THE REFLECTIONS OF YOUNG PEOPLE WHO ARE RAISED WITHIN
***'GONYALELWA LAPA'* CULTURAL PRACTICE AMONG BAPEDI IN LIMPOPO**
PROVINCE: GUIDELINES FOR SOCIAL WORK INTERVENTION

by

MMOLEDI KABEKWA

Submitted in accordance with the requirements for the degree of

DOCTOR OF SOCIAL WORK

in the subject

SOCIAL WORK

at the

UNIVERSITY OF SOUTH AFRICA

SUPERVISOR: PROF KJ MALESA

CO-SUPERVISOR: PROF J. SEKUDU

01 DECEMBER 2022

DECLARATION

Name: Mmoledi Kabekwa

Student number: 64141365

Degree: Doctor of Social Work

THE REFLECTIONS OF YOUNG PEOPLE WHO ARE RAISED WITHIN *'GONYALELWA LAPA'* CULTURAL PRACTICE AMONG BAPEDI IN LIMPOPO PROVINCE: GUIDELINES FOR SOCIAL WORK INTERVENTION.

I declare that the above thesis 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.

I further declare that I submitted the thesis to originality checking software and it falls within the accepted requirements for originality.

I further declare that I have not previously submitted this work, or part of it, for examination at Unisa for another qualification or at any other higher education institution.

_____   _____02/11/2022_____

SIGNATURE   DATE

ACKNOWLEDGEMENTS

DEDICATION

This study is dedicated to my father, the late Mr Butana Jan Kabekwa. He was my pillar of strength and always believed in me. It is so sad that he passed on before he could celebrate this enormous achievement with me.

SUMMARY

'Gonyalelwa lapa' cultural practice is one of the various forms of marital associations and expressions in the day-to-day cultural practices, rituals and traditions of African Black people. This cultural practice occurs when a family marries a woman with or without children and who would bear children for their deceased son. The study is about young people's reflections on being raised within families wherein their mothers were married for the household *'Gonyalelwa lapa'*. The purpose of this study was to develop an in-depth understanding of the reflections of young people who are raised within *'Gonyalelwa lapa'* cultural practice among BaPedi in Limpopo Province, so that guidelines could be developed for social work interventions, based on the actual needs of this category of the population.

This study was exploratory, descriptive and contextual in nature with an emphasis on the phenomenological strategy. Non-probability purposive sampling and snowball sampling methods were used to select the participants. Data was collected from twenty-three (23) young people (both males and females) using semi-structured, face-to-face interviews. The participants have been in this situation for at least two (2) years or more as they were expected to have rich information on this cultural practice. Prior to data collection, the researcher obtained participants' consent to participate in this study and for the interviews to be audio-recorded.

Thematic data analysis was used in making sense of the collected data and trustworthiness was also determined. The ecological systems perspective and the strengths-based perspective were used as theoretical frameworks for this study. The researcher adhered to the following ethical considerations during the execution of this study: informed consent, voluntary participation, anonymity and confidentiality, avoidance of harm, debriefing of participants and data management.

The study revealed that being raised within *'Gonyalelwa lapa'* cultural practice has affected young people in various ways. The young people's experiences include but not limited to being ill-treated, not being financially supported which leads to hunger, being discriminated in terms of gender, particularly females by virtue of being non-blood relative to their mothers' "marital family", admonished which makes them feel rejected and

unwelcome within the "marital families". Interestingly, male young people, regardless of them being non-relatives, are still favoured because it is believed that a male young person has the potential to perpetuate the deceased man's family name or lineage.

Within *'Gonyalelwa lapa'* cultural practice, the birth order of the deceased children plays an important role for the "marital family" when they marry young people's mothers for *'lapa'* (family). Furthermore, patriarchy, lineage and lack of male child in the family are the main reasons for gender preferences and gender discrimination within *'Gonyalelwa lapa'* cultural practice. Social workers are struggling to assist young people who are raised within *'Gonyalelwa lapa'* cultural practice due to lack of guidance on how to address the challenges presented by the young people in this arrangement. As a result, guidelines were developed to inform social welfare policy and social work practice.

KEY TERMS: '*Gonyalelwa lapa*', cultural practice, young people, social work intervention, customary marriage, marital family, reflections.

KAKARETŠO

[Gonyalelwa lapa ke setlwaedi sa setšo seo se dirwago gotšwa go tše dingwe tša mehuta ya manyalo e hwetšago kgahlego letšatši ka letšatši go ditlwaelo tša setšo. Ditlwaelo tše tša setšo, di direga ge o mongwe wa lapa a nyala mosadi ka bana goba ka ntle le bana yowe a tlogo go belegela morwa wa bona yowe a hlokofetšego bana. Dinyakisiso tse di mabapi le maikutlo a baswa bao ba godišwago go malapa ao batswadi ba nyalwetšego malapa/lapa. Lebaka legolo ke go tliša kwešišo yeo e tseneletšego go bana bao ba godišitšwego go malapa ao motswadi/batswadi ba nyaletšwego lapa/malapa go setlwaedi magareng a Bapedi ka profenseng ya Limpopo, gore badirelaleago ba kgone go tšweletša kgahlego mabapi le dinyakwa mo lefapeng la setšhaba se.

Thuto ye ke yeo e tseneletšego, e hlalositšwego, ebile e kgonthišišitšwe ka tsela ya kgatelelo/phegelelo ya mankgonthe. Dipalapalo tše di dirilwego go baswa ba

masomepeditharo elego makgarebe le masogana go šomišwa dipotšišo motho le motho/motho ka motho. Batšeakarolo ba bile seemong se mengwaga e mebedi goba go feta fao ka ge gobe gonyakwa tsebo yeo e tletšego ya meetlo le ditlwaelo tša setšo. Pele ga fao, monyakišiši oile a swanelwa ke go kwa maemo a batšeakarolo mo dinyakišišong tše le go dumelelwa go gatišwa mantšu.

Mekgwa ya sebjalebjale ya dinyakišišo e šumišitšwe le baka ele go kgoboketša tsebo ye e kgodišago ya nnete. Monyakišiši oile a elahloko meetlo ye go kgoboketšwa tsebo yeo, elego maekaelelo a nnete, go setsebjwe, go se bolele phatlalatša, go efoga tshenyo le go hlokomela sengwalwa.

Sengwalwa se bontšhitše gore go godišwa ka gare ga 'Gonyalelwa lapa' go amile baswa ka ditsela tša go fapana. Maitemogelo a baswa go tšedingwe ke tlaišego/gotlaišwa, go se hlokomelwe ka malapeng, tšeo difeleletšago ke tlala, kgethollo ka bong, ka lebaka la go se be wa lešika, go kwa gose amogelege ka lenyalong/bogadi.

Go a kgahliša go kwa gore masogana, ka ntle le gore ga se ba leloko, ba sano a kelwa gobane baswa ba na le bjona bokgoni bja go phegelela go fiwa/fihlelela maina a banna le ge e le a lapa/leloko.

Magareng ga 'Gonyalelwa lapa' setlwaedi sa setšo, gotswala ga bana bao ba hlokofetšego, go raloka karolo e kgolo kudu, go lapa leo ge gonyalwa mosadi a nyalelwa lapa. Go feta fao, bonna le gohloka ngwana wa mošemane ka lapeng, ke mabaka a bong le kgethologanyo ka ga 'Gonyalelwa lapa'. Badirelaleago ba swere bothatha gothuša baswa bao ba godišeditšwego malapeng/manyalong a 'Gonyalelwa lapa' lebaka e le gