Does the issue HIV and AIDS get discussed in churches, communities and at schools?

(b) As a parent, pastor of a church, educator/ teacher in a school, chief/ king of a land and leader of a civic, do you think moral degeneration is more prevalent in the cities or rural areas? Why do you say that?

(c) The issue of alcohol and drug abuse is snatching our children away as well as encouraging the moral degeneration in our children. When you find yourself in places that our youth attend school away from their parents, do you find such places full of bars and couples living together without the parents' knowledge? What is your view on these issues? What can we as a nation do together to ensure that our children's morals be restored to what they were yesterday?

(d) If you were a minister of education in South Africa, would you be happy to integrate indigenous education with the modernised education system? Why do you say that?

(e) What message can you give to the nation educating them on how to get back our children's morality?

4.5.19.1. (a) Open coding

Responding to question (a) tabled above, **Respondent EE.1**, **Respondent EE.2** and **Respondent EE.3** state that the issue of HIV and AIDS is the most discussed topic in schools, in community structures and in churches. **Respondent EE.1** further added that they even call health inspectors to come and address youth when they have got church conferences/gatherings. **Respondent EE.2** indicated that on six month basis they hold school awareness campaigns about HIV and AIDS, and health inspectors invited address children on how to behave in an acceptable manner.

Respondent EE.7 and **Respondent EE.9** decided not answer this question. They both indicated that they do not feel comfortable talking about HIV and AIDS issues because they are victims who lost children to this pandemic.

Respondent EE.8 said talking about the issue of HIV and AIDS in churches is like a taboo. It is regarded as something that affects only those who are not holy. **Respondent EE.10** like **Respondent EE.8** indicated that this issue is not talked about in churches because they feel it is a sensitive topic and they do not want to embarrass those affected. He added that in some homes they talk about it and in others, be they learned or not.

4.5.19.1. (b) Axial coding

Respondent EE.1, **Respondent EE.2** and **Respondent EE.3** state that in schools, in community structures and in churches the issue of HIV and AIDS must be discussed and health inspectors should also be called to come and address youth when they have got church conferences/gatherings. They maintained that it is through talking that youth can listen.

Respondent EE.7 and **Respondent EE.9** decided not answer this question because they said they are the victims of the HIV and AIDS pandemic.

Respondent EE.8 said in their church talking about HIV and AIDS is a taboo. It is regarded as something that affects only sinners. **Respondent EE.10** like **Respondent EE.8** said it is a sensitive topic and it can damage and embarrass those affected still being in church. He added that there is still a need of awareness about this pandemic so that people should feel free and talk about it because it is wiping the society and while we are quite.

4.5.20.1. (a) Open coding

Replying to question (b) tabled above, **Respondent EE.11** averred that moral degeneration is more prevalent in cities than in rural areas, though nowadays youth in rural areas are starting to show the signs of moral degeneration. She further added that those youth you find doing things which are morally unacceptable are those who want to be seen as clever or trying to fit into a group of peers.

Respondent EE.14, Respondent EE.16, and Respondent EE.18 declared that moral degeneration amongst the youth is more prevalent in both urban and rural areas. They both affirmed that children nowadays no longer listen to their parents, elders, guardians, etc. They further added that government also like parents, guardians are to blame for the moral decadence of the youth that is sky rocketing daily.

Respondent EE.15 testified that moral degeneration amongst the youth is more prevalent in both urban and rural areas. Youth in urban areas are living in a diverse situation and they always want to prove to their peers that they are clever and know things. Youth in rural areas on the other hand also want to prove that being in rural areas does not mean that they are stupid. They want to prove a point that they too are clever.

4.5.20.1. (b) Axial coding

Respondent EE.11 complained that peer pressure and know-it-all is the most contributing factor of moral degeneration amongst the youth. **Respondent EE.16** and **Respondent EE.18** declared that if parents could take their stand we can win back the youth from this monster called moral degeneration. They further add that government like parents and guardians must bring back extramural activities they used to participate during the 80's in communities, facilitated by government employees. **Respondent EE.15** testified that moral degeneration amongst the youth is more prevalent in both urban and rural areas because our youth nowadays seem not to know their roots, they are copycats. They always want to follow some people's cultures which they are not well versed with and end-up messing big time. Know-it-all also plays a role in moral degeneration. It is high time that youth start to do soul searching and forget about other people before they do things which are acceptable to the society.

4.5.21.1. (a) Open coding

Answering question (c) tabled above, **Respondent EE.17** criticized parents and guardians who send their children to far away schools, buy them flats and town houses and leave them by themselves and never bother to keep on checking them again.

Respondent EE.21 complained about the Constitution of the country which she believes is the one that is encouraging moral degeneration because of its laws that seem to protect children even when doing things which are socially unacceptable.

Respondent EE.22 complained about residential universities and colleges that are promoting moral degeneration amongst the youth by their weak rules which allow boys and girls to illegally staying together as husband and wife without the knowledge of the parents. She further added that the very same rules are weak because you find these institutions having beer-halls inside campus.

Respondent EE.16, Respondent EE.18 and **Respondent EE.20** blame the traditional leaders who are quite when morals amongst the youth are degenerating seriously. In addition they complain about the ends of justice that is not visible enough in places where these youth are found and stay.

4.5.21.1. (b) Axial coding

Respondent EE.17 reminded parents and guardians to take full responsibility of their children. She advised them to take their children to tertiary institutions which are closer to home, were they would commute from home to school every day. For those who cannot, they must take responsibility of keeping on checking them to avoid them do things that are unacceptable in those flats and townhouses.

Respondent EE.21 says the Constitution seem to protect children even when doing things which are socially unacceptable. It encourages moral degeneration. He cited a case of his own daughter who happened to mingle with the wrong group altogether. This girl often came back home being high, drunk and smelling cigarette. He added when he tried to punish her she told him that he was violating her human rights. One day the girl (his daughter) went to the police station and opened a case claiming that he had violated her rights and was given a warning.

Respondent EE.22 pointed out that authorities of residential universities and colleges must have strong accommodation rules that do not allow boys and girls to stay together as if they are married couples. She further added that these institutions should close down beer-halls and replace them with more extramural activities facilitated by employed people. Sports help youth to divert from immoral things to do good things.

Respondent EE.16, Respondent EE.18 and **Respondent EE.20** believe that if traditional leaders can take a firm stand and not tolerate bad behavioural patterns in their communities that will help curb all this immoral way of doing things amongst the youth. They also declared that justice must take its course when the youth commit offences. He even cited a case of one area where this children/youth used drugs in public and police know about that place but do not taking any action. He finally indicated that together we can fight this terrible monster called moral degeneration.

4.5.22.1. (a) Open coding

Respondent EE.3, Respondent EE.8 and **Respondent EE.12** when answering question (d) tabled above highly recommend the integration of traditional Indigenous education into formal education.

Respondent EE.13 is against integrating traditional /Indigenous education into formal education. He believes in integrating formal education with the church/ Christianity.

Respondent EE.12 totally disagree the issue of integrating formal education with Traditional Indigenous education.

4.5.22.1. (b) Axial coding

Respondent EE.3, Respondent EE.8 and **Respondent EE.12** highly recommend the integration of traditional Indigenous education into formal education because the youth will be able to learn good behavioural patterns, good moral and values. The respondents stressed that integration of the two types of education would also help to solve the issue of HIV and AIDS infection. It would also reduce the issue of teenage pregnancy in schools. They further added that for those youth who are already married, it would reduce the rate of divorce. Respondent AA.3 indicated that the indigenous education inculcate to the youth good education.

Respondent EE.12 and **Respondent EE.13** maintain that integration of formal school and Christianity is the only solution that can save our children. They totally disagree on the issue of integrating indigenous education and formal school. They claim that there is nothing that the youth can gain from this type of education. They further said it was being heathen to attend such schools.

4.5.23.1. (a) Open coding

Replying to question (e) tabled above, **Respondent EE.1** and **Respondent EE.3** challenged parents and guardians to take back their rightful place as parents. In addition they encouraged the government to take its place and starts awareness campaigns, introduce extramural activities in communities, and also work together with traditional leaders so that they can come up with solutions to curb the monster that is misleading our children by decaying their morals.

Respondent EE.20, Respondent EE.21 and Respondent EE.22 condemn the immoral behaviours of parents, guardians, government officials, civic association leaders, community members, traditional leaders, etc, that they display in the midst of the youth.

4.5.23.1. (b) Axial coding

Respondent EE.1 and Respondent EE.3 argued that when parents and guardians take their rightful place as parents/guardians, children would know that they are still children who need to listen to their parents because their parents do not tolerate unacceptable behaviour. In addition they encouraged the government to work with other community stakeholders to create a better society.

Respondent EE.20, Respondent EE.21 and Respondent EE.22 state that parents must lead their children and raise them in exemplary manner. They further stressed that government officials, civic association leaders, community members, traditional leaders, etc, must stop violating youth's human rights and instead be an example to them.

RESPONSES BY ELDERLY, YOUTH FROM QUESTIONNAIRES AND INTERVIEWS BASED ON THE ISSUE OF RAISING CHILDREN USING FOLKLORE

The following are questions asked to all of them:

- (a) You as a parent, pastor of the church, educator/teacher, what are your views about folklore used as a vehicle of inculcating good morals to the youth of today? Briefly explain with suitable examples.
- (b) When people talk about folklore, as a youth do you understand the kind of literature that is being talked about? Mention the types of folklore and then support your answer with convincing argument.

- (c) Which ones among the ones you have mentioned are of significance when we look at good behaviour? Support your viewpoint.
- (d) In order for youth to have good behavioural patterns what ways can you recommend to teachers who teaches folklore to use them in schools in such a way that it will have much more impact in the lives of the youth?

4.5.24 Theme: Better ways of raising children up to the age of youth using folklore

4.5.24 (a) Open Coding

Responding to question (a) tabled above, **Respondent 6, a male teacher** instead of answering the question directly, was of the opinion of reviving teaching folklore in schools from early grades. **Respondent 7, a female teacher** also did not answer the question directly, instead he added by complaining about foundation phase teachers, intermediate teachers and senior phase teachers who do not care about folklore.

Traditional leader 03 when responding to questions asked to him he decided to single-out question (c) and states the issue of negligent amongst the education authority and the teachers. He emphasised the issue of reviving folklore in schools. To him, he regards folklore as the cornerstone of Ubuntu.

Respondent Twin 02, decided not to answer any question. She said she felt her brother covered everything. On the other hand Respondent Twin 01 when responding to all questions asked, was very vocal. He complained about the fact that folklore was always dismissed as too primitive.

4.5.24 (b) Axial Coding

Respondent 6, a male teacher indicated that the only the solution was to revive folklore teachings in schools. **Respondent 7, a female teacher** also asserted the issue of encouraging teachers to start caring about teaching folklore since it is the only way that could help rejuvenate good moral behaviours amongst the youth.

Traditional leader 03 like respondent 6 and 7 stated the issue of teaching folklore in schools. He added that the youth should always attend meetings at 'traditional courts' because the folklore they need is used there. **Respondent Twin 02**, also supported the opinion stated by both respondent 6, 7 and traditional leader 03. They all felt that folklore should be revived through both modern and traditional methods in the schools, churches and homes or community. He mentioned things like rap music, debates, and drama which young people prefer. He believed that this could only be the best way of raising children through folklore in schools who would have good moral behaviour.

4.6 Conclusion

This chapter focused on data analysis and procedures. Data presented was collected through interviews, questionnaires and observation.

It showed that moral degeneration amongst the youth of Vhavenḁa impacted on their performance at school, their behaviour in the communities, in churches, in schools and in public areas. It further pointed out that parents, guardians, traditional leaders, government, civic association leaders and the public at large should shoulder responsibility for whatever may destroy the lives of our youth morals. Taking responsibility by each mentioned here can help revert back to moral regeneration.

The interviewees indicated that it is the responsibility of the government together with the traditional leaders to introduce back those games that children used to play in public playgrounds, public halls, public swimming

pools facilitated by trained employees employed by the government or municipalities. They also argued that parents and guardians must also stop behaving in an unacceptable way in front of their children. All of them agreed that all adults should note that it is their duty to see children as children and not women and men.

All the groups interviewed felt that public institutions like universities and colleges must also take responsibility of looking after these children in a manner that by the time they graduate, they should have become responsible professionals and citizens.

CHAPTER 5

RESEARCH FINDINGS

5.1 Introduction

The preceding chapter dealt with data analysis and procedures. In that chapter, transcribed data was analysed in terms of the coding scheme, applying both open coding and axial coding.

The focal point of this chapter is on the research findings. The research findings will be grouped or categorised into major themes in terms of selective coding. It is in this chapter where the reasons behind the findings will be explained.

5.2 Findings

As indicated above, the findings will be based on major categories or themes selected through selective coding. Themes identified are the following:

5.2.1 Being left out by the government

Being left out by government officials when doing things that affect youth irritate them to such an extent that they complain that they are not regarded as part of the citizens who voted for the present government. They feel neglected and undermined since government officials when drafting health policies, education policies, sports and recreational policies and employment policies do not bother consulting them, nor their parents or guardians.

Tienda and Wilson, when supporting the issue of engaging parties involved, note that “for education to succeed, both parent and youth must be engaged” (2002: 238). The youth further indicate that government officials only consult them when they need their votes or support if they have campaigns that

benefit them, their families, relatives and friends. In their lamentation, youth specify that what government officials are good at is pointing fingers at them that their morals are degenerated and that they no longer have respect for their elders and commit crimes without fear. They forget that they themselves as government officials are turning a blind eye to the youth in everything that affects them. Some youth, when complaining, said they feel the government is unable to solve problems that the youth are facing because it is clueless on issues that affect them (the youth). They further pointed that the government is not even aware of the frustrations the youth face in their everyday lives even though on the other hand they expect them to be normal as if all is well.

5.2.2 Failure to see correction between Education and IKS

The relationship between the education curriculum and Indigenous Knowledge Systems was a constant thread throughout the literature review and interviews. Whereas some Europeans argued for western education there were Europeans and African scholars who saw the good in both and suggested that they should be integrated.

Youth's moral degeneration problems seem to be caused by modernity system of education that came from the West. According to Bates, et al (2009: 12) they note:

Formal education systems have disrupted the practical everyday life aspects of indigenous knowledge and ways of learning, replacing them with abstract knowledge and academic ways of learning. Today, there is a grave risk that much indigenous knowledge is being lost and, along with it, valuable knowledge about ways of living sustainably.

Integrating the formal education and indigenous knowledge systems education can enhance educational effectiveness. The two systems of education (formal education and Indigenous Knowledge Systems education)

have benefits, if both can be integrated it would bring about youth who would be obedient and good behavioural patterns that are acceptable by society.

5.2.3 Youth have lost confidence in community leaders, government and the church

In most interviews the youth complained about immoral community leaders, government officials and the church leaders.

As far as community leaders are concerned, the youth complained about how the majority of them are so corrupt and do not even feel ashamed that their subjects are aware of what they are doing. Some complained about the community leaders in their communities who used their status to sexually abuse them and their female counterparts, and threatened the abused that if they told anyone, they would be expelled by them and their families from their village. Other youth during the interview complained and asked how can community members or their subjects expect them to respect their leaders if they themselves are not respecting themselves, and again if leaders are misbehaving in the eyes of their subjects how are they going to be able to straighten the youth who are regarded as the ones whose morals have degenerated. One youth after complaining about the behaviour of his community leader who expects the youth to have good moral behaviour irrespective of how he himself behaves in front of them, used a proverbial expression in Tshivenda which says:

Nwana wa mbevha ha hangwi mukwita.

This is loosely translated as: "A child of a mouse does not forget a narrow game path." This means that a child takes after his or her parents.

The youth look upon their community leaders as their parents, and when they started doing things in a manner that was not acceptable, they felt offended by the people they regarded as their role models. In spite of all

these, they had words of admiration for the selected few. They even inclined to have leaders of such calibre as theirs in their communities.

As for the government officials, some youth during the interview indicated how sickened they were with the way they behave. They complained that these are the people whose morals are more tarnished than the youth's. He used a Tshivenda idiomatic expression that says:

Munwe a u ḡisumbi.

This is loosely translated as "a finger cannot point at itself." This means that if you are doing something wrong often times you blame others and not yourself.

The youth complained that the government officials are the most corrupt individuals and they do not even hide that. This one youth during the interviews cited her experience during an internship in one of the government departments. She complained of how one manager and his friend used to abuse her sexually threatening that her contract was not going to be renewed if she did not comply with their demands. She further indicated how they used government money and cars to do their own things as well as to buy their girlfriends gifts using government credit cards. Others complained of how government officials made promises they could not fulfil. They indicated that moral degeneration is also caused by government officials who are not doing their part in the society. What disgusted the majority of the youth are government officials who condemned others while they themselves were also corrupt.

As far as church leaders are concerned, youth interviewed complained about those who used church structures and programmes to take advantage of the youth. The youth gave an example of girls' bible study which do not include boys but are facilitated by male church leaders. They indicated that it is in these types of programmes that girls are sexually abused if they are not strong enough and do not comply with what is needed from them. Some

church leaders tend to have multiple affairs within their congregation taking advantage that their wives are not going to realise anything since church women are expected to see to it that the church is in order. The problem is at the end of the day so many marriages get broken because of ill-mannered behaviour of the church leaders. Some church leaders sexually abuse boys and threaten them. Some are bribed with money especially those from poor backgrounds.

They further condemned churches where youth issues are not discussed, but were expected to lead holy lives. The youth complained about society that expects them to look up to church leaders who are corrupt and do not practice what they preach.

5.2.4 They have little knowledge about traditional schools and Indigenous Knowledge Systems

Reasons behind the condemnation of traditional schools and IKS are due to lack of knowledge on the part of the youth. Over the years various traditional initiation schools were a must for every youth. Among Vhavenda as indicated in the literature review by scholars such as Stayt (1931), van Warmelo (1960), Mathivha (1985), Rabothata (2005) and Mafenya (2002), girls attended *musevhetho*, *vhukomba*, *tshikanda* and *domba*, and boys attended *murundu* and *vhuṭambavhutuka*. Besides this Vhavenda children played *ndode*, and danced *dzhombo*, *givha*, *tshigombela*, *malende* and *tshikona*. In all these activities every child learnt Indigenous Knowledge Systems. However, when the European came with their system of education they shunned all these. As a result today's youth only attend formal schools whose background is western.

In support of the above is Nieuwenhuis (2007:71) who feels that:

Some authors argue that social problems and moral degeneration can be explained by the fact that schools and society no longer take

traditional virtues seriously. This is no better than saying that people, steal, rape or kill because they possess bad values.

Today's youth regard everything that is deemed indigenous as something that is lagging behind in progress, and something that is less advanced. To them Indigenous Knowledge Systems do not suggest a future. Though today's government is trying to revert and introduce Indigenous Knowledge Systems in the different sectors of the government, it is not assisting youth because it does not bother consulting them or even host awareness campaigns.

Lack of knowledge about Indigenous Knowledge Systems cannot be blamed on the government only. Parents and guardians also are expected to be the custodians of instilling Indigenous Knowledge Systems to their children. The preceding education systems that were in place during colonial and apartheid periods can also be blamed as curators of discouraging African people following their Indigenous Knowledge Systems and their own ways of doing things and education as well.

Elders and the government everyday complain about moral degeneration of today's youth, forgetting that they too have contributed to the decadence of the youth's morals by turning a blind eye to African wealth which are traditional schools and Indigenous Knowledge Systems.

5.2.5 They have seen through both their parents as being unfaithful in the marriage and immoral when it comes to leadership.

Most youth interviewed complained about parents who are irresponsible and do not care about their wellbeing. In support of this statement are Tienda and Wilson (2002:195) who highlight that:

Many children suffered abuse from intoxicated fathers who spent meagre earnings on alcohol and gambling, leaving little or nothing for the family. [...] Because many mothers had to work to make ends

meet, they often did not know where their children were during the day (or night) or what they were doing. Young boys searched for affection, protection, and security in gangs of children with similar needs.

They further complained that they feel discouraged because sometimes it is their own parents who force them to do immoral things in order to satisfy their needs (their parents). Tienda et al (ibid: 250) note that “some children are actually sent to the street by their parents or guardians to earn their living”.

Another youth complained and cited her own experiences with her siblings where their mother would not give them food if they did not bring money home. In some instances the mother would force the girl to sleep with her boyfriend in order to make money. They complained of disgusting issues that really indicates moral decay amongst our society.

Some single parents do not even respect their children. They bring home their concubines and do immoral things in front of these children. Some parents even when married still have multiple affairs that their children know about. Situations like these forces some of these children to run away from home and go in search of shelters in the wrong places. Some encouraged them to find get involved in relationships with people who are old enough to be their parents. Some youth indicated that when they get involved in such relationships it's because they are trying to close the gap that their parents are not filling as parents.

In support of the above are Tienda et al (2002: 252) who note that youth find themselves prematurely exposed to situations they are ill equipped to manage, with adults unable to provide necessary support.

Youth complained that their parents and guardians rob them of their youth and force them to find themselves doing immoral things that are not acceptable by society.

They were able to point at young girls who had given themselves to prostitution because some of their fathers and guardians had turned them into wives. Many others were able to speak in whispers of children they know who shared the same fathers with their babies.

Some youth knew the boyfriends of their mothers and the girlfriends of their fathers. They were able to tell about their brothers and sisters that they had come to know and could not reject. They even spoke of many cases where some boys ended up falling in love with their unknown sisters.

The youth indicated that most young people from these homes feel frustrated and disappointed and find solution in drugs and alcohol. From all these it was easy to see the causes of moral degeneration brought by parents and guardians.

5.2.6 Lack of trust in teachers and heads of schools

Most youth found the school to be another refuge a place of learning and development. But today the tide has turned and the school is no longer a place that children feel safe and comfortable in. Youth when interviewed complained about how their teachers and principals behave in front of them. They whined about teachers who do not see them as children to be taught but instead see them as women to be sexually harassed and abused. The majority of the youth interviewed grumbled about the head of the school who impregnates more than five girls in the same school and authorities do not do anything. When the parents of the victimised complained some were given money and some were told that their children would be removed from the school. Some children were forced to have abortions by the culprits since they did not want their wives and the community to know that they were doing unacceptable things as the community looks up to them as role models for their children.

Youth complained of so many cases that teachers and heads of schools do not take responsibility of. There were some who indicated how girls whose lovers were their teachers would save them from being punished in school. It

was as simple as her telling the teacher that she had not done her homework when in-fact the ploy was to save the whole class. There are also cases where teachers gave their girlfriends question papers or made them pass when they had actually failed. These were some of the cases that they felt caused them to run away from school and lose confidence in the teachers who they saw as their parents.

5.2.7 No centres for training

Tienda et al (2002:251)declare that:

The young... people require different and more specialized kinds of skills to enable them to contribute to the development of their societies. Because programs that promote such skills are largely unavailable, these youngsters end up with no skills and continue to live in perpetual dependency, poverty, and frustrations. Hence, the majority of children living on the street trying to survive by begging.

Tienda and Wilson above support complaints from the youth and elders that our country does not provide skills centres for training of our youth, especially those who are less intelligent and cannot go far with formal education. They complained that if the government could create such centres moral degeneration amongst the youth would be very minimal.

Our youth felt challenged by foreigners who came and overtook them by creating their own jobs in their own backyards. This is a sign that wherever these foreigners come from their school programmes included skills development and job creation. And being able to construct your own job helps them keep away from crime, alcohol abuse, drug abuse and so many other immoral behaviours.

They feel that if the government could see to it that there are such training centres within communities, rural and in urban areas it could help curb the moral degeneration amongst the youth and community at large.

5.2.8 Service delivery is lacking

Service delivery to the youth is when the government meets their daily needs such as helping them with financial aid to enable them to go to school where they will receive training and upon completion get recruited and appointed into job environments or even start working for themselves as entrepreneurs or business people. Again service delivery to the youth is being provided with sports and recreational centres where they will be able to keep themselves busy away from committing crimes that are not acceptable in society.

The youth complained about service delivery that the government talks about only when campaigning for votes and after receiving votes, they forget about their promises. To the youth service delivery to the government is just a saying which is written on a paper which ultimately does not materialise. They further complained that because of this situation they end-up doing things that are not acceptable by the society. They talked about involving themselves with bad people and end-up selling drugs, becoming drug-mules, car hijackers, child-traffickers, house-breakers all in the name of getting money in order to fend for themselves and their families.

Some youth complained of running away from their homes because there is no service delivery in their areas, and go to areas where they think there are better prospects. Once they are there they realise it is not better than what they had hoped for. Some youth further pointed out that they end-up turning themselves to prostitution, some get involved with people who have no morals to speak of. All this is done in the hope of bettering their lives.

5.2.9 They are products of European curriculum

When the colonial powers landed in South Africa and the apartheid government took over they all condemned whatever that was African and converted most Africans into the European way of life. When Africans became Christians they were expected to drop everything that was seen as African because they were regarded as being barbaric and being heathen.

The school curriculum was planned by whites and as a result it dealt with the European way of life. Anything African and towards an African way of life could not create a job. Today things have changed and it is becoming a serious problem amongst our youth because they have been trained with the Western prospectus or programme. And, when faced with African way of doing things they get perplexed because they know nothing about African and this frustrates them and they end up not knowing what is right or wrong.

5.2.10 Lack of development that cater for their needs.

Youth complained about facilities and development that can cater for their needs. They even cite an example of facilities that were there before democracy. For instance within the municipality there were people or officers who were in charge of sporting activities, for example soccer, tennis ball, basket ball and karate. In townships also there were officials from government who trained the youth in drama, art and handy work. But when the new government came about, all these programmes were deserted whilst on the other hand in white communities they were carried on and even their tennis courts, stadiums and parks were always maintained unlike in black communities.

Today most youth spend time drinking, getting involved with drugs and also crime, because the facilities and the trainers are no longer there. They blamed the government for wanting to do things for them instead of training them to do things for themselves.

5.2.11 Disempowerment of traditional leaders

Traditional leaders complained that they were ignored by the Education Department, government and the church when it came to programmes for youth. The education department does not consult them when they design the curriculum. When problems arose related to moral degeneration, school authorities often invited and expected them to come and contribute towards a solution for the problem. The traditional leaders complained that the leaders

of the new democratic era only needed them during elections and to endorse issues that they find problematic. They pointed at the Department of women, children and people with disabilities; the Department of Arts and Culture and the Department of Sports and Recreation all deal with issues that affect the youth, but the leaders are rarely consulted. They feel that their status is lowered since instead of being called Royal Leaders they are called Traditional leaders as if their responsibility is to only look after anything that is traditional.

The church also sees them as almost backward leaders, who are working against change. Though there are many churches, with many youth within communities under traditional leaders, church leaders and traditional leaders seem to be living in two different planets. They complained that many church leaders rarely visit royal residents. So the youth ultimately end-up also undermining traditional leaders. Traditional leaders believe they have a part to play in the upbringing of the youth. They point at how young people were brought up over the years before the missionaries and the establishment of the schools as we have them today. They said that they do not undermine democratically elected leaders and church leaders. They feel that as parents they should be part of any plan to develop the youth.

5.2.12 The undermining of rural youth by urban youth

The term undermining is used in the sense of isolation, undercut or distancing. From the interviews and the analysis there were complaints by the youth in rural areas that those in urban areas looked down upon them. They saw them as being barbaric, stupid and not 'clever'. What the researcher observed was that the youth in the rural areas get involved with drugs, alcohol and many immoral things to be on the same level as the youth in urban areas. The researcher also found out from observations and interviews that crime levels in the rural villages were very high. In as much as crime was associated with urban areas these days it's not unusual to hear of crimes involving guns and knives in the villages. Hi-jacking and theft of cars

is also part of this problem. These days they hear of break-ins in the villages unlike before. All these are products of moral degeneration.

5.2.13 Ill-informed teachers on child development and sexuality education

Many youth especially from rural areas complained about the lack of sexuality education and their physical growth. The majority of the youth pointed out that during Life Orientation period their teachers teaches them something else or talks about other issues in general. If asked questions related to sexuality education and the changes that the youth are encountering with their bodies they changed the topic or refer the youth to their parents. Teachers believe it is the duty of the parents and guardians to teach their children about sexuality education. In some other cases the youth said any mention of issues on sexual education caused other students to make jokes about it and causes class interruptions. They felt that if teachers could teach sexuality education, it could help curb moral degeneration amongst the youth. Teenage pregnancy and HIV infections could be very minimal in those schools. They felt that the integration of traditional schools and the formal ones could help

5.2.14 Disheartened parents

Parents complained that the government does not include them when drawing-up policies that affect their children so that they can also have an input. They further complain that teachers in government schools unlike in private schools neither involved them in their children's education. They indicated that the only time that the school involve them is when they encounter problems, but when things are going well they keep quite. As a result parents feel disempowered from the lives of their children because they cannot say anything even when it is very clear that their morals are degenerating. When these children get involved in alcohol and drug abuse and crimes, it becomes a serious problem to the parents because they alone are not able to help these children.

5.2.15 Non involvement of teachers

Nieuwenhuis (2007:119) talks of the law in the USA called “No Child Left Behind” Act. He further says:

This act aims at holding schools accountable for educating children to mandated standards, leaving no child behind. It is also claimed that the *No Child Left Behind* legislation is the best way to create and teach a quality curriculum.

The above mentioned legislation is another way of encouraging teachers to do their job and also to know that their work is to see to it that children are attended to irrespective of their different needs.

In the interviews done, teachers also complained about parents and guardians who do not take their rightful place as final authority to their children. They further complained that parents do not involve themselves in their children’s education; instead of being hands-on they shift their responsibility to others. Children’s problems that need parental attention are often shifted to nannies, grannies, care-givers, the church and the teachers. Like the parents, teachers also feel that if parents were taking more responsibility and working together with the teachers and the church they were not going to encounter problems of moral degeneration in these children. They feel it is so difficult because sometimes they are so uncontrollable when at school as a result of the decadence of their morals.

5.2.16 Church leaders complaining of being seen as foreign

Church leaders complained about school teachers, traditional leaders, government and parents. They disapprove of parents on how they raise their children. Church leaders also condemned parents for not taking responsibility of their own children and instead ignored and neglected them when they are busy concentrating on their own issues (work and their own lives). Today’s parents do not even bother to be accountable when it comes

to their children's education. They shift everything to the teachers, nannies, grannies and care-givers. In opposition to what today's parents are doing, Nieuwenhuis (2007:215) notes that "research has shown time and time again that family involvement in a child's education leads to increased test scores, higher graduation rates, and more opportunities for higher education."

They also protest that the government has turned a blind eye to moral degeneration of children. They lament that the government is not integrating Christianity education with what they call formal education of paper and a pen. Church leaders feel lack of Christian education to these children causes moral degeneration. They youth use the church as a scapegoat to go and involve themselves in immoral actions.

5.2.16 Better ways of raising children up to the age of youth using folklore

In the interviews done, teachers complained about the foundation phase teachers and senior phase teachers who do not take the responsibility of using folklore as another way of imparting good morals and values to children that they teach. They further complained that these teachers regard folklore as one genre that children cannot pursue with it as a profession. They add that these are the people who are so ignorant because it through folklore that today there are well-known praise poets like Mzwakhe Mbuli, and actors that we are always glued on our televisions watching them playing drama, sopies, etc. They further talked about the issue of good writers whose works are full of humour, proverbs and idiomatic expressions that add value to the youth.

Traditional leader 03 also complained about negligence amongst education authorities and the teachers. He emphasised the issue of reviving folklore in schools because he regards folklore as the cornerstone of Ubuntu.

On the other hand Twin 01 supported by his sister complained about the fact that folklore was always dismissed as too primitive in schools.

5.3 Conclusion

From the discussion above it is very clear that the views expressed by the youth are genuine. This implies that the youth should be taken seriously. They should be part of the planning in the homes with parents, in the church with church leaders, in the communities with community leaders and the government should not exclude them from their plans.

The youth made it clear that they were not happy with leadership from home, church, community and government, and aware of the mistakes caused by all these groups. They were able to point at the causes of moral degeneration and the solutions thereof.

Perhaps what was challenging was how they would like to initiate strategies of not only solving the problems but dealing with the causes thereof. From their interviews they are not happy being in the conditions in which they are as they want to be good citizens of their country.

CHAPTER 6

CONCLUSION AND RECOMMENDATIONS

6.1 Introduction

The previous chapter dealt with the research findings of this study. This chapter rounds off what has been started in the introductory chapter. This is the section that has to link back clearly and explicitly to the problem statement. It deals with the consequences/implications and recommendations of this study. In its findings youth expressed the concern of not being happy with the leadership their parents display in their homes, the leadership of the church that is embarrassing because of the leaders who preach the gospel and on the other hand their actions contradict what they preach. They are also disappointed by their teachers who do not see them as pupils but instead saw them as lovers or pupils that they have to sexually abuse. Youth also lament about traditional leaders who are quiet when all these things are happening.

6.2 Appraisal or review of the research

6.2.1 Background of the research study and the research problem

The issue of moral degeneration amongst the Vhavenda youth and people in general around the globe is still a thorny matter of concern. Decadence of morals and values of the youth troubles the society because these are tomorrows' future leaders.

All over when we talk of the moral degeneration of the youth that needs to be regenerated, people start by blaming many entities. Those factors are believed to be the ones responsible for this problem of moral degeneration amongst the youth that we are facing. Those culprits are; weak family

structures, divorce and separation. In support of this statement is Wringe (2006: 139) who states that:

Children are sometimes held to need parents to love them, to be entirely committed to them, to be turned to in times of trouble, anxiety or pain. Children certainly need someone to turn to at such times, but it is far from obvious that this must be a parent.

Some of the culprits were the type of education imparted to these youth which is formal education (Western education) which lacks integration of traditional/indigenous education.

Nieuwenhuis (2007:5) says “education refers more to the value or moral formation of a child [...] (to guide the child). [...] Most theorists readily agree that education is intricately linked to the development of the child into an adult member within his or her society.”

Parents and guardians are also factors contributing to moral degeneration of the youth because they no longer have time for their children because of their frenzied professions, youth themselves not able to manage cultural diversity and rapid social change also contribute to their moral decadence. The church does not believe in taking responsibility of the youth holistically and only take care of the soul only, the government and private sectors that do not come up with programmes that will keep our youth off the streets, traditional leaders/chiefs who are turning a blind eye and a deaf ear when our traditional way of doing things are being wiped away. Though they themselves are being disempowered they still do not take action. All these factors and so many more not mentioned here contributed to the decadence of moral and values of the youth of today.

6.2.2 Literature review

Literature reviewed was relevant to the research question of this study. It was categorised in terms of schools of thoughts. In terms of literature reviewed scholars such as Stayt (1931), van Warmelo (1960), Busia (1964), Mathivha (1985) Mafenya (2002) and Mandende (2009) specify the relevance of the curriculum in indigenous schools and also put an emphasis that the theory must go hand in hand with the practice. They both agree that amongst Vhavenda everything done, whether, dancing or attending traditional schools, all had very valuable objective of building youth in totality to become responsible adults. The focus of Indigenous schools was based on the Indigenous Knowledge Systems which focus on moral regeneration.

On the other hand literature about the modern, missionaries and colonial curriculum was reviewed. Scholars such as Barnouw (1934), Rodney (1972), Uchendu 1979, Ajayi (1996) and Mzamane (1999) all point out that the main aim of this type of education was to force Africans to conform to their culture and their life style. This seriously damages youth with regard to the issue of their personality and also makes them empty when it comes to the indigenous education institutions. This curriculum caused African youth to suffer the loss of self respect.

Scholars such as Berman (1940), Khorommbi (1996), Tutu (1989), Uzukwu (1988) and Moila (2002) all saw things differently from the missionaries and colonials in connection with the curriculum. They all complain that the missionaries aim was to downgrade Africans. Africans were regarded as barbaric and confused not knowing what to spend their time on. They both further state that lack of integration of the two (indigenous education and missionaries and colonial education) caused moral degeneration amongst the youth.

All the above mentioned scholars are blaming the education which was not integrating indigenous education. They suggested that integration of

indigenous education to the so called formal education (western education) could be able to revive moral regeneration amongst the youth

6.2.3 Research Methodology

In this study both qualitative and quantitative methodologies were used though quantitative was used minimally. Quantitative methodology was used when the researcher worked on numbers of the questionnaire dispatched and received. Data for this study was collected through interviews, questionnaires and observation. The researcher also decided to choose different districts for data collection so that she can be able to get the diverse opinions of the respondents.

The population of this study was clear, it was the utterances or peoples expressions from the questionnaires and interviews. This being a qualitative study it applied the purposive sampling method as indicated earlier the interviews were done amongst the youth themselves, boys and girls, the elderly people, church leaders and the community leaders (chiefs, headman).

Ethical issues were also considered when seeking permission to conduct interviews with the informants. This was done to guarantee anonymity and confidentiality of the informants/respondents. The informants understood the purpose of the research and also the confidentiality of their identities and the information provided hereto.

6.2.4 Data analysis

In this study data was obtained from structured interviews. It was transcribed and all the names of the respondents/informants were removed for confidentiality sake. All those names were replaced by codes which next to them were the information provided during interviews. Data was successfully analysed using the coding scheme. The data analysed was also categorised

according to different themes. Finally the researcher, after analysing the data, wrote a report.

6.2.5 Research findings and interpretation

When it came to the research findings selective coding was applied. In terms of selective coding, the major categories or themes came into play. Though there are so many factors that contribute to moral degeneration amongst the youth, there are some strategies that different stakeholders are trying to regenerate morals amongst them. Lack of integration of indigenous education into the so called formal education also contributed to moral degeneration in very big way. The following are some of the themes found through selective coding:

- Being left out by the government when drafting policies that affect them.
- Failure to see correction between Education and IKS.
- Youth have lost confidence in the community leaders, government and the church.
- Youth have little knowledge about traditional schools and IKS.
- Youth have seen through both their parents as being unfaithful in the marriage and immoral when it comes to leadership.
- Lack of trust in teachers and heads of schools.
- No centres for training, Service delivery is lacking.
- Youth are products of European curriculum.
- Lack of development that cater for their needs.
- Disempowerment of traditional leaders.
- Othering of rural youth by urban ones.
- Ill-informed teachers on child development and sexuality education.

Parents, teachers and church leaders are also to blame for moral degeneration of the youth because of how they behave towards their

children. Instead of attending to their children's needs, they shift responsibilities to others.

6.3 Contribution of moral regeneration

European scholars those who are not biased, African scholars and Theological scholars both state the importance of integrating indigenous education as part of upbringing children who will be adults with good manners. Moila (2002) points out that the education inculcated to him by his parents helped him to be the person that he is today with good manners.

The government, church and the community leaders are also attempting to come up with strategies that could help curb moral degeneration amongst the youth. The Mpumalanga government when visiting Bushbuckridge school children promised them to arrest them if found during school hours loitering wearing school uniform. (<http://www.ngopulse.org/category/tags/moral-regeneration>). Another attempt by the government is Motshekga (2011) who suggests that:

There is an urgent and great need to occupy children and the youth after school and over the weekends through establishment of cultural centres in townships and informal centres through which school children and out of school youth could be engaged for spiritual growth development by means of practical programmes. These could include spiritual music, indigenous games, cultural and other creative activities.

During the meeting held between former late President Nelson Mandela and South African Religious leaders in 1997, as moral regeneration initiative he mentions that:

... spiritual malaise sows itself as lack of good spirit, as permission, or lack of hope and faith. And from it emerges the problems of greed and

cruelty, of laziness and egotism of personal and family failure. It both helps fuel the problems of crime and corruption and hinders our efforts to deal with them. (Rauch, 2005)

Mandela encouraged religious leaders to take it upon their shoulders and deal with the issue of moral regeneration amongst the youth. He encouraged them to get involved campaigning about moral regeneration.

The government through the Department of Education is also attempting to curb moral degeneration through the teaching of Life Orientation. Eventhough teachers and facilitators complained that it is not easy to teach Life Orientation little impact yields positive attitude.

Church leaders are also trying to curb moral degeneration through youth programmes that address this issue. Civic associations together with the community leaders are also trying to work together by coming up with programmes on moral regeneration. Programmes like traditional dances, sports and so many more are some of the programmes that they are trying to use in order to keep children out of streets.

6.4 The implications for moral regeneration amongst the youth

- It is extremely recommended that as a society we have to seriously think of **reverting to Indigenous Knowledge Systems** by integrating systems into our formal education. This will help the youth because indigenous education is the cornerstone of inculcating good morals and values. If we do so we will have a healthy society with good behavioural patterns.
- It is also recommended that the government together with the municipalities **establish training centres** in major villages, township and in cities where these youth could go and learn things like building

science, carpentry, pottery, weaving, etc. These centres could keep the youth out of streets and in places where they find themselves indulged in immoral behaviours.

- Creating programmes for the youth to do internships in government and the private sectors. This will help youth who have already completed their studies and not working to get an experience of the work –place, and also help in keeping them away from immoral behaviour and actions.
- The electronic media should establish radio and television talk-shows on youth issues, problems they face and how they can overcome them, etc.
- Government and the government officials should also try to go to the people so that they can establish what is needed by the youth and the people in communities. Instead of them appearing at funerals or when children and women are raped or killed by gangsters, child-molesters, serial killers, etc. The government officials should assist also in the establishment of forensic training centres around communities. Programmes that are being run for prisoners in jails should also be introduced in communities both rural and urban areas.

They suggested also to do the following:

- To bring back extra-mural activities like it used to be during the 80's dating back. Things like choirs, sports like tennis, karate, soccer, basket ball, netball, etc. These facilities can be managed by people employed by the government, municipalities and communities as was the case before. In cases where there will be money problems, volunteers can manage these facilities rotationally. All these can be used as a discipline strategy to the youth. They will keep them (the youth) busy and out of streets.

- Institutions for Higher Learning establish what we call Community Engagement/Projects that they can do with schools and communities at large. For example, the University of South Africa got a programme called Community Engagement as one of the Key Performance Area. It is through this programme that lecturers as researchers identify areas of concern with the community/ within the community and then come-up with projects to address the problems and how structures can interact with government, royal leaders, civic associations and the community at large, unlike situations where the government uses disaster cases, death, accidents to speak to the people.
- The curriculum of every discipline should be community based.
- Civic associations should be encouraged since they have proved to be very successful.
- Folklore in schools should start from foundation phase up to senior phase. It is regarded as the foundation of raising children who end-up with good moral values. These morals can be acquired through drama based-themes in folktales, praise poetry and songs. Today's youth use them when singing rap lyrics, proverbs and idioms.

One main goal is that the church, the community, the school, municipality and other structures should meet regularly to consolidate issues related to the youth. This will help to identify problems and come up with strategies to curb them before they escalate.

6.5 Constraint or limitation of the research study

The focal point of the study has been to draw on the understanding, information and know-how moral degeneration has impacted amongst Vhavenḡa youth. Major findings of this study have been discussed in the

preceding chapter. Nevertheless, the limitation of this study was when the researcher got disappointed with the targeted respondent who decided not to take part in the interviews during the last minutes of our appointments.

Some respondents in the middle of the interviews decided not to continue with the interview because they feel the topic is tapping on their toes, some indicated to be the victims of the research question and do not feel comfortable talking about the topic. This was a knockback as the prospective informants were particularly selected through snowball sampling.

6.6 Conclusion

This chapter recapitulates the study by re-evaluating the study in totality. From the analysis all the way through the study it is evident that the impact of moral degeneration amongst the Vhavenḡa youth and others around the globe needs urgent attention from all the stakeholders of the society. Morals of the youth need to be regenerated so that we can have healthy future leaders with good values and whom we can be proud of. Ramphela in Tienda and Wilson (2002: 29) says: "Successful interventions to enhance youth development need to incorporate strategies that enhance self-esteem in young people."

This entails that the youth should be taken seriously. They should be a part of the planning in all the structures of the society, government included. This study reviewed several scholarly materials based on the research question categorized accordingly as discussed under literature review. During the interviews, respondent indicated that it was the responsibility of the government together with the traditional leaders to introduce Indigenous Knowledge Systems since it is the cornerstone of moral regeneration amongst the youth.

From the examinations done in this research study and the analysis done by the researcher it is totally evident that our society needs remedial strategies

and the involvement of all the stakeholders to work together in curbing moral degeneration amongst our youth and the society at large. Data of this study analysed showed evidence from interviewees who are pleading with the society to go back to our Indigenous Knowledge systems programmes that used to shape children and become responsible persons with good morals or behavioural patterns.

REFERENCES

- Abrams, M.H. 1981. *A Glossary of Literary Terms*. New York: Holt, Rinehart and Winston.
- Aiken, L. R. 2004. *Morality and ethics in theory and practice*. Springfield 111: Charles Thomas
- Ajayi, J.F.A., Goma, L.K.H & Johnson, G.A. 1996. *The African Experience With Higher Education*. London: James Curry.
- Apple, M.W. 2004. *Ideology and Curriculum*. London: RoutledgeFalmer.
- Arksey, H. and Knight, P.T. 1999. *Interviewing for Social scientists*. London: Sage Publication.
- Atkinson, P. Coffey, A. Delamont, S. Loflan, J. and Lofland, L. 2002. *Handbook of Ethnography*. Thousand Oaks: Sage
- Barnes, L.A; Preorius, E.J and Ribbens, I.R. 2001. *Language Planning and Literacy. Tutorial Letter LIN303-9/501*. Pretoria: University of South Africa.
- Barnouw, A.J. 1934. *Language and race problems in South Africa*. The Hague: Martinus Nijhoff.
- Bengtsson, J. 2008. *Educational relationships between generations in Family, school and peer groups. Possibilities and limits for teaching and learning*. In: Kruger, H; Helsper, W; Foljanty-Jost, G; Kramer, R and Hummrich, M.(eds): *Family, School, Youth Culture: International Perspectives of Pupil Research*. Frankfurt: Peter Lang GmbH. pp 15 – 26.
- Berman, A.Z. 1940. *Municipal enterprise: its history and scope*. Cape Town. Juta and CO. Ltd
- Black, T.R. 1999. *Doing Quantitative Research*. London: Sage.
- Blacking, J. 1962. *Musical Expeditions of the Venda*. International Library of African Music, Vol 3, No.1.
- Blacking, J. 1967. *Venda Children's songs: A study in ethnomusicological analysis*. Johannesburg. Witwatersrand University Press
- Bless, C & Higson-Smith, C. 1995. *Fundamentals of social research methods: an African perspective*. Pretoria: Juta and CO Ltd.

- Bogdan, R.C. and Biklen, S.K. 1982. *Qualitative research for education: An introduction to theory and methods*. Needham Heights: Allyn and Bacon.
- Brink, H.I. 1996. *Fundamental of research methodology for health care professionals*. Kenwyn: Juta.
- Broodryk, J. 1997. *Ubuntuism as a worldview to order society*. An unpublished D Litt et Phil Thesis. Pretoria: University of South Africa
- Brooks and Warren. 1938. *Understanding Poetry: An Anthology for College Students*. New York: Henry Holt and Company.
- Brown, H.D. 1987. *Principles of language learning and teaching*. Englewood Cliffs: NJ: Prentice-Hall, Inc.
- Burns, R. B. 1994. *Introduction to Research Methods (2nd ed.)*. Melbourne: Longman Cheshire.
- Busia, K.A. 1964. *Purposeful Education for Africa*. London: Mouton.
- Chinsebu, K.C. et al. Indegenous knowledge of HIV/AIDS among High School students in Namibia. *Journal of Ethnobiology and Ethnomedicine* 2011.7:17
- Choolwe, H. 2009. *Youth Challenges, What's the Way Forward for the Youths? A perspective from Young Men's Christian Association*. CEEC Bulletin, Issue 6, 11 March.
- Christie, P. 1988. *The Right to Learn*. Braamfontein: Ravan Press
- Cohen, P. 1972. *Sub-cultural Conflict and Working Class Community. Working Papers in Cultural Studies*. No.2. Birmingham: University of Birmingham.
- Cohen, L. Manion, L. and Morrison, K. 2000. *Research Methods in Education*. London: Routledge Falmer.
- Collins, K.J. du Plooy, G.M, Grobbelaar, M.M, et al. 2000. *Research in the Social sciences: Only Study guide for RSC201- H*. Pretoria: University of South Africa.
- Cook, T.D., and Campbell, D.T. 1979. *Quasi-experimentation: Design and analysis issues for field settings*. Chicago: Rand McNally.

- Cooper, H.M. 1988. *The Structure of Knowledge synthesis*. Knowledge in Society, Vol.1, pp104-126
- Dei, G.J.S. 2000. *Rethinking the role of Indigenous knowledge in the academy*. *International Journal of Inclusive Education*, Volume 4, Issue 2. 111-132.
- Dei, G.J.S; Budd, L.H and Rosenberg, D.H. 2000. *Indigenous Knowledges in Global Context: Multiple Readings of our World*. Toronto: University Press of Toronto.
- DeLany, B. 1998. *The Micro-politics of School, Teacher, and Student Failure: Managing Turbulence*. In: *When Children Don't Learn: Student Failure and the Culture of Teaching*. Columbia: Teachers College.
- De Vos, AS. (ed). 1998. *Research at grass roots: a primer for the caring professions*. Pretoria: Van Schaik.
- Dillman, D.A. 2000. *Mail and internet surveys – The tailored design method (2nd edition)*. New York: John Wiley and Sons.
- Emeagwali, G. 2005. *African Indigenous Knowledge Systems (AIK): Implications for the Curriculum*. Downloaded from www.multiworld.org/m_iversity/articles/gloria.
- Fafunwa, A.B. 1982. *Education in Africa: A Comperative Survey*. London: George Allen and Unwin.
- Farah, I. 1998. *The Ethnography of Communication*, in N.H. Hornberger and P. Corson (eds) *Encyclopedia of Language and Education: Volume 8: Research Methods in Language and Education*. Dordrecht:Kluwer. pp.125- 7
- Flavier, J.M. et al 1995."The regional program for the promotion of indigenous knowledge in Asia", in Warren, D.M., L.J. Slikkerveer and D. Brokensha (eds) *The cultural dimension of development: Indigenous knowledge systems*. London: Intermediate Technology Publications. pp. 479-487.
- Fetterman, D. 1997. *Creating practical knowledge, through action research: posing problems, solving problems, and improving daily practice*. San Francisco: Jossey–Bass Publishers.

- Gary, B. 2006. Coming to Terms with the Past: Soweto June 16th 1976. *History Today*, Vol. 56. No.6
- Geertz, C. 1973. *The Interpretation of Cultures: Selected Essays*. New York: Basic Books.
- Goulding, M. 1999. *The United Nations and Conflict in Africa since Cold War*. *African Affairs* 98 (391): 155-66. JSTOR 723624. 2014/01/30.
- Gilbert, N. (ed). 1993. *Researching social life*. London: Sage
- Gillham, B. 2000. *The Research Interview*. New York: Continuum.
- Goddard, W and Melville, S. 2001. *Research Methodology: An Introduction*. Lansdowne: Juta & Co Ltd.
- Goulding, C. 1999. *Grounded theory: Some reflections on paradigm, procedures and misconceptions*. Working paper series, WP006/99, Wolverhampton: University of Wolverhampton. [verified 24 May 2006] <http://www.wlv.ac.uk>
- Gove, P.B and Webster, M. 1961. *Websters' Third New International Dictionary of The English Language Unabridged*. USA. Merriam-Webster Inc, Publishers.
- Gray, D.E. 2004. *Doing Research in the Real World*. London: SAGE Publications.
- Grinnell, R Jr. (ed.) 1993. *Social work, Research and Evaluation* .(4th ed.). Illinois. F.E. Peacock Publishers.
- Holiday, A. 1998. *Forgiving and Forgetting: The truth and Reconciliation Commission, in Negotiating the past: The making of memory in South Africa*. Edited by Sarah Nuttal and Carli Coetzee. Cape Town: Oxford University Press: 43-56.
- Holmes, R. M., & Holmes, S. T. 1996. *Profiling violent crimes: An investigative tool* (2nd Ed.) Thousand Oaks, CA: Sage.
- Hoofste, E. 2006. *Constructing a Good Dissertation: A Practical Guide to Finishing a Master's, MBA or PhD on Schedule*. Sandton. Published by EPE.
- Hudson, R.A. 1980. *Sociolinguistics*. Cambridge: Cambridge University Press.
- Hymes, D. 1974. *Foundations in Sociolinguistics: An Ethnographic Approach*. Pennsylvania University of Pennsylvania Press, Inc.

- Jo Cairns, Gardner, R and Lawton, D. 2000. *Values and the Curriculum*. London. Portland.
- Kane, E. 1984. *Doing your own Research: How to do basic research in the social sciences and humanities*. New York:Marion Boyars Publishers Ltd.
- Kelly, Gail P. and Philip G. Altbach. 1984. *Introduction: "The Four Faces of Colonialism." Education and the Colonial Experience*. New Brunswick: Transaction Books.
- Kenyatta, J. 1965. *Facing Mount Kenya: The tribal life of the Gikuyu*. New York: Vintage Books.
- Kerlinger, F. N. 1986. *Foundations of Behavioural Research* (3rd ed.). New York: Holt, Rinehart and Winston.
- Khorommbi, N.L. 1996. *Echoes from beyond a pass between two mountains*. Unpublished Master of Theology dissertation: University of South Africa.
- Krippendorff, K. 2004. *Content Analysis: An Introduction to its Methodology*. Thousand Oaks, CA: Sage.
- Kumar, R. 1996. *Research Methodology: A step by step Guide for Beginners*. London: SAGE Publications Ltd.
- Kvale, D. (1996) *Interviews*. London. SAGE Publications.
- Lavrakas, P. J., (null). *Encyclopedia of Survey Research Methods*. Thousand Oaks: Sage Publications, Inc., Retrieved from <http://sagepub.com/view/encyclopedia-of-survey-research-methods/SAGE>
- LeCompte, M.D. and Goetz, J.P. 1982. *Problems of reliability and validity in educational research*. "Review of Educational Research, Vol 52, No.2, pp.31-60.
- Lee, R.M. 1993. *Doing research on sensitive topics*. London: Sage Publications.
- Leedy, P.D. 1993. *Practical research – Planning and design*. New York: Macmillan Publishing.
- Leedy, PD and Ormrod, JE 2005. *Practical research: planning and design*, 8th edn, Merrill Prentice Hall, Upper Saddle River, NJ.

- Liebler, C.N. 1995. *Shakespeare's festive tragedy: The ritual foundations of genre*. London: Routledge.
- LoBiondo-Wood, G., et al. 2002. *Critical Reading Strategies: Overview of the Research Process*. Nursing research: Methods, critical appraisal, and utilization. St Louis: Mosby.
- Longman dictionary of contemporary English*. 1987. Harlow, Essex: Longman.
- Maclellan E, Munn P and Quinn V. 2003. *Thinking about Maths: A Review of Issues in Teaching Number from 5 to 14 years*. Dundee: Teaching and Learning Scotland.
- Madima, E.S. 1973. *Ndi vhudza nnyi?* Pretoria: Van Schaick
- Madima, E.S. 1955. *A si ene*. Johannesburg: Educum
- Mafenya, L.L. 2002. *Gender perspectives in Tshivenda Folklore: A Feminist Approach*. Unpublished PhD thesis. University of the North.
- Mandende, I.P. 2009. *A study of Tshivenda Personal names*. Unpublished PhD thesis. University of South Africa.
- Marshall, C. and Rossman, G.B. 1993. *Designing qualitative research*. (3rd edition). London: Sage Publishers, Inc.
- Marshall, C. & Rossman, G. 1995. *Designing Qualitative Research*, Sage Publications, Thousand Oaks.
- Marshall, C. 1995b. *Field studies and educational administration and policy. The fit, the challenge, the benefits, and costs*. Urban Education, 20, 61 – 81.
- Bates P., Chiba, M., Kube, S. and Nakashima, D. (2009) *Learning and Knowing in Indigenous Societies Today*, UNESCO, Paris
- Masoga, M.A. 2004. *Indigenous Knowledge Systems: Issues and Challenges*. INDILINGA, African Journal of Indigenous Knowledge Systems.
- Intellectual Property Rights. Vol.3 No.1. South Africa.
- Mason, J. 2002. *Qualitative Researching*. 2nd Edition. SAGE Publications. Thousand Oaks. London
- Mathivha, M.E.R. 1972. *A Survey of Literary Achievements in Venda: A Descriptive Study from the Earliest Beginnings up to 1970*. Unpublished D.Litt. et Phil. Thesis. Pietersburg: University of the North.

- Mathivha, R.N. 1985. *The Berlin Missionary Venture in Education at Tshakhuma: Venḡa (1872- 1954)*. Unpublished MA dissertation: University of the North (Turfloop).
- Maumela, T.N. 1954. *Elelwani*. Pretoria:J.L.van Schaick.
- Mazrui, A.A.1978. *Political Values and the Educated Class in Africa*. Berkeley, CA: University of California Press.
- Miles, M.B and Huberman, A.M. 1994 *Qualitative Data Analysis: An Expanded Sourcebook*, 2nd ed., CA. Sage Publications.
- Milubi, N.A. 1992. *Khoro dzi sa dzhenelani*. Sovenga: Nam Publishers.
- Mischke, G.E., Mothoagae, M.K., Mulaudzi, P.A. et al. 2000. *Language, Attitudes and World-view. Only Study guide for AFL821-Q*. Pretoria: University of South Africa.
- Moila, M P 2002. *Getting the message heard*. Pretoria: CB Powell Bible Centre, University of South Africa
- Motshekga, M. 2011. *The Role of the Family and Community in Social Organisation*.In ANC Today, March, Vol 11: No.8: pp 4 -10
- Moumouni, A. 1968. *Education in Africa*. New York. Praeger.
- Mouton, J. and Marais, HC. 1989. *Basic Concepts in the methodology of the social sciences*. Pretoria: HSRC Publishers.
- Mouton, J.J. 1998. *Introduction to qualitative research*. Pretoria. Human Sciences Research Council.
- Mphahlele , M.C.J. 1972. *The Methodist Venture in Education at Kilnerton 1886- 1962*. Unpublished MA dissertation. University of the North.
- Msila, V. 2007. *From Apartheid Education to the Revised National Curriculum Statement:Pedagogy for Identity Formation and Nation Building in South Africa*. *Nordic Journal of African Studies* 16(2146–160)
- Mungazi, D.A. 1996. *The Mind of Black Africa*. London: Praeger.
- Mzamane, M. 1999. *Eurocentric and Afrocentric perspectives on Ancient African history*. In (ed) Makgoba, W.M. *African Renaissance: The new struggle*. Tafelberg: Mafube.
- Nakashima, D., Prott, L. and Bridgewater, P. (2000) *Tapping into the world of wisdom*, UNESCO Sources, 125, July- August, p.12.
- Nel, D.T. (1988). *Methods and models of context analysis:the challenge to missiology*. *Missionalle*, Vol. 16.3.

- Nemapathe, M.A. 2009. *A study of structure, meaning and performance in Tshivenda traditional songs*. Unpublished thesis: University of Limpopo.
- Nemudzivhadi, M.H. 1998. *The attempts by Makhado to revive the Venda kingdom*. Unpublished PhD thesis: University of South Africa.
- Nenzhelele, P.H. [19 - -]. *Zwirendo na zwiimbo zwa vhana vha vhavenda*. Kaapstad: Afrikaans Pers.
- Neser, JJ. Joubert, SJ and Sonnekus, EF. 1995. *Introduction to methodology: criminology, penology and police science*. Pretoria: University of South Africa.
- Netshitangani, K. 1997. *The songs of the Venda Murundu School*. In *Papers Presented at the Symposium on Ethnomusicology Number 13, 1995*, ed. A. Tracey, 13-19. Grahamstown: International Library of African Music.
- Neuman, W.L. 1997. *Social Research Methods: Qualitative and Quantitative Approaches*. Tokyo: Allyn and Bacon.
- Ngugi wa Thiongo. 1965. *The River between*. Johannesburg. Heinemann Publishers
- Ngugi Wa Thiong'o. 1986. *Decolonising the Mind: The Politics of Language in African Literature*. Nairobi: East African Educational Publishers KLLtd.
- Nieuwenhuis, J. 2007. *Growing Human Rights and Values in Education*. Pretoria: Van Schaick Publishers.
- Nunan, D. 1992. *Research methods in language learning*. Cambridge: Cambridge University Press.
- Okot p'Bitek. 1986. *Artist, the ruler essays on art, culture and values including extracts from Song of soldier and White teeth make people laugh on earth*. Nairobi: East African Educational Publishers.
- Peck, J and Coyle, M. 1984. *Literary Terms and Criticism*. London: Macmillan Education Ltd.
- Pitout, M. 1995. *Field Research in Communication, in Introduction to communication course book 2: communication research*, edited by GM du Plooy, Kenwyn: Juta.
- Phillips, D. 2009. *What's happening to families?* Article reprinted from *CrossfWay* Issue Spring 2009 No. 112

- Polit, D.F and Hungler, B.P. 1993. *Nursing research: Principles and methods*. 3rd edition. Philadelphia: Lippincott.
- Rabothatha, T.T. 2005. *Women abuse as expressed in Tshivenda female songs*. Unpublished dissertation. Polokwane. University of Limpopo.
- Raňanga, N.C. 2009. *Professionalising Storytelling in African Languages with Special Reference to Venda*. Unpublished dissertation. Pretoria. University of South Africa.
- Rauch, J. 2005. *The Moral Regeneration Movement*. Monograph Vol 114, April 2005.
- Reichardt, C. and Cook, T. 1979. *Beyond qualitative versus quantitative methods*. In T. Cook and C.Reichardt (eds). *Qualitative and Quantitative Methods in Evaluation Research*. Beverly Hills, Calif: Sage Publications.
- Richards, J., Platt, J. & Weber, H. (1985). *Longman Dictionary of Applied Linguistics*. London: Longman.
- Rodney,N. 1972. *Belief, language and experience*. Chicago. University of Chicago Press.
- Rwomire, A. 1998. *Education and development: African perspectives*. In. J. Nwomonoh (Ed.) *Education and Development in Africa*, 3-23. San Francisco: International Scholars Publications.
- Sanders, W.B. and Pinhey, T.K. 1983. *The Conduct of Social Research*.New York: CBS College Publishing
- Saule, N; Matjila, D.S; Sengani, T.M. et al. 2012. *African Languages and Culture in Practice*. Only study guide for AFL1502. Pretoria. University of South Africa
- Saunders, M, Lewis, P and Thornhill. 2003. *Research methods for business students*. London: Prentice Hall
- Saville-Troike, M. 1977. *Sociocultural Knowledge in ConversationallInference*. 28th Annual Round Table Monograph Series on Languages and Linguistics. Washington, DC: Georgetown University Press.
- Saville-Troike, M. 1989. *The ethnography of communication – An introduction*. Oxford: Basil Blackwell.

- Sawamura, N. and Sifuna, D. 2008. Universalizing Primary Education in Kenya. Is it Beneficial or Sustainable? *Journal of International Cooperation in Education, Vol 11 (3), 103-118*
- Sefa Dei, et al. 2000. *Rethinking the role of Indigenous knowledge in the academy. International Journal of Inclusive Education, Volume 4, Issue 2.* UK. Routledge Publishers.
- Seliger, H. W. and Shohamy, E. (1989), *Second Language Research Methods*, Oxford: OUP.
- Selltiz, C, Jahoda, M, et al. 1965. *Research Methods in social relations.* Revised edition. New York: Holt, Rinehart and Winston.
- Sengani, T.M. and Ladzani, K.Y. 2011. *Perspective on communicative competence with special reference to initiation school curriculum terms/names.* Southern African Journal for Folklore Studies. Volume 21 No.2
- Simon, G.K. 2010. *In Sheep's Clothing: Understanding and Dealing with Manipulative People.* Purkhurst Brothers Publishers Inc.Paperback.
- Soanes, C. and Stevenson, A. 2005. *Oxford Dictionary of English. (2nd edition revised).* Oxford: Oxford University Press.
- Soanes, C. and Stevenson, A. 2009. *Concise Oxford English Dictionary. (11th edition).* Oxford: Oxford University Press.
- Sparks, S.M. 1999. *Electronic publishing and nursing research. Nursing Research 48(3): 50-54.*
- Spitzberg, B.H and Cupach, W.R. 1988. *Handbook of Interpersonal Competence Research.* NewYork: : Springer-Verlag
- Stayt, H.A. 1931. *The Bavenda.* London: Oxford University Press.
- Strauss,A. and Corbin, J. 1990. *Basics of Qualitative Research: Grounded Theory Procedures and Techniques.* Newbury Park, Calif: Sage.
- Strauss, A. and Corbin, J. 1998. *Basics of Qualitative Research, 2nd ed.* Thousand Oaks, CA: Sage.
- Summers, D. 1987. *Longman Dictionary of Contemporary English.* Harlow, Essex,;. Longman.

- Terre Blanche, M and Durrheim, K. 2002. *Research in Practice. Applied methods for the social sciences*. Cape Town: University of Cape Town Press.
- Tienda, M. and Wilson, W.J. 2002. *Youth in Cities: A Cross-National Perspective*. New York: Cambridge University Press.
- Tucker, R., Weaver, R., Berryman-Fink, C. 1981. *Research in Speech Communication*. Englewood Cliffs, New Jersey: Prentice-Hall Inc.
- Tutu, N. 1989. *The Words of Desmond Tutu*. New York: Newmarket Press.
- Uchendu, V.C. 1979. *Education and Politics in Tropical Africa*. NY: St Martin's Press.
- Uzukwu, E.E. 1988. *Religion and African Culture, 1. Inculturation – A Nigerian Perspective*. Enugu. London. Transaction Publishers.
- Van Rooy, J.A. 1966. *Ha murathu wanga wa muzioni*. Roodepoort: Mission Press.
- Van Warmelo, N.J. 1960. *Contributions towards, Venda history, religion and tribal ritual*. Pretoria: Government Printers.
- Van Warmelo, N.J. 1989. *Venda Dictionary*. Pretoria: J.L. van Schaick.
- Warren, D. M. 1991. *Using Indigenous Knowledge in Agricultural Development. Discussion Paper 127*. Washington D.C.: World Bank.
- Webster's third international dictionary*. 1961. London: Bell and Sons
- Wessmann R, 1908. *The Bawenda of the Spelonken: A contribution towards the psychology and folk-lore of African peoples*. London: The African World, Ltd.
- Williams, C. 1987. *The Destruction of Black Civilization*. Chicago, Illinois: Third World Press.
- Wilson, J. 1990. *A New Introduction to Moral Education*. London: Cassell Educational Limited.
- Woolman, D.C. 2001. *Educational reconstruction and post-colonial curriculum development: A comparative study of four African countries*. International Education Journal Vol 2. No 5.
- Wringe, C. 2006. *Moral Education. Beyond The Teaching of Right and Wrong*. The Netherlands. Springer.

Wood, L. A & Kroger, R. O. (2000). *Doing discourse analysis. Methods for studying action in talk and text.* Thousand Oaks, CA: Sage

Yates, M. and Youniss, J. (Eds). 1999. *Roots of civic identity. International perspectives on community service and activism in youth.* Cambridge, Cambridge University Press.

NEWSPAPERS

City Press, 5 January 2014:14

Sunday Times, 5 January 2014:3

WEBSITES

<http://en.wikipedia.org/wiki/Youth>; 2010/11/03; 2011/12/05; 2012/09/05

www.wordnetweb.princeton.edu; 2012/01/30

<http://socialresearchmethods.net>; 2010/11/04; 2012/09/15; 2012/10/23

<http://en.wikipedia.org/wiki/Youth> 2011/07/14

www.polity.org.za 2011/08/26

www.analytictech.com/mb313/elements.htm 2012/ 08/20

www.modernghana.com/news 2012/08/26

<http://sagepub.com/view/encyclopedia-of-survey-research-methods/SAGE>,
2012/09/15

<http://religion.wikia.com> 2013/02/17

<http://trochim.human.cornell.edu/kb/index.htm>, 2013/ 07/ 14

<http://socialresearchmethods.net> , 2013/08/22

<http://changingminds.org> 2013/09/22

<http://www.businessdictionary.com> 2013/09/24

<http://wikipedia.org> 2013/09/24

<http://estellahewitt.com> 2013/12/14

<http://www.ngopulse.org/category/tags/moral-regeneration> 2014/02/02

ANNEXURE A

REQUEST FOR OUR STUDENT TO DO RESEARCH: Ms KY LADZANI

DATE: 19 April 2012

PO BOX 392
UNISA
0003

DEPARTMENT OF AFRICAN LANGUAGES
Building and office number: TvW: 7- 97fvW :7-102
Tel: (012) 429-8253
Fax: (012) 429-8288
e-mail: boschse@unisa.ac.za

Dear Enquirer

REQUEST FOR OUR STUDENT TO DO RESEARCH: MS K.Y. LADZANI (STIN: 3371-063-5)

This is to confirm that Ms KY Ladzani has been our doctoral student in the Department of African Languages (Tshivenda) from 2010. Her research is entitled **MORAL REGENERATION IN THE LIVES OF THE YOUTH THROUGH INDIGENOUS KNOWLEDGE SYSTEMS: APPLIED ETHNOGRAPHIC-BASED COMMUNICATIVE APPROCHES WITH REFERENCE TO TSHIVENḐA**, and her promoter is Prof TM Sengani. She will be visiting different institutions and interviewing persons/groups, and we would like to hereby request you, as one of the above, to kindly provide her with whatever assistance she may need in the course of her research. Allow her to conduct this research in your institution as well.

For further enquiries kindly contact my office.

Yours sincerely
PROF SE BOSCH: (CHAIR OF THE DEPARTMENT)

ANNEXURE B

ETHICAL CLEARANCE OF RESEARCH BY Ms KY LADZANI

In support of ethical clearance of research by Ms KY Ladzani (3371-063-5)

Degree: D Litt et Phil in African Languages (DIS920V)

Title: Moral regeneration in the lives of the youth through indigenous knowledge systems: Applied ethnographic-based communicative approaches with special reference to Tshivenda

Promoter: Prof TM Sengani

Co-promoter: Prof MJ Mafela

The Higher Degrees Committee is of the opinion that all reasonable guarantees and safeguards for the ethics of Ms Ladzani's study are adequately addressed. The information gathered does not have the potential to invade the privacy and dignity of participants or exploit their situation owing to youth, disability, age, poverty, disease, ignorance or powerlessness. No persons under the age of 18 are interviewed. Participants provide information on a voluntary basis and are duly informed that the information gathered is intended purely for research purposes. Confidentiality of all data collected from or about research participants and security procedures for the protection of privacy are maintained.

Prof IM Kosch

Coordinator: Higher Degrees Committee

Department of African languages

Tel: 012 429 8232

Fax: 012 429 8288

e-mail: koschim@unisa.ac.za

2013-03-06

ANNEXURE C

REQUEST LETTER FOR INFORMANTS

**FROM: KANAKANA YVONNE LADZANI
POST GRADUATE STUDENT
UNIVERSITY OF SOUTH AFRICA**

Dear Mr/Mrs/Miss/Ms/Dr/Prof/Rev.....

I am currently a student at the University of South Africa, working on my Doctoral degree in the Department of African Languages. The title of my research studies is "Moral Regeneration in the Lives of Vhavenda Youth through IKS: Applied Ethnography of Communication Based-approaches with Special Reference to Tshivenda."

As a nation we are faced with a monster snatching our future leaders who are our children. That monster is called Moral Degeneration or Moral decadence. This study would explore the causes of moral degeneration amongst our youth and come-up with recommendations as remedial measures to win back our children from this monster.

Also take note that participation in this study is not compulsory but instead voluntary. Information that you will provide will solely be used for this project. Your name and other related information will be treated as confidential and will only be released with your permission. Code numbers will be used instead of using your name for the sake of confidentiality.

During the duration of the interview proceedings, if you realise that your rights are being violated and wish to pull-out as an informant, please feel free to

inform the researcher that you are no longer interested to continue with the interview. By doing that the researcher will destroy all the information you had provided, and you are not going to be held liable of anything. Lastly, please do not forget to sign the consent form enclosed, as an indication that you are agreeing to participate in this research study. Do not forget to retain a signed copy for your own records.

For more information you can contact me at 082 387 0758 or my promoters at 012 429 8078/ 8090.

Thanking you in advance for being in agreement to participate in this research study.

Sincerely yours

Ms Kanakana Yvonne Ladzani

ANNEXURE D

CONSENT FORM

I agree to participate in the research study entitled: **“Moral Regeneration in the Lives of Vhavenda Youth through IKS: Applied Ethnography of Communication Based-approaches with Special Reference to Tshivenda.”** I also understand the contents of the request letter which also explains my rights as a participant.

Signature:

Date:

Contact Details:

ANNEXURE E

LETTER OF GRATITUDE TO THE PARTICIPANTS

Dear Mr/Mrs/Miss/Ms/Dr/Prof/Rev.....

I would like to express my gratefulness for taking part in my research studies as a participant. The data you have provided will be analysed together with that provided by other participants, and I have faith that by the end of this study we will have some remedial mechanism on how to combat moral degeneration amongst the youth.

Sincerely Yours

Ms Kanakana Yvonne Ladzani

ANNEXURE F

QUESTIONING MODUS OPERANDI FOR SEMI-STRUCTURED INTERVIEWS

Participants who would take part in semi-structured interviews are not going to be asked fixed questions. Questions on the questionnaire are only going to work as guidelines to the researcher since at often times an answer triggers one to make a follow-up in such direction of the answer given. Using this method will be helpful since participants will have a chance of elaborating on their answers.

The following are questions asked both youth and elderly in semi-structured interviews.

1. Do you believe that fear is one of the causes of moral degeneration amongst the youth? Please elaborate when giving your answer.
2. Can fear of rejection amongst the youth cause moral degeneration?
3. Can fear of failure amongst the youth cause moral degeneration?
4. Can fear of loneliness amongst the youth cause moral degeneration?
5. Can fear of disappointment amongst the youth cause moral degeneration?
6. Can fear of poverty amongst the youth cause moral degeneration?
7. May you please elaborate why carelessness amongst the youth causes moral degeneration?
8. Today's youth think they are clever/cunning, may you please tell us why this causes moral degeneration
9. Manipulation causes moral degeneration. Please explain why.
10. Youth prefer blaming others for their actions. Please tell us why this causes moral degeneration.
11. Nowadays everywhere old people complain about moral degeneration amongst the youth. Do you think there are still youth who have the spirit of concern? Please give a detailed answer.

12. Can anxiety cause moral degeneration amongst the youth? Give a detailed answer.
13. Today's teachers prefer shifting responsibility to others, why?
14. The church is regarded as a refuge, at often times it shoulders responsibilities without IKS background. Why is it always like this? Give a detailed answer.

ANNEXURE G

QUESTIONNAIRE DISPATCHED TO THE YOUTH

<p>1. <i>Ni na miñwaha mingana?</i> Translation: How old are you?</p>					
<p>2. <i>Ni kha murole ufho?</i> Translation: What grade are you in?</p>					
<p>3. <i>No no funiwa/ Ni na mufunwa?</i> Translation: Have you ever been loved/ Do you have a lover?</p>	<table border="1"> <tr> <td data-bbox="1168 763 1264 819">Ee</td> <td data-bbox="1264 763 1366 819">Hai</td> </tr> <tr> <td data-bbox="1168 819 1264 987">Yes</td> <td data-bbox="1264 819 1366 987">No</td> </tr> </table>	Ee	Hai	Yes	No
Ee	Hai				
Yes	No				
<p>4. <i>Ni a dzhena kereke?</i> Translation: Do you go to church?</p>	<table border="1"> <tr> <td data-bbox="1168 1043 1264 1099">Ee</td> <td data-bbox="1264 1043 1366 1099">Hai</td> </tr> <tr> <td data-bbox="1168 1099 1264 1155">Yes</td> <td data-bbox="1264 1099 1366 1155">No</td> </tr> </table>	Ee	Hai	Yes	No
Ee	Hai				
Yes	No				
<p>5. <i>Arali ni tshi dzhena kereke bulani uri dzina la kereke yeneyo ndi ifhio?</i> Translation: If you are a church goer please tell us the name of that church?</p>					
<p>6. <i>No no didzhenisa kha zwa vhudzekani?</i> Translation: Are you sexually active?</p>	<table border="1"> <tr> <td data-bbox="1168 1323 1264 1379">Ee</td> <td data-bbox="1264 1323 1366 1379">Hai</td> </tr> <tr> <td data-bbox="1168 1379 1264 1435">Yes</td> <td data-bbox="1264 1379 1366 1435">No</td> </tr> </table>	Ee	Hai	Yes	No
Ee	Hai				
Yes	No				
<p>7. <i>Ni na ñwana?</i> Translation: Do you have a child?</p>	<table border="1"> <tr> <td data-bbox="1168 1491 1264 1547">Ee</td> <td data-bbox="1264 1491 1366 1547">Hai</td> </tr> <tr> <td data-bbox="1168 1547 1264 1603">Yes</td> <td data-bbox="1264 1547 1366 1603">No</td> </tr> </table>	Ee	Hai	Yes	No
Ee	Hai				
Yes	No				
<p>8. <i>Kereke ine na na dzhena khayi i na tshiimiswa tsha vhaswa?</i> Translation: The church that you are affiliated at, does it have a youth programme?</p>	<table border="1"> <tr> <td data-bbox="1168 1659 1264 1715">Ee</td> <td data-bbox="1264 1659 1366 1715">Hai</td> </tr> <tr> <td data-bbox="1168 1715 1264 1870">Yes</td> <td data-bbox="1264 1715 1366 1870">No</td> </tr> </table>	Ee	Hai	Yes	No
Ee	Hai				
Yes	No				

<p>9. Arali phindulo afho n̄tha i 'ee', henefho kerekeni ya haṅu hu a funziwa nga zwa vhudzekani vhukati ha tshiimiswa tshenetsho tsha vhaswa?</p> <p>Translation: If your answer above is 'yes', does your church teach about sexual issues in the youth programme?</p>	<p>Ee Yes</p>	<p>Hai No</p>
---	--------------------------	--------------------------

<p>10. Iyo pfunzo i a ni thusa? Ṫalutshedzani.</p> <p>Translation: Do the teachings help you? Please explain.</p>
--

<p>11. Tshikoloni tshine na dzhena khatsho fhungo ḷi ḷa zwavhudzekani hu a ambiwa nga haḷo?</p> <p>Translation: Where you attend school, do they talk about sexual issues?</p>	<p>Ee Yes</p>	<p>Hai No</p>
---	--------------------------	--------------------------

<p>12. Muṭani wa haṅu fhungo ḷi ḷa zwavhudzekani hu a ambiwa nga haḷo?</p> <p>Translation: In your home, are sexual issues discussed?</p>	<p>Ee Yes</p>	<p>Hai No</p>
--	--------------------------	--------------------------

<p>13. Ni vhona hu na vhushaka vhukati ha zwavhudzekani na malwadze naa?</p> <p>Translation: Do you think there is a relationship between sexual issues and diseases?</p>	<p>Ee Yes</p>	<p>Hai No</p>
--	--------------------------	--------------------------

<p>14. Ni vhona zwo tea u shumisa philisi, khondomu, lupu, na zwiṅwe zwi tshimbilelanaho na zwenezwi naa?</p> <p>Translation: Do you think it is a good thing to use contraceptive pills, condoms, loop and other forms of contraceptives?</p>	<p>Ee Yes</p>	<p>Hai No</p>
---	--------------------------	--------------------------

15. Ndi tshifhio tshiimiswa tshine na vhona tsho tea hune khatsho ha tea u ambiwa nga fhungo la zwavhudzekani vhukati ha vhaswa? Ni tšandavhudze phindulo yaṅu. Phindulo yaṅu i vhe i fushaho.

Translation: Which organisation do you think is fitting to be a place in which sexual issues are discussed amongst the youth? Please elaborate on your answer and give a satisfying answer.

16. (i) Kereke:

Translation: (i) Church

Muhumbulo waṅu:

Translation: Your opinion:

16. (ii) Haya/ Muṭani

Translation: Home

Muhumbulo waṅu:

Translation: Your opinion:

16. (iii) Tshikolo

Translation: School

Muhumbulo waṅu:

Translation: Your opinion:

16. (iv) Thangana/ Vhukati ha mirole:

Translation: Amongst peers

Muhumbulo waṅu:

Translation: Your opinion:

17. Sa muswa ni vhona mafhungo aya ni tshi tea u a vhudzwa ngafhi? Nahone nga nnyi?

Translation: As a young person, where do you think these issues

should be discussed? And who should discuss them with you?

18. *Sa muswa ni vhona ni khou khakhelwafhi? Nahone nga ndila-de?*

Translation: As a young person, where do you feel that you're being wronged/ failed? And in what way are you being wronged/ failed?

19. *Sa muswa ndivho yaṅu ya mafhungo a zwa vhudzekani ni pfa i ine na fushea ngayo naa? Ṫalusthedzani nga vhuḍalo phindulo yaṅu:*

Translation: As a young person do you feel that your knowledge on sexual issues satisfies you? Please explain your answer fully.

20. *Vhuḍi ha thondo ya musevhetho ndi hufhio?*

Translation: What are the benefits of musevhetho?

21. *Vhuḍi ha thondo ya vhukomba ndi hufhio?*

Translation: What are the benefits of vhukomba?

22. *Vhuḍi ha thondo ya murundu ndi hufhio?*

Translation: What are the benefits of murundu?

23. *Vhuḍi ha thondo ya vhuṭamba-vhutuka ndi hufhio?*

Translation: What are the benefits of vhutamba-vhutuka?

24. *Vhuḍi ha thondo ya domba ndi hufhio?*

Translation: What are the benefits of domba?

25. *Inwi sa mukomana hayani, tshikoloni, kerekeni na huṅwe, ni nga vhudza vhaṭuku kha inwi zwifhio uri vha aluwe zwavhuḍi?*

Translation: As an older sister/ brother at home, school, church and elsewhere, what can you teach those younger than you to enable them

to grow up in a well manner?

26. *Arali no vha ni na maandā no vha ni tshi ḡo vhudza vhaaluwa uri vho ni khakhela nga zwifhio?*

Translation: If you had the opportunity, would you tell the elders were they wronged/ failed you?

27. *Arali no vha ni tshi nga fhiwa tshifhinga tsha u khoḡa vhaaluwa no vha ni tshi ḡo ri mini khavho?*

Translation: If you had the opportunity to commend the elders, what would you say?

28. *Musi hu tshi ambiwa nga ha maḥwalwa a sialala ni a pfesesa uri hu vha hu tshi khou ambiwa nga maḥwalwa-ḡe? A buleni ni dovhe ni tikedze phindulo yaḡu nga mbuno dzi pfalaho.*

Translation: When people talk about folklore, do you understand the kind of literature that is being talked about? Mention the types of folklore and then support your answer with convincing argument.

29. *Kha aneo maḥwalwa a sialala e na bula, ndi afhio ane na vhona e na pfunzo khulwane kha vhaswa uri vha vhe na kutshilele kwavhuḡi? Ṭalutshedzani uri ndi ngani ni tshi ralo.*

Translation: Which ones among those you have mentioned are of significance when we look at good behaviour? Support your viewpoint.

ANNEXURE H

QUESTIONNAIRE DISPATCHED TO THE ELDERLY

Mavhudziswa kha vhaaluwa/ Questionnaire for the elderly

Fhethu:

Translation: Place:

Miñwaha yavho:

Translation: Your age:

20-34	35-40	41-50	51-60	61-70	71-80
-------	-------	-------	-------	-------	-------

Ndi bva kha tshiimiswa: X

Datumu/Duvha:

Translation: I belong to

Date:.....

<p><i>Tsha kereke (Vha nga vha mufunzi, mulisa, mudikoni kana murangaphanda wa tshiimiswa tshikene).</i></p> <p>Translation: Of a church (being a pastor, deacon or leader).</p>	
<p><i>Tsha tshitshavha (I nga vha siviki, musanda, kana vha mubebi).</i></p> <p>Translation: Of the community (being a teacher or parent).</p>	
<p><i>Tsha tshikolo (Vha nga vha mudededzi, muraḓi wa khorombusi ya tshikolo).</i></p> <p>Translation: Of the school (being a teacher, member of the school governing body).</p>	
<p><i>Tsha muvhuso (Vha nga vha muofisiri, nese, mushumelavhapo, nz.)</i></p> <p>Translation: Of the government (being an officer, nurse, social worker).</p>	

<p><i>Tsha khasho (Vha muofisiri, muhashi, nz.).</i> Translation: Broadcasting (An officer, broadcaster, etc).</p>	
<p><i>Vha nga vha muthu zwawe a sa weli kha zwiimiswa izwo zwo bulwaho afho n̄tha.</i> Translation: You can be an ordinary person who does not fall in any of the above.</p>	

1. Ndi khou humbela u vha vhudzisa mafhungo a tshimbilelanaho na u kuvhuluwa ha mikhwa vhukati ha vhaswa vha n̄amusi khathihi na vhathu nga u angaredza. Arali vha tshi khou ntendela u vha vhudzisa nga izwi vha nge ee kana vha ri hai arali vha tshi pfa vha so ngo vhofholowa. Dzina lavho a ji nga buliwi fhethu musi nyambedzano iyi i tshi vho senguluswa. Hone n̄amusi ndi do humbela uri vha mmbudze uri vha pfi vhoneyi nahone vhane vha wanala ngafhi?

Translation: I would like to ask you about issues that concern the moral degeneration amongst the youth of today as well as society as a whole. If you give me permission to ask about these issues, please say yes or no if you do not feel free to answer. Your name will not be mentioned anywhere when this issue is being discussed. Therefore i request that you disclose your name and where you come from.

2. Vhone sa mubebi, mufunzi wa kereke, sa mugudisi/ mudededzi vha ri mini nga ha zwickolo zwashu zwa sialala? Vha vhone zwi na vhuḍi vhufhio vhune vhana vhashu vha nga vhu wana khazwo? Hone vhuvhi hazwo ndi hufhio?

Translation: You as a parent, pastor of a church, educator/ teacher, what are your views about our indigenous schools? Which benefits do you think our children can gain from them? What are they're disadvantages?

3. *Hone arali vhone vha na vhana vha nga themendela uri vhana vhavho vha dzhenelele kha izwi zwikolo zwa sialala (musevhetho, murundu, tshikanda, domba, vhuṭamba vhutuka, nz).*

Translation: If you had children would you recommend that your children be involved in these indigenous schools (musevhetho, murundu, tshikanda, domba, vhutamba vhutuka, etc).

4. *Ndi ngani vho ṅea phindulo iyo ine ya vha kha 3?*

Translation: Why did you give the answer you did to question number 3?

5. *Arali vho vha vhe Minisiṭa wa zwa pfunzo fhanu Afrika Tshipembe vho vha vha tshi nga takalela pfunzo ya sialala i tshi nga ṭanganywa (integrated) na ya ano maḍuvha (ya kilasini, ya bammbiri na peni)? Ndi ngani vha tshi ralo?*

Translation: If you were a minister of education in South Africa, would you be happy to integrate indigenous education with the modernised education system? Why do you say that?

6. *Vhone sa mubebi, mufunzi wa kereke, sa mugudisi/ mudededzi tshikoloni, vhamusanda/ khosi vha/ ya shango, murangaphanḁa wa siviki vha vhona riṅe sa vhaaluwa ro ḁa ra khakha ngafhi musi ro sedza mikhwa ya vhana vhashu vha ṅamusu?*

Translation: You as a parent, pastor of a church, educator/ teacher in a school, chief/ king of your land, leader of a civic, where do you think us as elders went wrong when looking at our children's manners and morality nowadays?

7. *Hone musi vho sedza tshikolo (hune vhaswa vha dzhena hone) vha vhona tshone tshi tshi khou shela mulenzhe naa kha u alusa vhana vhashu uri vha vhe na mikhwa yavhuḁi? Kana vha vhona tshikolo tshi tshone tshine tsha khou shela mulenzhe naa kha u ita uri vhana vhashu vha si vhe na mikhwa yavhuḁi?*

Translation: When you look at schools (where our youth attend) do you think they contribute in raising our children to be well-mannered? Or

do you see the schools as being responsible in our children growing up to be ill-mannered?

8. Vhone sa mubebi, mufunzi wa kereke, sa mugudisi/ mudededzi tshikoloni, vhamusanda/ khosi vha/ ya shango, murangaphanda wa siviki vha a vhuya vha amba na vhana vhavho nga ha mafhungo a vhudzekani, zwikambi na mafhungo a u didzhenisa kha zwithu zwi sa athu u vha linganaho? Hone. Arali phindulo yavho i ee, kana hai, kha vha talutshedze uri ndi zwifhio zwine vha amba nahone vha tshi khou zwi itela mini. Kana vha talutshedze uri ndi ngani vha sa ambi nga hazwo.

Translation: You as a parent, pastor of a church, educator/ teacher in a school, chief/ king of your land, leader of a civic, do you ever talk to your children about sexual issues, drugs and alcohol and other issues they are considered too young to be involved in? If your answer is Yes/ No, please explain exactly what you tell your children and why you discuss such. If you do not talk to your children, please explain why.

9. Hone arali vha tshi dzhena kereke tshivhidzoni tsha havho kha tshiimiswa tsha vhaswa hu a vhuya-vho ha ambiwa nga ha mafhungo a u vha na mikhwa yavhudi sa muswa?

Translation: If you attend church, in your affiliated church does the youth programme discuss and encourage the youth about being a well-mannered youth.

10. Fhungo la HIV na AIDS li a vhuya la ambiwa nga halo kha zwiimiswa zwa kereke, tshitshavha na zwikoloni?

Translation: Does the issue HIV and AIDS get discussed in churches, communities and at schools?

11. Fhungo la zwikambi na zwidzidzivhadzi li nga li khou ri tswela vhana vhashu, nahone li nga li khou nanisa u kuvhuluwa ha mikhwa ya vhenevha vhana. Arali wa diwana u afho hune vhaswa vha dzhena hone zwikolo na hune vha dzula nga tshavho vhabebi vha kule u wana hu si one masosa na mifi yo fhatwaho vhabebi vha sa i divhi (nzeo). Vhone vha ri mini nga aya

mafhungo? Ndi zwifhio zwine sa lushaka ra nga farisana uri mikhwa ya vhana vhashu i vhuelele he ya vha i hone mulovha?

Translation: The issue of alcohol and drug abuse is snatching our children as well as encouraging the moral degeneration in our children. When you find yourself in the places that our youth attend their schooling away from their parents, you find such places riddled with bars and couples living together without the parent's knowledge. What is your view on these issues? What can we as a nation do together to ensure that our children's morals be restored to what they were yesterday?

12. Vhone sa mubebi, mufunzi wa kereke, sa mugudisi/ mudededzi tshikoloni, vhamusanda/ khosi vha/ ya shango, murangaphanda wa siviki vha vhona u kuvhuluwa ha mikhwa vhukati ha vhaswa ho anda dziḍoroboni kana mahayani? Ndi ngani vha tshi ralo?

Translation: As a parent, pastor of a church, educator/ teacher in a school, chief/ king of a land and leader of a civic, do you think moral degeneration is more prevalent in the cities or rural areas? Why do you say that?

13. Vhone sa mubebi, mufunzi wa kereke, sa mugudisi/ mudededzi tshikoloni, vhamusanda/khosi vha/ya shango, murangaphanda wa siviki vha humbula uri ndi zwifhio zwine ra fanela u ita uri ri wane vhana vhashu murahu vhane vha vha na mikhwa yavhudi?

Translation: As a parent, pastor of a church, educator/ teacher in a school, chief/ king of a land and leader of a civic, what do you think we should do to get back our children's morality?

14. Ndi ifhio khuwelelo ine vhone vha nga ita sa tsivhudzo kha lushaka uri ri kone u wana vhana vhashu murahu vhane vha vha na mikhwa yavhudi?

Translation: What message can you give to the nation educating them on how to get back our children's morality?

15. Musi hu tshi ambiwa nga ha mañwalwa a sialala inwi sa muswa ni a pfesesa uri hu vha hu tshi khou ambiwa nga mañwalwa-ḡe? A buleni ni dovhe ni tikedze phindulo yaḡu nga mbuno dzi pfallaho.

Translation: When people talk about folklore, as a youth do you understand the kind of literature that is being talked about? Mention the types of folklore and then support your answer with convincing argument.

16. Kha aneo mañwalwa a sialala e na bula, ndi afhio ane na vhona e na pfunzo khulwane kha vhaswa uri vha vhe na kutshilele kwavhuḡi? Ṭalutshedzani uri ndi ngani ni tshi ralo.

Translation: Which ones among the ones you have mentioned are of significance when we look at good behaviour? Support your viewpoint.

17. Hone uri vhaswa vha vhe na vhutshilo havhuḡi, ni vhona u nga mañwalwa a sialala a nga funzwa zwikoloni nga ḡila-ḡe?

Translation: In order for youth to have good behavioural patterns what ways can you recommend to teachers of folklore in their teaching of folklore so that they can have in the lives of the youth?

Aa! Ndi khou livhuwa tshifhinga tshavho.

Translation: Aa! Thank you for your time.

ANNEXURE I

INTERVIEW EXTRACTS

1. QUESTIONS AND ANSWERS OF TWO TRADITIONAL LEADERS INTERVIEWED

Mbudziso 1: *Sa murangaphanda wa vhathu vha vhona u nga ndi zwifhio zwine zwa nga itwa uri vhana vhashu vha dovhe vha vhe na mikhwa yavhuḁi*

Translation: **As a leader of the people, what do you think can be done so that our children can become well-mannered again?**

Mbudziso 2: *Hone-ha, ndi ifhio khuwelelo ine vha nga ita vha tshi khou itela tshiimiswa tsha pfunzo, tshiimiswa tsha kereke siani ja zwine zwa tea u funzwa?*

Translation: **What message can you give to the education ministry and the church ministry with regards to what they are supposed to be teaching?**

RESPONSES

(a) TRADITIONAL LEADER 01

Phindulo ya mbudziso 1: *Riṅe sa mahosi ṅamusi hafhu ro bvulwa maanda ho no vha na idzo dzisiviki. Tshihulwane kha zwoṅhe ndi u humela murahu ha mvelele ya hashu hune maitete oṅhe a tevhedza mvelele.*

Translation: **As chiefs, today we have been dethroned of our powers since the formation of civic structures. The most important thing that can**

be done is to go back to our roots, were everything is done according culturally.

Phindulo ya mbudziso 2: Inwi ni mmbudzisa sa muthu a sa ðivhiho zwine zwa khou bvelela. Ðuvha ðiñwe na ðiñwe ri tshi vha na madzulo ashu sa musanda na vha khorombusi dza zwickolo ri vha ri tshi khou ombedzela mafhungo a u ðuðuwedza uri mafhungo a zwickolo zwa mvelele kha a dzhielwe nzhele. Hone khuwelelo dzashu dzi nga dzi khou wela ñdevheni dzo dzingaho. Nahone a thi ri zwi dzhiwa sa vuhedeni. Hone a hu na hune heli shango ða vha ði khou ya hone arali ra sa tetekedza mvelele yashu. Tsho salaho hu ðo vha muðano.

Translation: You ask me as a person who doesn't know what is happening. Every time when we have our gatherings between chiefs and school boards we always emphasise the issue of taking note of the importance of indigenous schools. It seems as though our messages are falling into deaf ears. It's actually considered to be atheism. If we do not take note of our culture, as a world we would be going nowhere.

(b) TRADITIONAL LEADER 02

Phindulo ya mbudziso1: U humela murahu kha zwa hashu ndi wone mushonga.

Translation: Going back to our culture is the answer.

Phindulo ya mbudziso 2: Mhasho wa pfunzo kha u ðuðuwedze vhadededzi u ombedzela ndeme ya u dzhenelela kha zwickolo zwa sialala, ngauri ndi henefha hune vhana vhashu vha guda mikhwa na kutshilele kwavhuði.

A nga vha musidzana kana mutuka, mvelele yashu havha vhathu vhothe i vha bika lune vha sala vhe na mikhwa yavhudi nahone vha tshi divha uri ndi zwifhio zwine vha tea u ita kana u sa ita. Arali na sedza ndi zwifhio zwine tshikolo tshenetshi tsha bugu tsha khou ita. Ho dala vhupfe fhedzi. Riṅe ri tshi aluwa ro vha ri tshi thonifha muthu wa tshifumakadzini, na ene-vho a ita ngauralo. Namusi zwi ngafhi? U tshi nga afha ndi u tshipana, malwadze, nahone u bula ndi u sokou dinetisa. A hu na zwine zwa khou itwa hafha zwikoloni.

Translation:

The Department of Education should encourage teachers and educators to emphasise the importance of being involved in indigenous schools, since that is the place where our children learn good manners and well-living. Be it a girl or a boy child, our culture shapes these children in a way that they become well-mannered and know what's right to do and what's not right to do. If you look, what good is the western education system doing? They only display stubbornness/ loose morals. When we were growing up we used to respect women and vice-versa. Where is the respect nowadays? All we see is rape and disease, to even mention all these is just a waste of time. There is nothing that is being done in these western school systems.

2. QUESTION AND ANSWERS OF TWO CHURCH LEADERS INTERVIEWED

Mbudziso 1: *Sa murangaphanda wa kereke vha hambula uri ri nga fhelisa hani u setea ha mikhwa vhukati ha vhaswa vhashu vha namusi?*

Translation: **As a church leader how do you think we can combat the issue of moral degeneration amongst our youth of today?**

RESPONSES

(a) CHURCH LEADER 01

A thi murangaphanda wa tshitshavha, ndi murangaphanda wa kereke. Sa murangaphanda wa kereke ndo kona u vhona uri vhabebi a vha tsha ita mushumo wavho wa u vha vhabebi kha vhana vhavho. Vha lavhelela kereke i tshi hwala mushumo wavho ngeno zwi so ngo tea. Nne sa murangaphanda mushumo wanga ndi u fusha muya nga fhungo la Mudzimu. Tshitshavha na vhabebi a vha tei u lavhelela uri ri ne sa kereke ri hwale tshiwe na tshiwe. Ndi tenda uri arali ro vha ri tshi nga farisana ra dededza vhana vhashu nga ndila yo teaho ro vha ri tshi do vha ri siho kha heli dzulo namusi ri tshi khou amba nga ha vhudifari vhu sumbedzaho mikhwa i si yavhudi ya vhaswa. Nga nthani ha tshiimo tshine tsha vha nthu tsha mafhungo a ngaho sa anea ane ra khou amba ngao, hangei kerekeni yanga sa vhahulwane vha kereke ro dzhia tsheo ya thandela ine ya langulwa nga vhaswa vhone vha ne hone vho vhewa ito nga vha bodo ya kereke. Thandela hei i ita uri vhaswa vha so ngo diwana vhe magondoni mafheloni a vhege khathihi na kha manwe maduvha a vhukati ha vhege. Ri na mbekanyamushumo dzo fhambanaho dzine vhaswa vhenevha vha dzhenela khadzo.

Translation: I am the leader of the church and not the leader of the community. As a church leader I have realised that parents are not doing their job of parenting their kids. They expect the church to carry their duties unnecessarily. My duty as a church leader is to feed the

soul with the word of God. Parents and the community cannot expect us as the church to carry all the responsibilities. I believe that if we help one another and guided our children well we were not going to be sitting here right now discussing about immoral behaviour of the youth. In my church because of the high rate of cases like the ones we are talking about today, as church elders we decided on a project that is handled by the youth themselves though watched over by the church-board. This project helps to keep the youth out of the streets on weekends and on some days during the week. We have different programmes that they are involved in.

(b) CHURCH LEADER 02

Khonani yanga, tsha u thoma tsha ndeme ndi u divha ipfi la Mudzimu. Ndi ralo ngauri arali u n'wana wa Mudzimu a zwi tou leluwa uri u diwane u tshi khou la tshivhi. Tshithu tshithihi tshine tsha nga itiwa ndi u tshuwedza vhabebi, vharangaphanda vha zwitshavha uri vha ombedzele fhungo la u divha ipfi la Mudzimu. Tsha vhuvhili, ndi u tshuwedza Mhasho wa Pfunzo uri ngudo dza bivhili na dzone dzi dzheniswe kha kharikhulamu. Khonani yanga arali vha sedza hano maduvha zwikoloni a hu tsha itiwa thabelo dza nga matsheloni nga nthani ha fhungo la mvelele dzo fhambanaho. Ndi nga kha fhungo la Mudzimu fhedzi hune ra nga kona u wana vhana vhashu murahu u bva kha muvhi.

Translation: My friend, it is important to first know the word of God. I am saying this because if you are a child of God it is not easy to sin. The only thing that can be done is to encourage parents, community leaders to emphasise the importance of knowing the word of God. Secondly, it's to urge the Department of Education to integrate their curriculum with biblical studies. Look my friend nowadays in schools they no longer have morning prayers because of the issue of diverse cultures within the school. It is only through the word of God that we can be able to get back our children from the devil.

4. QUESTION AND ANSWERS OF RESPONDENTS' AA.1 TO AA.55, BOTH YOUNG AND OLD

Respondent AA.1

Mbudziso: *Nyofho dza u sa t̄anganedzwa vhukati ha vhaswa zwi nga vhanga u sezea ha mikhwa naa?*

Phindulo: *U sa t̄anganedzwa, na u sa dzielwa n̄tha nga muvhuso a muswa ndi thaidzo khulwane vhukuma nahone ine ya vhavha. Muvhuso ashu u khou hangwa uri u vha muswa zwi vha zwi tshi khou amba u vha vhumatshelo ha matshelo. U ri dzhenisa kha mafhungo awo musi u tshi khou pulana na u ita nzudzanyo dza zwithu zwine zwa ri kwama zwi nga kha ḍi thusedza uri ri ḍe na thandululo ya zwithu zwinzhi; u fana na u sika mishumo nga kha dz̄ilenashipi na dzi intheneshipi khathihi na u vhona uri ri nga thivhela hani vhutshinyi.*

Translation

Question: **Can fear of rejection amongst the youth cause moral degeneration?**

Answer: **Being rejected, ignored and undermined by the government as a youth is a very serious problem. The government is forgetting that being youth means you are tomorrow's future. Involving us, when planning things affecting us could help since we can come up with solutions of so many things; such as job creation through learner ships and internships and also help on how to curb the crime rate.**

Mbudziso: *Kereke i dzhiiwa sa vhushavhelo, nahone kanzhi u wana i tshi hwala vhuḍifhinduleli ngeno i sa ḍivhi tshithu nga ha Nḍivho ya Vhongwaniwapo. Ndi ngani zwo tou rali? Kha vha dodombedze vha tshi ḡea phindulo yavho.*

Phindulo: *Kereke a i na ndavha na u ḍivha vhabebi vha vhaswa vhane vha dzhena kerekeni dzenedzo. Ri sa tsha vhuya ra amba u pfesesa nga hune henevha vhaswa vha bva hone. Kereke i ḍidzha yone i khethwa lune zwoṭhe zwine zwa kwama mafhungo a kwamaho Maitete a Siala zwi dzhiwa zwi zwithu zwine zwa vha zwi si zwi khethwa.*

Translation

Question: **The church is regarded as a refuge, at often times it shoulders responsibilities without IKS background. Why is it always like this? Give a detailed answer.**

Answer: **The church does not bother knowing the parents of the youth that are part of their congregants. Not even considering knowing their background. It considers itself holy and feels it is not necessary to engage itself with Indigenous Knowledge systems practices.**

Respondent AA.2

Mbudziso: *Ano maḍuvha vhathu vhahulwane vha gungula uri mikhwa ya vhaswa yo suḍufhala. Hone vhone vha vhona ano maḍuvha hu tshi kha ḍi vha na vhane vha vha na muya wa u vha na ndavha? Kha vha dodombedze phindulo yavho.*

Phindulo: *Ndi nga ri ee, vhukati ha zwitshavha zwashu ri na zwiimiswa khathihi na vhathu vhane vha kha ḍi vha na ndavha na u ṅea vhaswa tsivhudzo ya uri zwithu zwi shumiwa hani. Nahone ndi zwa ndeme uri ri fhululedze vhenevho vhathu vhane vha khou ḍidina nga u sumbedza vhaswa ṅila yo teaho. Zwiimiswa zwine zwa nga sa kereke, tshiimiswa tsha siviki, vharangaphanda vha tshitshavha, vhabebi na vhaunḍi vhane vha khou ita zwi hulwane vhukuma vha gudisa/funza vhaswa u ita zwithu zwine zwa vha zwavhuḍi. Sa lushaka ri fanela u dzhia vhuḍifhinduleli ha u sumbedza uri ndi zwa ndeme u*

swikafhi u vha na ndavha kha zwiñwe na zwiñwe zwine na vha ni tshi khou ita.

Translation

Question: Nowadays everywhere old people complain about moral degeneration amongst the youth. Do you think there are still youth who have spirit of concern? Please give a detailed answer.

Answer: At face value I can say yes, but we still have structures and people in our communities who still have the spirit of concern on giving our youth the right direction and guidance in life. And it is important to praise structures like the church, civic structures, community leaders, parents and guardians who are taking the extra mile in teaching these children of doing things right. As a society we have to take the responsibility of showing these children that it is important to have the spirit of concern in whatever is happening around you.

Respondent AA.3

Mbudziso: *Ano maḍuvha vhathu vhahulwane vha gungula uri mikhwa ya vhaswa yo suḍufhala. Hone vhone vha vhona ano maḍuvha hu tshi kha ḍi vha na vhane vha vha na muya wa u vha na ndavha? Kha vha dodombedze phindulo yavho.*

Phindulo: *Ee, hu kha ḍi vha na vhaswa khathihi na vhabebi vhane vha vha na ndavha ya zwine zwa vha zwi tshi khou itea vhuḍifari ha mikhwa ya vhana vhavho. Ndi mushumo wa vhabebi u vhona uri vhana vhavho vha sumbedza ṅḍila ya vhukuma ya kutshilele kwavhuḍi.*

Translation

Question: Nowadays everywhere old people complain about the moral degeneration amongst the youth. Do you think there are still youth who have spirit of concern? Please give a detailed answer.

Answer: Yes, we still have youth and parents who have the spirit of concern on what is happening to their children's moral behaviour and also to them. It is the duty of the parents to see to it that these children are being given direction and good guidance.

Respondent AA.4

Mbudziso: *Vha a tenda uri nyofho dzi a ita uri mikhwa i suḍufhale vhukati ha vhaswa? Kha vha dodombedze musi vha tshi ṅea phindulo.*

Phindulo: *Ri nga amba nga ha mafhungo lwa miṅwaha na miṅwaha ra fhedza ri so ngo swika hune ra wana thandululo ya hei thaidzo, nga nṅani ha musi vhabebi, vhaunḍi na zwiimiswa zwa tshitshavha vha tshi nga dzhia vhuimo havho ha u alusa vhana vhavho, nahone vha vhone uri musi vhana vhavho vha tshi vha ṭoḍa vha a vha hone. Vhabebi kha vha ḍigudise u sa haṭula vhana vhavho, vhudzuloni ha zwenezwo vha vha ṭuṭuwedze khathihi na u vha sumbedza ṅdila ya vhukuma naho vha tshi sumbedza u nga vha na vhuṭudzeṭudze.*

Translation

Question: Do you believe that fear is one of the causes of moral degeneration amongst the youth? Please elaborate when giving your answer.

Answer: We can discuss about this issue for decades and we will never be able to solve this problem unless parents, guardians and community structures take their rightful stand and take charge in the upbringing

their own children making sure that they are there for them when they are needed. Also making sure that they do not judge them but instead commend them where necessary and show them the right direction when they seem to be stumbling and not finding the right path.

Respondent AA.5

Mbudziso: *Naa nyofho dza vhushai dzi a kona u swikisa uri vhaswa mikhwa yavho i suḏufhale?*

Phindulo: *Khonani yanga, vhana vhashu vha na nyofho khulwane vhukuma musi vha tshi humbula uri matshelo lo vha farela zwifhio saizwi vhabebi vhavho vha tshi vha vha khou lavhelela zwithu zwine vha si zwi swikelele. U lavhelelwa havho nga vhabebi u vhonala vha tshi bvelela lwa maḥakheni zwi ita uri muthu a humbule nga ha u wana thikhedzo ine ya nga vha ita uri vha pfe vha tshi nga kona u swikelela zwine vhabebi vhavho vha ḽoḽa zwone. Nga nḽhani ha u kundelwa ha vhabebi na vhaunḽi u nḽkedza vhana vhavho zwine vha ḽoḽa i vha i inwe nḽdila ya u ruma hanevha vhana uri vha ite zwithu zwine zwa si ḽanganedzee nga lushaka. Magumoni azwo havha vhana vha fhedza vha tshi khou ita zwithu zwine magumoni vha fhedza vha tshi khou ḽisola.*

Translation

Question: Can fear of poverty amongst the youth cause moral degeneration?

Answer: My friend our children are so much afraid of what tomorrow will bring to them since their parents expect things which are beyond these children. Being expected to be on top of your game when the parents/ guardians are not giving you support

always makes one to think of ways that can help them fulfil what their parents and guardians are not providing. At the end these children go all out and do things which are unacceptable by society. And when these children become sane they regret all the things that they have done.

Mbudziso: *Nyofho dza u shonisa vhukati ha vhaswa zwi vhangwa u suḍufhala ha mikhwa vhukati havho?*

Phindulo: *Sa mubebi ndi tama u nea khaedu vhabebi na vhaundzuri vha fanela u guda uri vhana vhavho a si vharuḅwa nahone vha nga si vhe vha khwine kha tshiḅwe na tshiḅwe, lune vhabebi vha fanela u litsha u tḅwa vha tshikhonkhokhovhedza vhana vhavho. Ndavhelelo dza vhabebi dzi vha dzi nḅhesa lune vhana vha fhedza vha tshi ofha u shonisa vhabebi vhavho, vha vho tou fhedza vha tshi shumisa mazwifhi. Ndi tshifhinga tshauri vhabebi vha pfesese zwine vhana vhavho vha kona na zwine vha kundelwa khazwo, lune vha so ngo lavhelela maḍembe khavho. Arali vhabebi vha ita izwi zwi ḍo ita uri havha vhathu vhavhili vha pfesesane.*

Translation

Question: Can fear of disappointment amongst the youth cause moral degeneration?

Answer: As a parent would like to challenge parents and guardians that they need to learn that their children are not angels and cannot be the best in everything, so they must stop condemning their own children. Parent's expectations are so high that their children in fear of disappointing their parents end-up lying to them. It is high time that parents should know their children's strength and weaknesses so that they don't expect miracles from them. And by doing this it

will create understanding situations between both parties.

Respondent AA.6

Mbudziso: *Nyofho dza u sa t̄anganedzwa vhukati ha vhaswa zwi nga vhanga u seṭea ha mikhwa naa?*

Phindulo: *Sa muswa ndi pfa zwi tshi nkondela vhukuma musi thangana dzanga vha sa swiki hune vha nt̄anganedza na zwine nda vha zwone. U ḡiwana ndi sa metshi na kutshilele kwavho zwi a mmbaisa. Hu na zwifhinga zwinzhi zwine nda ḡiwana ndi tshi khou ita zwithu zwi sa t̄anganedzeiho ndi tshi khou itela u sumbedza thangana dzanga uri na n̄e ndi nga vhone.*

Translation

Question: **Can fear of rejection amongst the youth cause moral degeneration?**

Answer: **As a youth myself I find it very much difficult when my peers are not accepting who I am and my background. Also not fitting into their lifestyle hurts. There are times that I find myself trying to do things that are not acceptable as another way of showing my peers who are rejecting me that I am also cool.**

Respondent AA.7

Mbudziso: *Vhaswa vha takalela nga maand̄a u vhea mulandu muṅwe muthu kha vhukhaki havho. Kha vha ri vhudze uri ndi ngani nyito dzenedzi dzi tshi suḡufhadza mikhwa.*

Phindulo: *Naho vhathu vha ano maḡuvha vha tshi takalela u vhea mulandu vhaṅwe vhathu kha vhukhaki havho, vhukati ha vhaswa zwo ṅaṅa vhukuma. Vhaswa a vha takaleli u dzhia vhuḡifhinduleli ha zwoṭhe zwine vha ita. Tshiṅwe tshifhinga u a vha wana vha tshi vhea vhabebi vhavho mulandu kha zwithu zwine vhabebi vhavho vha si ḡivhe*

tshithu khazwo. A rali wa vha wana vha sa khou vhea mulandu vhabebi vhavho, u vha wana vha tshi khou vhea mulandu vhadededzi vhavho, kereke dzavho khathihi na zwitshavha zwavho.

Translation

Question: Youth prefers to blame others for their actions. Please tell us why this causes moral degeneration.

Answer: Though today's society like to shift blame to others, but amongst the youth it's worse. They do not want to take responsibility of everything that they have done. Sometimes they prefer to blame their parents for things that their parents know nothing about. If they are not blaming their parents you will find them blaming their teachers, their church and the community.

Respondent AA.8

Mbudziso: *U sa vha na ndavha zwi nga ita uri mikhwa ya vhaswa i suḏufhale? Kha vha dodombedze phindulo yavho.*

Phindulo: *A hu na zwine zwa nga itiwa malugana na haya mafhungo nga nḏani ha musu muvhuso wa ḡamusi u tshi nga shandukisa ḡila ine wa vhone zwone vhaswa. Ndi vhaswa vhangana vhane vha vha vha tshi khou sokou mona mona vha tshi tsa vha tshi gonya na dzi bada nga ḡhani ha u sa vha na mushumo, u kundwa tshedele ya u isa phanda na tshikolo. U sa vha na ndavha ha muvhuso ndi tshiḡwe tsha zwithu zwine zwa khou tuḡuwedza u seḡea ha mikhwa ya vhaswa. Arali muvhuso wo vha u tshi kwamana na vhaswa vho vha vha tshi ḡo ḡa na ḡila dza u tandulula thaidzo ya u ita vhutshinyi, u fana na u sika mishumo, dziinternship na mbekanyamushumo dza dziḡenashipi. Muvhuso washu u na mbekanyamushumo dzavhuḡi vhukuma dzine dzo*

nwaliwa kha mabambiri hone zwi tshi da kha uri dzi shumiswe zwi fhedza zwi tshi vhutoto.

Translation

Question: Can ignorance cause moral degeneration amongst the youth? Give a detailed answer.

Answer: There is nothing that can be done about this issue unless the government of today changes the way it looks at the youth. How many youth are roaming the streets due to being unemployed and the lack of financial aid that could assist them with going to school? The government's ignorance of the youth is another cause of moral degeneration. If it could involve them they were going to come with strategies of solution on how to create jobs for them through internships and learnership programmes. Our government is full of beautiful programmes on paper but when it comes to implementation they change the tune.

Respondent AA.9

Mbudziso: *Nyofho dza u sa t̄anganedzwa vhukati ha vhswa dzi a suḍufhadza mikhwa?*

Phindulo: *Nyofho dza u sa t̄anganedzwa vhukati ha vhaswa zwi tou nga sa vhulwadze kana tshilonda zwine zwa t̄oḍa mishonga uri zwi dzike. Vhunzhi ha vhaswa vho no tsheenzhela u sa t̄anganedzwa u bva kha vhabebi vhavho, vhaunḍi vhavho na mashaka avho a tsini tsini khathihi na mirḍo ya miḍa ya havho. Lune hovhu vhulwadze arali ha litshedzelwa vhu a swika hune ha bva nḍa ha tshandḍa.*

Translation

Question: Can fear of rejection amongst the youth cause moral degeneration?

Answer: Fear of rejection amongst youth is like a disease that needs medication to be calm down. The majority of the youth had experienced first hand rejection from their parents, guardians and even their close family members. And this disease if not cured end-up complicated.

Respondent AA.10

Mbudziso: *Vha a tenda uri nyofho dzi a ita uri mikhwa i suḍufhale vhukati ha vhaswa? Kha vha dodombedze musi vha tshi ṅea phindulo.*

Phindulo: *Vhukati hashu sa vhaswa hu na nyofho dza zwithu zwine ra si zwi ḍivhe. Ḍuvha ḽiṅwe na ḽiṅwe ri ṭangana na khaedu dzine dza vha dzi tshi khou ri kundela u dzi tandulula, dzine dza ṭoda vhabebi uri vha dzhenelele, hone ngauri vhabebi vhane vha fanela u ri fara nga zwanda vha dzula vha si ho na u vha na ndavha na riṅe vha si na ndavha na riṅe ndi hanefho hune ra thoma u vha na nyofho dza zwine ra si zwi ḍivhe ra vho fhedza ri tshi khou ita zwithu zwo khakheaho nga ṅṭhani ha u shavha u vhudzwa uri ri a shonisa nga vhone vhabebi vhashu,nz.*

Translation

Question: Do you believe that fear is one of the causes of moral degeneration amongst the youth? Please elaborate when giving your answer.

Answer: Amongst us as the youth fear of the unknown is the major culprit. Every day we come across challenges that are beyond us and needs parental intervention, but because our parents who are supposed to be

holding our hands are not always there and also not caring enough we start having fear of the unknown where we end up doing things not because they are supposed to be done but because of fear that maybe we might be rejected, scolded, or even told that we are a shame, etc.

Respondent AA.11

Mbudziso: *Nyofho dza u vha na vhuludu dzi nga vhanga u kuvhuluwa ha mikhwa vhukati ha vhaswa naa?*

Phindulo: *Vha khou lavhelela uri nṅe ndi ri mini? Mme anga na khotsi anga vha dzula vha siho hayani tshifhinga tshoṱhe, a vha na ndavha na zwauri ndo ralo ndi vhuḍifhinduleli havho. Masiandoitwa a zwenezwi ndi u ṱoḍa vhuḍigeḍi khathihi na u vha na vhaṅwe vhathu kha khonani dzanga na vhathu vhane nda tshila navho vhane vha sumbedza u vha na tshifhinga. Arali vha nga vhudzisa vhabebi vhanga uri khonani dzanga ndi vhoneyi, vha ḍo vha vhudza nga vhathu vhe nda vha ndi tshi dzhena navho tshikolo tsha pfunzo dza fhasi. A vha ḍivhi na muthu na muthihi kha vhane nda tshila navho.*

Translation

Question: Can fear of loneliness amongst the youth cause moral degeneration?

Answer: What do you expect me to say? My mom and dad are forever absent and they do not care that I am their responsibility. Consequences of this are seeking comfort and company from my friends and people that I interact with on a daily basis. If you can ask my parents who my friends are they will tell you people that I was with when I was still in the foundation phase. They are clueless when it comes to people I socialise with.

Respondent AA.12

NB: Respondent AA.12 decided not to answer any question.

Respondent AA.13

Mbudziso: *Vha a tenda uri nyofho dzi nga vhanga u sudufhala ha mikhwa vhukati ha vhaswa? Kha vha dodombedze musi vha tshi nea phindulo yavho.*

Phindulo: *Vhaswa vha namusi vha tangana na vhathu vha bvaho kha mvelele dzo fhambanaho; hezwi zwi amba uri vhuḍifari ha vhenevha vhathu ho fhambana zwi tshi tevhedza mvelele dzavho. Nahone ndi ngazwo vhabebi na vhaunḍi vha tshi tea u dzhia vhuḍifhinduleli ha u fulufhedzisa vhana vhavho uri a hu na zwine zwa ḍo itea khavho, nazwauri vhone vha ḍo ḍi dzulela vha hone tenda vha vha vha tshi kha ḍi fema. Tshi dinaho ndi zwauri vhabebi na vhaunḍi vha fhedza vha tshi khou ita zwo fhambanaho na zwine zwa lavhelelwa khavho.*

Translation

Question: **Do you believe that fear is one of the causes of moral degeneration amongst the youth? Please elaborate when giving your answer.**

Answer: **Youth nowadays interact with people from diverse cultures; these mean even behavioural patterns of these people are different. And that is why parents and guardians should take responsibility of always assuring their children that nothing will happen to them and also that they will always be there for them as long as they are still breathing. But instead parents and guardians do the opposite.**

Respondent AA.14

Mbudziso: *Vha vhona u nga u sa vha na ndavha zwi nga vhanga u suḏufhala ha mikhwa vhukati ha vhaswa? Kha vha dodombedze phindulo yavho.*

Phindulo: *Riṅe vhaṅwe ro ri ri tshi aluwa ho vha hu na fhethu he ra vha ri tshi ḏimvumvusa hone ho fhambanaho hu ṅekedzaho na mitambo yo fhambanaho. ṅamusi muvhuso a u na ndavha na ṅhoḏea dza vhaswa. U wana zwiimiswa zwenezwiḷa zwe zwa vha zwi hone kale zwi tshi khou shandukisiwa zwa vha themamveledziso dzine dza kona u dzhenisa tshelede ine ya vha i tshi khou ya tshikwamani tsha muvhuso madzuloni a u vhona uri zwiimiswa zwenezwo zwi shumiswa nga vhaswa.*

Translation

Question: **Can ignorance cause moral degeneration amongst the youth? Give a detailed answer.**

Answer: **Some of us when growing up used to have places of recreation where all different types of sports were offered. Today the government ignore the needs of the youth. Those facilities are being turned into infrastructures that could generate income for the government instead of bettering them and letting the youth keep them busy there.**

Respondent AA.16

Mbudziso: *U manipuleitha/ u shumisa zwi vhanga u seṅea ha mikhwa. Kha vha ri vhudze uri ndi ngani.*

Phindulo: *ṅdila ine ra khou alusa vhana vhashu ṅamusi a si yavhuḏi na luthihi. Lune ndi ngazwo vhana vhashu vha tshi ri manipuleitha khathihi na vhaṅwe ngauri vha a zwiḏivha zwauri ṅdila dze ra vha alusa ngadzo a dzo ngo lunda na luthihi.*

Translation

Question: Manipulation causes moral degeneration. Please explain why.

Answer: The way we are raising our children today is not very appealing. And that is why our children manipulate us and others because they are aware that our raising skills and disciplining skills are very loose.

RESPONDENT AA.17

Mbudziso: *Hone nyofho dza u feila dzi nga vhang a u seṭea ha mikhwa vhukati ha vhaswa?*

Phindulo: *A si vhaswa fhedzi vhane vha ita zwithu zwi sa ṭangedzeiho nga nṭhani ha nyofho dza u feila. Vhathu vhahulwane zwi sa sedzi uri vha kha maimo afhio, lune u wana ḍuvha ḷiṅwe na ḷiṅwe vha tshi khou ita zwithu zwo bvaho nṅa ha tshandḍa nga nṅani ha u shavha hone u feila. Kha vhenevho vhaṅwe vhavho vha ḍiwana vha tshi farwa ngauri vha vha vho khakhela mulayo nga nṭhani ha hone u shavha u feila.*

Translation

Question: Can fear of failure amongst the youth cause moral degeneration?

Answer: It is not only the youth who commit unacceptable things because of being afraid to fail. Elderly people also irrespective of their positions are on daily basis doing things because they are afraid that they will fail. Sometimes some find themselves behind bars having committed crimes because they were afraid to fail in other things.

Respondent AA.18

Mbudziso: *Nyofho dza vhushai vhukati ha vhaswa dzi nga vhangana u seṭea ha mikhwa?*

Phindulo: *Ndi na khonani we a kungwa nga vharengisi vha zwidzidzivhadzi uri a vha thuse u zwi ṭungṭa zwi tshi bva kha maṅwe mashango. Havha ndi vhathu vhane vha si kone u ṭanganedza zwine vha vha zwone. Ndi kha ḍi tou humbula zwavhuḍi muṅwe wa havha vhasidzina we mme awe na khotsi awe vho vha vha sa shumini, vha tshi tou tshila nga magavhelo a bvaho kha mashaka na dzikhonani. Mathina hei nyimele kha hoyu khonani yanga yo vha i tshi khou mu ofhisa zwihulu. Ndi nga nṭhani ha nyofho dzenedzi dzo mu ṭuṭuwedzaho u ḍiwana a tshi khou khakhela mulayo a fhedza o farwa.*

Translation

Question: **Can fear of poverty amongst the youth cause moral degeneration?**

Answer: **I have a friend who was lured by drug lords and ended up being used as a drug mule. These are people who couldn't accept their background. I remember this one girl, whose father and mother were both not working, living off hand-outs from neighbours and relatives. Fear of poverty encouraged her to find herself committing crime.**

Respondent AA.19

Mbudziso: *Kereke i dzhiiwa sa hone vhushavhelo, nahone kanzhi i hwala vhuḍifhinduleli i si na nḍivho kana u pfesesa zwaho mafhungo a Nḍivho ya Vhongwaniwapo. Ndi ngani tshifhinga tshoṭhe zwi tshi itea ngauralo? Kha vha dodombedze phindulo yavho.*

Phindulo: *Vha a ḍivha u aluwa tshikolobulasi zwo ita uri ndi lovhe zwithu zwavhuḍi zwinzhi. Ndi vhona uri arali ndo vha ndo*

aluwa vhuponi ha mahayani hune mafhungo a vhongwaniwapo a kha di tou vha luambo lwa divha ndi vhona uri ndo vha ndi tshi do vha ndo pfuma vhukuma. Hezwi zwothe zwo bvelela musi ndi tshi khou amba na muñwe a dzhenaho kereke henefha kerekeni yanga ane a kha di vha muswa. U sa vha na ndivho ya mvelele ya avho vhathu zwo swika he nda pfa ndo no shona nga maanda zwenezwi ndi kati na nyambedzano na vhabebi vhawe. Nga murahu ha nyambedzano iyi ndo swika he nda vhona uri mathina uri u thuse vhathu nga thaidzo dzavho u tea u vha u na zwinzhi zwine wa divha nga ha vhenevho vhathu.

Translation

Question14: The church is regarded as a refuge, at often times it shoulders responsibilities without IKS background. Why is it always like this? Give a detailed answer.

Answer: Growing up in a Township got in the way of so many things that I was supposed to have learnt if I was in villages were indigenous schools are still forcefully attended. All this happened when I interacted with the parents of one of my congregants who were still in his youth. Not knowing my cultural background made me feel so embarrassed after a long discussion with his parents. After that discussion I realised that it is always good to attend to other people's problems when you actually have background knowledge of where they come from.

Respondent AA.20

Mbudziso: Nyofho dza u vha na vhuludu dzi nga vhanga u kuvhuluwa ha mikhwa vhukati ha vhaswa naa?

Phindulo: Nyofho dza vhuludu na u vha u wothe ndi tshone tshivhangji tshihulwane tsha u sudufhala ha mikhwa ya

vhaswa. U sa vha hone ha fhethu ha u dimvumvusa ho itwaho nga muvhuso zwi tuṭuwedza havha vhana u diwana vha tshi khou ita zwithu zwine zwa lwa na mulayo zwa dovha zwa lwa na milayo ya vhuḍifari havhuḍi.

Translation

Question: Can fear of loneliness amongst the youth cause moral degeneration?

Answer: Fear of loneliness is one of the major problems causing moral decadence amongst the youth. Lack of recreational facilities set up by the government encourages these children to find themselves on the other side of the law or rules and regulation of good moral behaviour.

Respondent AA.21 and Respondent AA.26

Mbudziso: *U sa vha na ndavha zwi nga vhang a u seṭea ha mikhwa vhukati ha vhaswa naa?*

Phindulo: *A hu na tshine tsha nga luga arali muvhuso u tshi kha di vha u tshi nga u vhoni tshithu wo sokou difhumulela. Zwoṭhe zwine wa ita zwi tshi fhelela dziofisini dzavho ngeno oṭhe a tandwaho a tshi vha a tshi kwama vhone vhaswa. Zwine muvhuso wa kona ndi u shumisa zwiwo zwine zwa nga vha zwa mupo kana zwa u tou itwa nga muthu. U wa ha bisi kha bada ya Moloto ndi hone he ra pfa nga zwine muvhuso wa vha u tshi khou ita dziofisini dzawo zwine arali zwa itwa vhathuni hu a vha na mbuelo.*

Translation

Question: Can ignorance cause moral degeneration amongst the youth? Give a detailed answer.

Answer: Nothing can come right if the government is still doing everything that affects the youth in their

offices and not consulting them. Look at what happened to the reaction done when the bus killed so many people in the Moloto road. Government react instead of dealing with the issue on the ground.

NB: Respondent AA.27 did not honour the appointment for the interview scheduled.

Respondent AA.29

Mbudziso: *Vhaswa vha namusi vha humbula uri vhone vho thanya. Vhone vha vhona u nga ndi ngani u thanya honohu hu tshi vhanga u seṭea ha mikhwa vhukati ha vhaswa?*

Phindulo: *Uri vho thanya kana a vho ngo thanya arali vha si na ndivho ya hune vha bva hone a vha tshithu. Kha riṅe vhaṅwe zwikolo zwa vhongwaniwapo zwi tou nga sa tshisima tsha maḍi ane wa a nwa a u tsha dovha wa farwa nga ḍora. Zwi tou vha mutheo wa mikhwa yavhuḍi kha riṅe Vharema. Zwi a pfisa vhuṭungu musu u tshi vhona vhana vhashu musu vha tshi ḍifara vhunga vha ḍivha zwoṭhe nahone vho thanya, ngeno zwiitwaho maṭoni a vhaaluwa vhane vho aluswa nga maitete a vhongwaniwapo vha tshi vhona zwoṭhe hu mahandana na vhulali vhu ḷiwaho nga tsole.*

Respondent AA.30, See Respondent AA.19

Respondent AA.32

NB: Respondent AA.32 decided not to answer any question.

Respondent AA.33

Mbudziso: *U vha na mazhuluzhulu zwi nga vhanga u suḍufhala ha mikhwa vhukati ha vhaswa? Kha vha dodombedze musu vha tshi ṅea phindulo yavho.*

Phindulo: *Vhone, u ḍiwana u kha mutsiko wa khaedu dzine wa wana na nungo dzau dzi si nga si kone u dzi hwala u*

wana u tshi daḁa u tshi ya. Zwi dovha hafhu zwa ḁaḁa musi vhabebi vha re vhau na vhone vha sa koni u u thusa kha thaidzo ine wa vha u khayo. Ndi hanefha hune wa swika hune wa ḁivhudzisa uri arali na vhabebi vhane vha vha vhau vha sa koni u imela vhubebi havho, tshavho hu u shata vhaḁwe matope vhane vha nga vhadededzi, vhafunzi vha dzikereke uri hu vhe vhane vha thusa u tandulula thaidzo dza vhana vhavho.

Translation

Question: Can anxiety cause moral degeneration amongst the youth? Give a detailed answer.

Answer: Finding yourself being overpowered by challenges that are beyond your strength is much more frustrating especially when your own parents feel they also could not be able to handle the frustrations that you as youth are facing. You tend to ask oneself why these people who are called your parents shifting the blame and starts condemning the church, the school for the problems that if they were hands-on helping their children could have been avoided.

Respondent AA.34

NB: Respondent AA.34 decided not to answer any question.

Respondent AA.35

Mbudziso: *Vhone vha vhona u nga u humela murahu kha zwa hashu (IKS) zwi nga fhungudza mafhungo a u seḁea ha mikhwa ya vhana vhashu? Kha vha dodombedze phindulo yavho.*

Phindulo: *Vhone vha a vhuya vha zwiḁivha uri vhana vho yaho zwikoloni zwenezwi zwa sialala vho pfuma vhukuma musi ri tshi ḁa kha mafhungo a mikhwa. Ndi ngazwo zwi*

zwa ndeme u vhona uri vhafaramikovhe vhothe vha lushaka, muvhuso na wone wo katelwa vha tea u dziela ntha mafhungo a u vhuisa zwickolo zwenezwi.

Translation

Question: Can reverting to Indigenous Knowledge Systems help curbing moral degeneration amongst the youth? Give a detailed answer.

Answer: Are you aware that those who attended the so called indigenous schools are so rich morally. That is why it is important for all the societal stakeholders, government included to consider introducing them back.

Respondent AA.36, See Respondent 49

Respondent AA.37

NB: Did not participate in the interview.

Respondent AA.38

NB: Decided to be part of the interview but did not say a word amongst the group that was being interviewed.

Respondent AA.39, See AA.17 and AA.24

Respondent AA.40

Mbudziso: *Ri khou humbela uri vha ri vhudze-vho uri ndi ngani u sa vha na ndavha vhukati ha vhaswa zwi tshi vhanga u setea ha mikhwa?*

Phindulo: *U sa vha na ndavha na vhana vhau zwi a shelavho mulenzhe kha mafhungo a u setea ha mikhwa ya vhana vhashu. Media wa zwo gandiswaho na wa elekithironiki na wone u khou shela mulenzhe kha haya mafhungo. Vhanwali vha zwothe kha midia wo tou gandiswaho vha khou hangwa mafhungo a u thoma vha sedzulusa uri zwo tea vhatu vha mirole yothe naa, vha gandisa zwithu zwine zwa huvhadza vhaswa. Izwi zwi a fana na kha*

midia wa elekithroniki, u wana vha tshi anḡadza zwithu zwine zwa ḡuḡuwedza u suḡufhala ha mikhwa.

Translation

Question: Can ignorance cause moral degeneration amongst the youth? Give a detailed answer.

Answer: Ignoring your own children contributes immensely to moral degeneration amongst these children. Print media and electronic media are also contributing to this factor. The designers of everything written in the print media ignore censorship rules and print things that destroy the youth. Same applies to electronic media, and aired things which at the end of the day encourage moral degeneration.

Respondent AA.41, See Respondent 46

Respondent AA.42, See Respondent 44

NB: Respondent AA.43, though participated during interviews requested the researcher not to include his views in this study.

Respondent AA.44

Mbudziso: *Vhaswa vha takalela u vhea mulandu vhaḡwe vhathu kha zwe vhone vhaḡe vha ita. Ri khou humbela uri vha ri vhudze uri ndi ngani izwi zwi tshi vhangā u suḡufhala ha mikhwa.*

Phindulo: *Ndi zwavhukuma, nahone a si vhaswa fhedzi vhane vha shata vhaḡwe nga mafhungo avho, na vhaaluwa na vhone vha ita zwenezwo. Hu tou vha ni vhukati ha vhaswa zwo anda. Hone arali vha ita tsedzuluso vha ḡo kona u vhona zwine zwa khou itea kha vhana u tou thoma vha tshi kha ḡi tou vha vhaḡukuḡuku, hone arali vhabebi na vhaunḡi vha sa dzhenelela mafhungo aya a a ḡaḡa zwenezwi vha tshi khou aluwa. Hezwi vhu tou vha vhuḡanzi vhu sumbedzaho uri vhabebi vha na mushumo*

muhulwane vhukuma wa u vhona uri vha hwale vhuḽifhinduleli ha u vha vhabebi, ngeno na vhana na vhone vha gude u dzhia vhuḽifhinduleli ha nyito dzavho vha si shate vha so ngo sukaho matope. Ngauri arali zwo raliho zwa ya phanḽa ndi fhaḽa hune ra swika hune ra wana vhaḽwe vhathu vha tshi haḽulelwa milandu ye vha si i ite, hone hu na muḽwe muthu o shataho muḽwe nga matope awe. Hone thaidzo i ḽa ya vha hone musi matope aneaḽa e wa shata ngao muḽwe a tshi u vhuyela.

Translation

Question: Youth prefer to blame others for their actions. Please tell us why this causes moral degeneration.

Answer: It is true, and not only do the youth prefer to blame others for their actions, even elderly people do so. Though amongst the youth is too much. And if you check you will find that this happened amongst children from very early age, and if the parents do not get involved it can get worse when they are growing up. This is evident that parents and guardians have got a very big job of making sure that they teach their children to take responsibility of their actions and stop blaming others. Because if such persist that's where we find other people being charged by the law for something that they did not do, but someone else who does not want to be blamed shifted the blame to others. Problem comes when whatever shifted to others catches-up with them.

Respondent AA.45

NB: Respondent 45 decided not to participate in the interview during the eleventh hour.

Respondent AA.46

Mbudziso: *Vhone vha vhona u nga u humela murahu kha zwa hashu (IKS) zwi nga fhungudza mafhungo a u seṭea ha mikhwa ya vhana vhashu? Kha vha dodombedze phindulo yavho.*

Phindulo: *Ni khou lavhelela vhana vhashu vha tshi vha na ndavha na mafhungo a IKS ngeno vhabebi vhavho vha tshi a sathula phanda havho. Vhabebi vha namusi vho hangwa uri vhone vhaṅe vha zwine vha vha zwone namusi ngauri vho dzhenelela kha maitete a sialala e a thusedza nga u ita uri vha vhe vhatu vhane vha vha na mikhwa yavhudi ine ya tangedzea na vhukati ha tshitshavha na vhane vha diwana vha tsini navho. Hone arali vhabebi vha sa ambi nga ha zwivhuya zwa IKS, vhana vhavho a vha nga vhoni zwo tea u vha tshipiḁa tsha maitete a mvelele ane a itwa nga vhatu vha mvelele dza havho.*

Translation

Question: **Can reverting to Indigenous Knowledge Systems help in curbing moral degeneration amongst the youth? Give a detailed answer.**

Answer: **Do you expect our children to care about Indigenous Knowledge Sstems when their parents carelessly talk bad about indigenous schools and other other things that involve IKS. Today's parents have forgotten that they themselves had undergone such systems and that is why they display good behavioural patterns that are acceptable by those around them. If parents do not talk good about IKS, their children would not feel the need to be part of the traditional customs performed by people of their culture.**

Respondent AA.47

Mbudziso: *Ri khou humbela uri vha ri vhudze-vho uri ndi ngani u sa vha na ndavha vhukati ha vhaswa zwi tshi vhanga u seṭea ha mikhwa?*

Phindulo: *Naa vharangaphanda vha sialala namusi vha ngafhi, vhe musiri ri tshi khou aluwa ha vha hu vhone vha endedzi vha mvelele? Zwi vhavha nga maanda, musu u tshi vhona zwikolo zwiḽa zwa sialala zwi tshi khou thudzelwa thungo ngeno vharangaphanda vhashu vha sialala vho sokou fhumula vha sa ri tshithu. Hu tshi tou nga a hu na zwine zwa khou itea. Vharangaphanda vha sialala vha so ngo sokou dzula vha peta zwanda vha tshi khou vhona zwithu zwi tshi khou bva nḽa ha tshanda. Kha vha ime nga milenzhe kha zwine zwa vha zwashu, ndi vhufa hashu na mvelele yashu ye ra vha ri tshi i dzhia sa lone dzhavhelo lashu la u alusa vhana vhashu.*

Translation

Question: **May you please elaborate why carelessness amongst the youth causes moral degeneration?**

Answer: **Where are the traditional leaders that us when growing up were regarded as pioneers of culture? It so sad, when you see Indigenous schools being phased out and our traditional leaders not saying anything about it. Traditional leaders must not just sit and relax folding their hands when things are getting out of hands. Let them stand up for what belongs to us, our heritage and our culture which was regarded as the cornerstone of raising our children.**

Respondent AA.48

Mbudziso: *Naa nyofho dza vhushai vhukati ha vhaswa dzi nga vhanga u seṭea ha mikhwa?*

Phindulo: *Vhaswa vhane vha vha kha vhushai vha fhedza vha tshi khou ḍidzhenisa kha mafhungo a si avhuḍi nahone ane a si anane na mulayo, u fana na u vha vhahwali vha zwidzidzivhadzi sa ṅḍila ya u ita tshelede nga u ṭavhanya uri vha koneu fhelisa vhushai nga u ṭavhanya.*

Translation

Question: **Can fear of poverty amongst the youth cause moral degeneration?**

Answer: **Youth who are in poverty end up involving themselves in illegal things like being used as drug mules as a quick scheme of getting cash in order to alleviate poverty quickly.**

Respondent AA.49

Mbudziso: *Vhone vha vhona u nga u humela murahu kha zwa hashu (IKS) zwi nga fhungudza mafhungo a u seṭea ha mikhwa ya vhana vhashu? Kha vha dodombedze phindulo yavho.*

Phindulo: *Vha a zwiḍivha uri a hu na zwithu zwine zwa vhavha u fana na musu muthu a sa khou dzhiela ṅṭha musu iwe zwine wa khou amba u na vhuṭanzi nazwo. Sa murangaphanḍa wa sialala o aluswaho nga ṅḍila ya mvelele zwi a vhavha musu u tshi vhona zwiimiswa zwa lushaka zwi tshi khou xedziwa vha sa khou ḍivha hune vha khou ya hone. U humela murahu kha zwa hashu (IKS) zwi nga thusa vhana vhashu uri vha aluwe vha na mikhwa yavhuḍi.*

Translation

Question: **Can reverting to Indigenous Knowledge Systems help curbing moral degeneration amongst the youth? Give a detailed answer.**

Answer: There is nothing like being ignored and not listened to when you know what you are talking about. As a traditional leader who had been raised in a traditional way it hurts so much when you see the societal structures being misled and not knowing where they are going. Reverting back to Indigenous Knowledge Systems could help our children grow up with good morals.

Respondent AA.50

Mbudziso: *Ri khou humbela uri vha ri vhudze-vho uri ndi ngani u sa vha na ndavha vhukati ha vhaswa zwi tshi vhangana u seṭea ha mikhwa?*

Phindulo: *Vhaswa vha vhona Muhasho wa zwa Pfunzo u si na ndavha navho. Hone arali Muhasho wa Pfunzo wo vha u tshi nga ṭanganyisa pfunzo dzavho dza fomala na pfunzo dza sialala zwo vha zwi tshi ḍo bveledza muthu o fhelelaho ane a vha na vhuḍifhinduleli sa muswa.*

Translation

Question: May you please elaborate why carelessness amongst the youth causes moral degeneration?

Answer: Being not considered by the Department of Education the youth feel the department cares less about them. If the Department of Education could integrate indigenous education to what is called formal education, it was going to produce a holistic responsible youth.

Respondent AA.51

Mbudziso: *Kereke i dzhiwa sa hone vhushavhelo, hone kanzhi i hwala vhuḍifhinduleli hune ya vha i so ngo tea ngauri i vha i si na na nḍivho ya IKS. Ndi ngani tshifhinga tshoṭhe*

zwo tou rali? Kha vha dodombdze musi vha tshi nea phindulo yavho.

Phindulo: *Khonani yanga, nga nndani ha uri kereke i dīnee tshifhinga tsha u thoma ya pfesesa kana u guda mvelele dza vhatevheli vhavho, hone arali kereke ya sa ita tshithu i fanela u zwiḍivha uri a hu na tshi no ḍo naka saizwi u tshimbidza kereke hu si na zwithithisi zwi sa ḍo konadzea. Saizwi zwenezwo zwine vha si vhe na ndavha nazwo zwi ḍo dzulela u ḵolela.*

Translation

Question: **The church is regarded as a refugee, if often times shoulder responsibilities without IKS background. Why is it always like this? Give a detailed answer.**

Answer: **My friend, unless the church gives itself time to learn the indigenous culture since the backgrounds of its congregants are indigenous cultures, and if it does nothing, the church must know that their duties are not going to be facilitated smoothly because in whatever they care less about it will always crop up.**

Respondent AA.52 and Respondent 33

Mbudziso: *U sa vha na ndavha zwi nga vhanga u suḍufhala ha mikhwa ya vhaswa? Kha vha dodombdze vha tshi nea phindulo yavho.*

Phindulo: *Muvhuso hafhu u na pholisi dzine dza vha na maga ane a nga thusa u fhungudza u seḵea ha mikhwa ya vhaswa... U khou ita mini ngadzo ngauri a dzi khou shumiswa. U nga wo dzinga nḍevhe a zwi nga ḍo thusa tshithu ngauri zwithu zwi vha zwi tshi khou tshinyala zwi tshi ya. Nga nndani ha uri muvhuso u shandukise mulenzhe u shandukise luimbo a hu na tshine tsha ḍo itea.*

Translation

Question: Can ignorance cause moral degeneration amongst the youth? Give a detailed answer.

Answer: The government has got policies which can help curb moral degeneration amongst the youth, but instead of implementing such policies, nothing is happening except ignorance and they also use avoidance mechanisms when approached. Unless the government decides on changing its tune nothing is going to change.

Respondent AA.53

Mbudziso: *U sa vha na ndavha zwi nga vhanga u suḏufhala ha mikhwa ya vhaswa? Kha vha dodombedze vha tshi ṅea phindulo yavho.*

Phindulo: *Vhabebi vha ṅamusu a vha na ndavha na zwauri vhana vhavho vha khou aluwisa hani. Vha humbula uri u ṅea vhana vhavho thundu na masheleni ndi u vha funa. Vha hangwa uri zwine vhana vhavho vha ṭoḏa ndi u vha hone havho. Vhabebi na vhaunḏi a vha tei u gungula musi vhana vhavho vha tshi bva nnḏa ha tshanḏa ngauri ndi zwiito zwavho zwine zwa khou ruma henevha vhana u ita zwithu zwine zwa si ṭanganedzee.*

Translation

Question: Can ignorance cause moral degeneration amongst the youth? Give a detailed answer.

Answer: Today's parents are so ignorant about the well-being of their children. They think giving their children material possessions is a sign of loving them forgetting that their children need their presence. Parents and guardians should not complain when their children get out of hand since they are the ones sending and encouraging them to do those things by

not being available when their children need them most.

Respondent AA.54

Mbudziso: *U sa vha na ndavha zwi nga vhanga u suḏufhala ha mikhwa ya vhaswa? Kha vha dodombedze vha tshi ḡea phindulo yavho.*

Phindulo: *Vha a zwiḡivha u amba nga mafhungo o raliho ndi mme ndo rali zwi a vhavha. Ndi zwifhio zwine muvhuso washu wa khou ita malugana na u kuvhuluwa honohu ha mikhwa ya vhana vhashu, a hu na, vha nga a vha zwi vhoni nahone vha nga a vha zwi pfi na musu mabembela a tshi dzula a tshi khou itiwa. Arali vha tou sedza ḡamusu khoneni iḡwe na iḡwe ya bada ndi masosa a halwa ane na u ḡwalisiwa ha ngo ḡwalisiwa saizwi a siho mulayoni. Mutambo hoyu une muvhuso wa khou tamba wa u nga a u vhoni tshithu ndi mutambo une wa vha khombo vhukuma ngauri sa shango matshelo ri ḡo vha na vharangaphanda vha si na sia, ndi ralo ngauri vha vha vhona vhatukana vha hone vha nga sa vhakalaha ngauri vha khou ḡiḡahadza nga zwiḡambi, zwiḡidzivhadzi na zwiḡwe zwinzhi.*

Translation

Question: **Can ignorance cause moral degeneration amongst the youth? Give a detailed answer.**

Answer: **As a mother it hurts to talk about this topic. What is that our government is doing about moral degeneration of our youth, nothing, instead it is turning a blind eye and deaf ears. All over each and every street corner people are opening taverns which are illegal. The game of ignorance that our government is playing is a very dangerous one because as a country we are faced with a doomed**

future, because all those regarded as tomorrows' future are slowly killing themselves with alcohol and drugs in front of the government's eyes.

Respondent AA.55

Mbudziso: *Kereke i dzhiwa sa hone vhusavhelo, hone kanzhi i hwala vhuḍifhinduleli hune ya vha i so ngo tea ngauri i vha i si na na ndivho ya IKS. Ndi ngani tshifhinga tshoṭhe zwo tou rali? Kha vha dodombedze musi vha tshi nea phindulo yavho.*

Phindulo: *Thaidzo ya kereke ndi u dzhia tshiṅwe na tshiṅwe tshi tshi tea u vha tshikhethwa. Hone arali ha tou nga hu a vha na tshine tshi sa vhe bivhilini tshenetsho tshi dziwa tshi si tshikhethwa. U sa vha na ndavha ha kereke ha u ḍidzhenisa kha zwithu zwa IKS ndi zwone zwine zwa khou ita uri kereke i ṭangane na thaidzo dzi sa fheli dzine ya kundwa na u dzi tandulula. Hone arali yo vha i tshi nga lingedza u ṭanganedza muthu muṅwe na muṅwe khathihi na hune vathu vhenevho vha bva hone, yo vha i tshi ḍo kona u tandulula dziṅwe thaidzo.*

Translation

Question: The church is regarded as a refuge, at often times it shoulders responsibilities without IKS background. Why is it always like this? Give a detailed answer.

Answer: The problem of the church is that it is too holy in such a way that whatever is not in the bible is regarded as unholy. Their ignorance and negligent and also not wanting to involve itself with Indigenous Knowledge Systems is making the church encounter problems that are hard for them to solve. But if it can be accommodating of its congregants' background it could be able to solve many of the problems they encounter in their church.

2. QUESTION AND ANSWERS OF RESPONDENTS' BB AND CC INTERVIEWED

Question asked BB: *Vha humbula uri zwivhangi zwa u seṭea ha mikhwa vhukati ha vhaswa vha ṅamusu ndi zwifhio?*

Translation: **What do you think is the cause of moral degeneration amongst the youth of today?**

Question asked CC: *Vha humbula uri zwivhangi zwa u seṭea ha mikhwa vhukati ha vhaswa vha ṅamusu ndi zwifhio, hone vha vhona vhabebi vha tshi khou ita zwifhio kha yenei nyimele dzo raliho?*

Translation: **What do you think is the cause of moral degeneration amongst the youth of today, and what role are parents playing in situations like this today?**

RESPONSES

RESPONDENT BB's ANSWER:

ṅamusu u tshi amba nga mikhwa na ṭhonifho u vha u khou amba nga ha maipfi mavhili ane ha wanali kha ḍivhaipfi ya vhana vhashu. Ano maḍuvha vhana vho lemala nga ṅdila ine wa fhedza u tshi khou ḍivhudzisa uri na ndi zwifhio zwine Muhasho wa Pfunzo wa khou ita kha havha vhana. Nga tshifhinga tsha musu riṅe ri tshi khou aluwa u ambara muṅwadzi khathihi na u ambara tshikhoṭho tsha marukhu wo bvisela nga ṅṅa zwa nga ngomu vhukati ha vhathu vhahulwane wo vha u mulandu muhulu/ tsho vha tshi tshivhi tshuhulu. ṅamusu u ambara muṅwadzi na zwikhoṭho zwi dzhiwa zwi zwone zwithu zwa khwinesa. Riṅe vharangaphanda vha tshitshavha, vhabebi na vhadededzi ro bvulwa maanda a u vhuisa havha vhana ṅdiloni. U tshi zwi lingedza, u vhudzwa nga ha pfanelo dza vhathu. Ndi pfa muya wanga u tshi vhavha vhukuma nahone ndo dinalea musu ndi tshi amba nga ha haya mafhungo

Translation: Today when you talk of manners and respect these are the two terms that does not exist in our children's vocabulary. Children nowadays are so spoilt in such a way that you ask yourself what it is that the Department of Education is doing to these children. During my time it was like a sin wearing a hat for a boy in the midst of elders. Today wearing a hat and wearing trousers with under-wear visible considered is cool in today's terms. Parents, teachers, us community leaders no longer have the power to correct these kids. When you try to do so you will be told of the human rights. I really feel angry when discussing about this issue.

RESPONDENT CC's ANSWER:

Ni khou lavhelela uri vhana vha ite mini? Ndi riṅe vhabebi vhane ra khou vha sukumedzela dindini. Na sedza ano maḍuvha vhoṭhe mme na khotsi ndi vhathu vha dziphurofesheni. A vha na tshifhinga tsha vhana vhavho. Tsha ndeme khavho ndi mishumo yavho, u kuvhanganya lupfumo khathihi na thundu zwine vha zwi funa. Musi vhana vhavho vha tshi ṭoḍa thikhedzo ya vhunyanyuwi vha vha vha siho tsini. U sa vha hone havho vha vha vha khou ruma vhana vhavho uri vha yo ṭoḍa thikhedzo nṅḍa kha zwithu zwo fhambanaho. Ndi ngazwo ṅamusi ri na zwidakwa zwinzhi, vha shumisi vha zwidzidzivhadzi, vhatzhipi vha vhafumakadzi, vhanna na vhana, etc. Madzuloni a uri havha vhana vha vhe vha mahayani avho na vhabebi vhavho vha nanga u ita izwo zwoṭhe zwe nda bula nga ṅṭhani ha uri vhabebi vhavho a vha na tshifhinga tshavho. Vhabebi vha ano maḍuvha vha humbula uri thundu na masheleni ndi zwone zwi fushaho ṭhōḍea dza vhana vhavho; vha vha vho xela vhukuma.

Translation: What is it that you expect children to do? It is us parents who are pushing them to the ditch. Nowadays both mothers and fathers are professionals. They do not have time for their kids. The most important thing to them is their work and the wealth and material possessions they would like to accumulate. When their children need their emotional support they are nowhere to be found. By being nowhere this leads their children to go out and seek comfort in all sorts

of things outside. That is why today we have got so many alcoholics, drug addicts, rapists, etc. Instead of these children to be in their homes with their parents they chose to do all the above because their parents do not have time for them. Today's parents think material possessions satisfy their children's needs; and they are really wrong.

3. QUESTION AND ANSWERS OF RESPONDENTS' DD.1 TO DD.30 INTERVIEWED

Respondent DD.1

Question: *Hune na dzhena hone tshikolo vha a vhuya vha ambavho nga ha mafhungo a zwa vhudzekani? Ndi humbela uri ni t̄alutshedze.*

Translation: **Do they talk about sexual issues where you attend school? Please elaborate.**

Answer: *Mudededzi ane a fanela u amba nga haya mafhungo tshifhinga tshothe u da na zwiṭori, u swika hune a ri vhudza uri ene u Mukhiresite nahone ene u tenda uri mafhungo aya ndi ane a tea u ambiwa nga hao mahayani ashu khathihi na dzikerekeni hune ra dzhena hone. Hone thaidzo yanga ndi avho vhane na muṅangoni wa kereke vha si hu divhe na avho vhane vha vha tsiwana vhane vha dzula nga tshavho sa vhana.*

Translation: **The teacher who is supposed to handle this subject always come up with excuses and tell us that she is a Christian and she believes this is a topic that needs to be discussed in our homes with our parents and in our churches. My concern is for those pupils who do not go to church at all and those who are orphans and staying by themselves.**

Respondent DD.2

Question: *Hune na dzhena hone tshikolo vha a vhuya vha ambavho nga ha mafhungo a zwa vhudzekani? Ndi hambela uri ni tʃalutshedze.*

Translation: **Do they talk about sexual issues where you attend school? Please elaborate.**

Answer: *Mudededzi wanga vho ri vhudza uri vhone sa Mukhiresite vha pfa vha sa dzulisei u nga amba nga fhungo ili la zwa vhudzekani, hone vha ri laedza uri ndi khwiṅe ri tshi amba na vhabebi mahayani ashu khathihi na vhahulwane dzikerekeni dzashu. Hone nṅe ndi na thaidzo ngauri ndi dzula na makhulu wanga vhane a vho ngo funzea, lune ndi nnyi ane a do kona u amba na nṅe nga ili fhungo arali tshikolo tshi so ngo diimisela.*

Translation: **My teacher told us that as a Christian she does not feel comfortable talking about sexual issues. She referred us (pupils) to our homes and our churches. But I have a problem because I am staying with my unlearned grandmother and who is going to discuss issues like these with me if the school is not prepared.**

Respondent DD.3

Question: *Hune na dzhena hone tshikolo vha a vhuya vha ambavho nga ha mafhungo a zwa vhudzekani? Ndi hambela uri ni tʃalutshedze.*

Translation: **Do they talk about sexual issues where you attend school? Please elaborate.**

Answer: *Arali mudededzi washu vha tshi dzulela u ri vhudza uri vhone vha Mukhiresite nahone a vha ambi nga mafhungo a zwa vhudzekani, ndi nnyi ane a tea u dzhia vhuḍifhinduleli. Vhaṅwe vhashu vhabebi vhashu a vho ngo dzhena tshikolo nahone a vha ambi nga haya mafhungo a zwa vhudzekani.*

Translation: If our teacher is always preaching to us that he is a Christian and do not talk about sexual issues, who is supposed to take responsibility. Remember some of us our parents are not learned and they do not talk about sexual issues.

Respondent DD.4, Respondent DD.18, Respondent DD.21 and Respondent DD.30

Question: *Hune na dzhena hone tshikolo vha a vhuya vha ambavho nga ha mafhungo a zwa vhudzekani? Ndi humbela uri ni Ɣalutshedze.*

Translation: **Do they talk about sexual issues where you attend school? Please elaborate.**

Answer: *Kha vha ri ndi so ngo fhindula mbudziso yavho, hone ndi vha vhudze uri arali mafhungo a zwa vhudzekani o vha a tshi ambiwa nga hao zwikoloni zwashu zwo vha zwi tshi ɔo thusa uri riƩe vhana/vhaswa ri swike hune ra pfesesa nga zwa vhudzekani khathihi na u vha na mikhwa yavhuɔi saizwi vhuvhili hazwo zwi tshi tshimbila zwoƩhe. Mashudumavhi ngauri vhadedezi vhashu a vha zwi vhoni uri pfunzo dza zwa vhudzekani dzi nga thusedza u fhungudza mafhungo a vha vhaimana ha vhaswa, zwi nga fhungudza mbalo ya u kavhiwa nga malwadze a zwa vhudzekani, zwi nga dovha hafhu zwa fhungudza mbalo ya u kavhiwa kha vhaswa nga tshitzhili tsha HIV. Ʃanga Ʃa u fhedzisela ndi u tsivhudza vhadededzi, kereke na vhabebi na tshitshavha uri kha vha farisane vha vhone uri pfunzo ya vhudzekani i a shumaniwa nayo kha zwiimiswa zwoƩhe zwine havha vhana vha wanala hone. Nɔivho hei i ɔo ita uri hu vhe na vhaswa vha sa kavhiwiho nga malwadze a zwa vhudzekani, vhaswa vha sa kavhiwiho nga HIV, nahone vhaswa vha sa vhi ho vhaimana.*

Translation: Let me not answer your question and tell you that if sexual issues were discussed in our schools it was going to help us, the children/youth to understand about sex and also about having good manners because these two goes hand in hand. It is very much unfortunate that our teachers are not aware that sex education can help curb/ decrease teenage pregnancies, decrease ratio of STD infections and also decrease the ratio of HIV infections amongst us the youth. Lastly I would also like to urge teachers, the church, parents and the community to work together in making sure that sexual education is dealt with in all institutions that these children are attending. Knowledge acquired would produce youth who are free from STD infections, free from HIV infections and free from teenage pregnancies.

Respondent DD.5

Question: *Mafhungo a zwa vhudzekani a a vhuya a ambiwa nga hao hayani ha haṅu? Ndi khou humbela uri ni ṭalutshedze.*

Translation: **Are sexual issues discussed at your home? Please elaborate.**

Answer: *Mme anga na khotsi anga a vho ngo dzhena tshikolo, mafhungo a zwa vhudzekani a vha ambi nga hao. Hone vha nṭuṭuwedza u dzhenelela kha zwikolo zwa sialala saizwi hu hone hune vha tenda uri mafhungo a zwa vhudzekani ndi ḡo vhudzwa nga hao hone.*

Translation: **My mother and my dad are not learned and they do not talk about sexual issues, though they encouraged me to attend indigenous/traditional schools because that's where they believed I would be taught about sexual education.**

Respondent DD.6

Question: *Mafhungo a zwa vhudzekani a a vhuya a ambiwa nga hao hayani ha haṅu? Ndi khou hambela uri ni ṭalutshedze.*

Translation: **Are sexual issues discussed at your home? Please elaborate.**

Answer: *Musi u na vhabebi vha so ngo dzhenaho tshikolo zwi a konḁa uri vha ambe nga mafhungo a zwa vhudzekani. Hone vha ṭuṭuwedza mafhungo a u dzhenelela kha zwikolo zwa sialala saizwi hu hone hune mafhungo aya a ambiwa hone.*

Translation: **Having parents who are not educated is difficult for them to discuss about sexual issues, though they encouraged us to attend indigenous/traditional schools because it is in these schools that these issues are discussed at length.**

Respondent DD.7

Question: *Mafhungo a zwa vhudzekani a a vhuya a ambiwa nga hao hayani ha haṅu? Ndi khou hambela uri ni ṭalutshedze.*

Translation: **Are sexual issues discussed at your home? Please elaborate.**

Answer: *Vhabebi vhangā ndi vhathu vho dzhenaho tshikolo. Nahone vha tenda kha ḷauri mafhungo a zwa vhudzekani a fanela u ambiwa hayani.*

Translation: **My parents went to school. They believe that sexual issues should first be discussed at home.**

Respondent DD.8

Question: *Mafhungo a zwa vhudzekani a a vhuya a ambiwa nga hao hayani ha haṅu? Ndi khou hambela uri ni ṭalutshedze.*

Translation: Are sexual issues discussed at your home? Please elaborate.

Answer: *Ee, hayani ha hashu mafhungo a zwa vhudzekani a a ambiwa.*

Translation: Yes, sexual issues are discussed at home.

Respondent DD.9

Question: *Mafhungo a zwa vhudzekani a a vhuya a ambiwa nga hao hayani ha haṅu? Ndi khou hambela uri ni talutshedze.*

Translation: Are sexual issues discussed at your home? Please elaborate.

Answer: *Mafhungo a zwa vhudzekani a ambiwa hayani.*

Translation: Sexual issues are discussed at home.

Respondent DD.10

Question: *Mafhungo a zwa vhudzekani a a vhuya a ambiwa nga hao hayani ha haṅu? Ndi khou hambela uri ni talutshedze.*

Translation: Are sexual issues discussed at your home? Please elaborate.

Answer: *Vhabebi vhang a fhungo la zwa vhudzekani a vha li ambi na luthihi. Hone vha vha amba vhuḡi ha u dzhenelela zwikolo zwa sialala.*

Translation: My parents totally do not talk about sexual issues, though they talk about the good things that you gain when you attend indigenous/traditional schools.

Respondent DD.11 and Respondent DD.13

Question: *Mafhungo a zwa vhudzekani a a vhuya a ambiwa nga hao hayani ha haṅu? Ndi khou hambela uri ni talutshedze.*

Translation: Are sexual issues discussed at your home? Please elaborate.

Answer: *Naho vhabebi vhanga vha vhathu vho funzeaho, a vha ambi nga mafhungo a zwa vhudzekani na luthihi, hone vha a vhidza khonani dzavho uri vha ambe nga mafhungo aya ngeno vhone vhe siho.*

Translation: **Though my parents are educated/ learned, they totally do not talk about sexual issues, instead they organise their friends to come and discuss about sexual issues during their absence.**

Respondent DD.14 and Respondent DD.17

Question: *Mafhungo a zwa vhudzekani a a vhuya a ambiwa nga hao hayani ha hanu? Ndi khou humbela uri ni talutshedze.*

Translation: **Are sexual issues discussed in your home? Please elaborate.**

Answer: *Vhabebi kha vha dīnee tshifhinga tsha u dzula fhasi na vhana vhavho vha ambe nga mafhungo a zwa vhudzekani. U dzudzanya vhathu vhane vha si vhe vhabebi vha vhana uri vha ambe nga ha mafhungo tshiñwe tshifhinga zwi vhanga thaidzo. Hafhu zwo leluwa nga maandā uri vhana vha fhuree lune vha nga fhedza vha tshi tzhipiwa kana u ita zwiñwe zwithu zwi sumbedzaho mikhwa isi yavhuḍi. U vha na vhuḍifhinduleli ndi zwithu zwavhuḍi ngauri zwi ita uri vhana vha vhofoholowe u nga vhudzisa mbudziso iñwe na iñwe kha vhabebi vhavho.*

Translation: **Parents should give themselves time to sit down with their children and discuss sexual issues with them. They must also stop organising other people to discuss these issues with their children on their behalf because sometimes this can cause problems such as rape and allowing other things which are morally unacceptable to happen.**

Respondent DD.12

Question: *Mafhungo a zwa vhudzekani a a vhuya a ambiwa nga hao kerekeni ya haṅu? Ndi khou hambela uri ni ṭalutshedze.*

Translation: **Are sexual issues discussed in your church? Please elaborate.**

Answer: *Vha kereke dza mulayo a vha tendi mafhungo a zwa vhudzekani a tshi ambiwa ngangomu kerekeni.*

Translation: **Mainline churches condemn the issue of discussing about sexual issues in church.**

Respondent DD.15 and Respondent DD.19

Question: *Mafhungo a zwa vhudzekani a a vhuya a ambiwa nga hao kerekeni ya haṅu? Ndi khou hambela uri ni ṭalutshedze.*

Translation: **Are sexual issues discussed in your church? Please elaborate.**

Answer: *Vha kereke dza muya vha a amba nga mafhungo aya. Nahone hu na mbekanyamushumo dzo itelwaho fhungo ili.*

Translation: **Spiritual churches discuss about this issue. They even have programmes that deal with it.**

Respondent DD.22 and Respondent DD.23

Question: *Mafhungo a zwa vhudzekani a a vhuya a ambiwa nga hao kerekeni ya haṅu? Ndi khou hambela uri ni ṭalutshedze.*

Translation: **Are sexual issues discussed in your church? Please elaborate.**

Answer: *Vha kereke dza muya naho vha tshi amba nga ha aya mafhungo vha fhedza vha tshi kandekanya ppanelo dza vhenevha vhana.*

Translation: Though spiritual churches discusses about this issue, they end-up taking advantage of the children and violating the children's human rights.

Respondent DD.16, Respondent DD.20, Respondent DD.28 and Respondent DD.29

Question: *Sa muswa, ndi kha zwifhio hune na pfa uri ni khou khakheliwa, nahone nga ndila ifhio?*

Translation: As young person, where do you feel that you're being wronged/ failed and in what way are you being wronged/ failed?

Answer: *U sa vha na ndavha ha vhabebi vhashu khathihi na u ḍĩnee tshifhinga tsha u vha na rịne ndi yone thaidzo khulwane. Sa vhana ri a vha ṭoḁa.*

Translation: Being ignored and neglected by our own parents and not giving themselves time for us is the main problem. As children we need them.

Respondent DD.16, Respondent DD.24, Respondent DD.28 and Respondent DD.29

Question: *Sa muswa, ndi kha zwifhio hune na pfa uri ni khou khakheliwa, nahone nga ndila ifhio?*

Translation: As a young person, where do you feel that you're being wronged/ failed and in what way are you being wronged/ failed?

Answer: *Muvhuso ndi wone une wa sa khou ita zwavhukuma. Arali wa nga vhuisa fhethu ha u ḍimvumvusa, mbekanyamushumo dza u guda mishumo, nz, zwi nga vha zwithu zwavhuḁi.*

Translation: The government is the one that is not doing things right. If it can bring back those recreational facilities,

internship programmes, etc., it would be appreciated.

Respondent DD.25, Respondent DD.26 AND Respondent DD.27

Question: *Sa muswa, ndi kha zwifhio hune na pfa uri ni khou khakheliwa, nahone nga ndila ifhio?*

Translation: **As young person, where do you feel that you're being wronged/failed and in what way are you being wronged/ failed?**

Answer: *Sa vhaswa ri fanela u guda u thetshelisa vhabebi, vhadededzi, vhaundi khathihi na vharangaphanda vhashu. Nahone ri fanela u sa ita zwithu ngauri khonani dza vha dzi tshi khou ita. Ri fanela u sa didzhenisa kha vhushaka nga nthani ha tshede. Zwi tshi da kha zwidzidzivhadzi ri fanela u sa didzhenisa nahone ri fanela u kona u tanganedza hune ra bva hone.*

Translation: **As young people we have to learn to listen to the elders. We must also stop doing things because our friends are doing them. When it comes to relationships also we should not get involved because of money. Lastly we have to accept our backgrounds/ where we come from.**

4. QUESTION AND ANSWERS OF RESPONDENTS' EE.1 TO EE.25

Respondent EE.1, Respondent EE.2 and Respondent EE.3

Question: *Mafhungo a HIV na AIDS a a vhuya a ambiwa nga hao dzikerekeni, zwitshavhani na zwikoloni?*

Translation: **Does the issue of HIV and AIDS get discussed in churches, communities and at schools?**

Answer: *Ndi lone fhungo line la ambeswa.*

Translation: **It is the most discussed topic.**

Respondent EE.1

Question: *Mafhungo a HIV na AIDS a a vhuya a ambiwa nga hao dzikerekeni, zwitshavhani na zwikoloni?*

Translation: **Does the issue of HIV and AIDS get discussed in churches, communities and at schools?**

Answer: *Kerekeni yashu ri vhidza na zwipikiṭere vha zwa mutakalo uri vha ambe na vhaswa musi hu na dzikhuvhangano.*

Translation: **In my church we even call health inspectors to address the youth when there are gatherings.**

Respondent EE.2

Question: *Mafhungo a HIV na AIDS a a vhuya a ambiwa nga hao dzikerekeni, zwitshavhani na zwikoloni?*

Translation: **Does the issue of HIV and AIDS get discussed in churches, communities and at schools?**

Answer: *Nga murahu ha miṅwedzi ya rathi miṅwe na miṅwe ri vha na mabembela nga ha HIV na AIDS, hune zwipikiṭere vha rambiwa uri vha ambe na vhana nga ha kutshilele ku sumbedzaho mikhwa yavhuḍi.*

Translation: **After each and every six month we hold awareness campaigns about HIV and AIDS, health inspectors are invited to address children on how to conduct acceptable behaviours.**

Respondent EE.7 and Respondent EE.9

Question: *Mafhungo a HIV na AIDS a a vhuya a ambiwa nga hao dzikerekeni, zwitshavhani na zwikoloni?*

Translation: **Does the issue of HIV and AIDS get discussed in churches, communities and at schools?**

Answer: *Thi ṭoḍi u amba nga ḷi fhungo, ndi kha ḍi vha na vhuṭungu ha u lozwa vhananga nga nṭhani ha ḷenehi fhungo.*

Translation: I do not want to talk about this issue; i still have pain of losing my children because of this pandemic.

Respondent EE.8

Question: *Mafhungo a HIV na AIDS a a vhuya a ambiwa nga hao dzikerekeni, zwitshavhani na zwikoloni?*

Translation: Does the issue of HIV and AIDS get discussed in churches, communities and at schools?

Answer: *U amba nga HIV na AIDS kerekeni yashu ndi muila.*

Translation: Talking about HIV and AIDS in our church is a taboo.

Respondent EE.10

Question: *Mafhungo a HIV na AIDS a a vhuya a ambiwa nga hao dzikerekeni, zwitshavhani na zwikoloni?*

Translation: Does the issue of HIV and AIDS get discussed in churches, communities and at schools?

Answer: *Mafhungo a HIV na AIDS ha ambiwi ngao kerekeni saizwi a tshi dzhiiwa sa ane a shonisa, hone miñwe miḍini a a ambiwa.*

Translation: It is not talked about in our church as it is regarded as an embarrassing issue. But in some homes it is talked about.

Respondent EE.11

Question: *Sa mubebi, mufunzi wa kereke, mudededzi tshikoloni, vhamusanda kana murangapḡanda wa siviki, vha vhona u nga u seḡea ha mikhwa ya vhaswa yo ḡalesa vhuponi ha dziḡorobini kana mahayani? Ndi ngani vha tshi ralo?*

Translation: As a parent, pastor of the church, educator/teacher in a school, chief/king of a land and leader of a civic, do you think moral degeneration is more

prevalent in the cities or rural areas? Why do you say so?

Answer: *Zwo dālesa vhuponi ha dziḍoroboni, naho ano maḍuvha vhuponi ha mahayani zwi tshi vho thoma u ḍisumbedza.*

Translation: **It is more prevalent in cities though nowadays there are signs in the rural areas as well.**

Respondent EE.14, Respondent EE.16 and Respondent EE.18

Question: *Sa mubebi, mufunzi wa kereke, mudededzi tshikoloni, vhamusanda kana murangapḡanda wa siviki, vha vhona u nga u seḡea ha mikhwa ya vhaswa yo dālesa vhuponi ha dziḍorobini kana mahayani? Ndi ngani vha tshi ralo?*

Translation: **As a parent, pastor of the church, educator/teacher in a school, chief/king of a land and leader of a civic, do you think moral degeneration is more prevalent in the cities or rural areas? Why do you say so?**

Answer: *Hoḡhe vhuponi ha mahayani na ha dziḍoroboni zwi a fana. Vhana a vha tsha thetshelesa vhabebi vhavho. Muvhuso na wone u na zwifhio-vho zwine wa khou ita siani ḡenehi ha mikhwa yo ngwaluwaho?*

Translation: **Both urban and rural areas are the same. Children no longer listen to their parents. What is the government also doing with regards to moral degeneration?**

Respondent EE.15

Question: *Sa mubebi, mufunzi wa kereke, mudededzi tshikoloni, vhamusanda kana murangapḡanda wa siviki, vha vhona u nga u seḡea ha mikhwa ya vhaswa yo dālesa vhuponi ha dziḍorobini kana mahayani? Ndi ngani vha tshi ralo?*

Translation: **As a parent, pastor of the church, educator/teacher in a school, chief/king of a land and leader of a civic,**

do you think moral degeneration is more prevalent in the cities or rural areas? Why do you say so?

Answer: *Hothe dziḁoroboni na mahayani zwi a fana. U tshila vhukati ha vhathu vha tshaka dzo fhambanaho zwi ḁuḁuwedza vhaswa u ḁoḁa u sumbedza u thanya kha thangana dzavho. Vhaswa vha vhuponi ha mahayani na vhone vha ḁoḁa u sumbedza uri a vha zwiḁahela.*

Translation: **It is the same in both urban and rural areas. Living amongst diverse cultures encouraged youth wanting to prove that they are also clever. Youth in rural areas also want to prove that they are not stupid to their peers.**

Respondent EE.17

Question: *Mafhungo a halwa na zwidzidzivhadzi zwi khou ri tswela vhana khathihi na u ḁuḁuwedza u ngwaluwa ha mikhwa. Musi vhone vha tshi ḁiwana vha fhethu hune vhana avha vha dzhena hone zwikolo hune ha vha kule na vhabebi vhavho, vha wana hu na masosa manzhi khathihi na miḁa yo fhaḁiwaho ngeno vhabebi vha sa zwiḁivhi? Ndi zwifhio sa lushaka zwine ra tea u ita uri mikhwa ya vhana vhashu i vhe ngonani? Vhone vha ri mini?*

Translation: **The issue of alcohol and drug abuse is snatching our children away as well as encouraging the moral degeneration in our children. When you find yourself in places that our youth attend school away from their parents, do you find such places full of bars and couples living together without the parents' knowledge? What is your view on these issues? What can we as a nation do together to ensure that our children's morals be restored to what they were yesterday?**

Answer: *Mulandu u kha vhabebi vhane vha rengela vhana dzifulethe na dzinndu vha si tsha dovha vha tola zwine zwa vha zwi tshi khou itea.*

Translation: **Parents are to blame because after buying these children flats and townhouses they never bother going back and checking on them.**

Respondent EE.21

Question: *Mafhungo a halwa na zwidzidzivhadzi zwi khou ri tswela vhana khathihi na u tufuwedza u ngwaluwa ha mikhwa. Musi vhone vha tshi diwana vha fhethu hune vhana avha vha dzhena hone zwikolo hune ha vha kule na vhabebi vhavho, vha wana hu na masosa manzhi khathihi na miṭa yo fhatiwaho ngeno vhabebi vha sa zwiḍivhi? Ndi zwifhio sa lushaka zwine ra tea u ita uri mikhwa ya vhana vhashu i vhe ngonani? Vhone vha ri mini?*

Translation: **The issue of alcohol and drug abuse is snatching our children away as well as encouraging the moral degeneration in our children. When you find yourself in places that our youth attend school away from their parents, do you find such places full of bars and couples living together without the parents' knowledge? What is your view on these issues? What can we as a nation do together to ensure that our children's morals be restored to what they were yesterday?**

Answer: *Milayo ine ya vha kha Ndayotewa ya shango ndi yone ine ya khou nanisa u ngwaluwa ha mikhwa ya vhana vhashu.*

Translation: **Laws in the Constitution of the country are the ones that are encouraging moral degeneration in our children.**

Respondent EE. 16, Respondent EE.18 and Respondent EE.20

Mbudziso: *Mafhungo a halwa na zwidzidzivhadzi zwi khou ri tswela vhana khathihi na u ṭuṭuwedza u ngwaluwa ha mikhwa. Musi vhone vha tshi ḍiwana vha fhethu hune vhana avha vha dzhena hone zwikolo hune ha vha kule na vhabebi vhavho, vha wana hu na masosa manzhi khathihi na miṭa yo fhaṭiwaho ngeno vhabebi vha sa zwiḍivhi? Ndi zwifhio sa lushaka zwine ra tea u ita uri mikhwa ya vhana vhashu i vhe ngonani? Vhone vha ri mini?*

Translation: **The issue of alcohol and drug abuse is snatching our children away as well as encouraging the moral degeneration in our children. When you find yourself in places that our youth attend school away from their parents, do you find such places full of bars and couples living together without the parents' knowledge? What is your view on these issues? What can we as a nation do together to ensure that our children's morals be restored to what they were yesterday?**

Phindulo: *Mahosi hafhu vho sokou fhumula ngeno vha tshi khou zwi vhona mikhwa i khou ngwaluwa. Vha mulayo vhone vha ngafhi ngauri a vha vhoneali.*

Translation: **Traditional leaders are so quiet and our children's morals are degenerating. The justice system is also invisible and there is nothing that they are doing.**

Respondent EE. 3, Respondent EE.8 and Respondent EE.12

Mbudziso: *Arali vho vha vha minisiṭa wa zwa pfunzo Afrika Tshipembe, vho vha vha tshi nga takalela u ṭanganyisa pfunzo ya sialala na pfunzo ya bammbiri na peni.*

Translation: **If you were the minister of education in South Africa, would you be happy to integrate indigenous education with the modernised education system? Why do you say that?**

Phindulo: *Ndo vha ndi tshi do themendela u țanganyisa pfunzo ya sialala na pfunzo ya bammbiri na peni.*

Translation: **I was going to recommend integration of indigenous education and the modernised education system.**

Respondent EE.13

Mbudziso: *Arali vho vha vha minisița wa zwa pfunzo Afrika Tshipembe, vho vha vha tshi nga takalela u țanganyisa pfunzo ya sialala na pfunzo ya bammbiri na peni.*

Translation: **If you were the minister of education in South Africa, would you be happy to integrate indigenous education with the modernised education system? Why do you say that?**

Phindulo: *Ndo vha ndi tshi do themendela pfunzo ya bammbiri na peni i tshi țanganyiswa na pfunzo ya Tshikhiresite.*

Translation: **I was going to recommend integration of formal education and Christian education.**

Respondent EE.12

Mbudziso: *Arali vho vha vha minisița wa zwa pfunzo Afrika Tshipembe, vho vha vha tshi nga takalela u țanganyisa pfunzo ya sialala na pfunzo ya bammbiri na peni.*

Translation: **If you were the minister of education in South Africa, would you be happy to integrate indigenous education with the modernised education system? Why do you say that?**

Phindulo: *Thi tendelani na mafhungo a u țanganyisa mafhungo a pfunzo ya sialala na pfunzo ya bammbiri na peni.*

Translation: **I totally disagree on the integration of traditional education and formal education.**

Respondent EE.1 and Respondent EE.3

Mbudziso: *Uri ri wane mikhwa ya vhana vhashu murahu, ndi ufho mulaedza une vha nga tsivhudza lushaka ngawo?*

Translation: What message can you give to the nation educating them on how to get back our children's morality?

Phindulo: *Vhabebi kha vha dzhie vhuimo havho sa vhabebi, ndi hone vhana vhashu vha tshi do swika hune vha zwiḍivha uri vhabebi vhavho a vha tʃanganedzi zwiito zwo bvaho.*

Translation: Parents must take their rightful place so that children could realise that their parents do not tolerate unacceptable behaviours.

Respondent EE. 20 and Respondent EE.21 and Respondent EE.22

Mbudziso: *Uri ri wane mikhwa ya vhana vhashu murahu, ndi ufhio mulaedza une vha nga tsivhudza lushaka ngawo?*

Translation: What message can you give to the nation educating them on how to get back our children's morality?

Answer: *Vhabebi kha vha vhe tsumbo musi vha tshi alusa vhana vhavho.*

Translation: Parents must be an example when raising their children.

RESPONSES BY ELDERLY, YOUTH FROM QUESTIONNAIRES AND INTERVIEWS BASED ON THE ISSUE OF RAISING CHILDREN USING FOLKLORE

The following are questions asked to all of them:

- (a) You as a parent, pastor of the church, educator/teacher, what are your views about folklore used as a vehicle of inculcating good morals to the youth of today? Briefly explain with suitable examples.
- (b) When people talk about folklore, as a youth do you understand the kind of literature that is being talked about? Mention the types of folklore and then support your answer with convincing argument.

- (c) Which ones among the ones you have mentioned are of significance when we look at good behaviour? Support your viewpoint.
- (d) In order for youth to have good behavioural patterns what ways can you recommend to teachers who teaches folklore to use them in schools in such a way that it will have much more impact in the lives of the youth?

Traditional leader 03: *Kha mbudziso dzothe dze na vhudzisa ndi do fhindula nthihi fhedzi yo dzinginyaho zwithu zwinzhi zwinzhi muhumbuloni wanga musini tshi khou vhudzisa. Ndi khou ya u amba nga mafhungo a kwamaho u alusa n'wana nga ndila yavhudi hu tshi khou shumisiwa mañwalwa a sialala, u tou thoma musini n'wana a tshe mutuku u swika a tshi vha muswa o vhibvaho. Nwananga, ni a divha musini ndi tshi khou aluwa hanefha musanda vhukati ha vhathu vhane nda sa vha divhe, vha muta khathihini na u tangana na vhagudisi tshikoloni, vhathu vhothe havha vho ita mushumo muhulwane nga u vhona uri nan ne namusi ndi kone u vha muthu ane nda vha ene namusi. Arali ho vha hu si mañwalwa a sialala e nda gudiswa/funzwa one ndo vha ndi tshi do vha namusi ndi tshi shonisa vhukati ha vhathu vhangana. Hone ndi nga nthani ha aneo mañwalwa a sialala o mmbumbedzelaho uri ndi vhe muthu ane vhalanda vhangana vha ditongisa nga nne. Nga u pfufhifhadza i ri ni ndi ni vhudze uri mañwalwa a sialala a tou nga sa tshiendisi tsho hwalaho lupfumo, mikhwa yavhudi, vhudele, vhuthu na zwiñwe zwinzhi zwine arali nda nga thoma u ita muduba wazwo ri do fhedza n'wakani. Langa la u gomedza ndi thuthuwedzo ya vhalanguli vha pfunzo uri vha vhuise hafhu u funzwa ha mañwalwa a sialala zwikoloni, u thoma hanengei fhasi fhasi kha vhomammibibe u swika kha mirole ya ntha.*

Translation: Of all questions you have asked, I am only going to answer one that triggered so many things in my mind. I am going to talk about the issue of teaching or using folklore in schools as another way of raising children up to the age of youth. My child, you know when growing up in a royal family with strangers and family and also meeting teachers at school, all these people played a vital role by seeing to it

that I become the person I am today. If it was'nt the folklore imparted to me both at school, home and in the community, I think today I would have become a nobody amongst my people. It was that folklore that shaped me to be the best person that my regents are today proud of me. In short let me tell you that folklore is like a vehicle carrying wealth, good manners, cleanliness, humanness and so many other things that if I start tabulating we will finish next year. My last word is to encourage the authorities in education to consider bringing back folklore into the curriculum, starting from lower grades maybe up to higher levels.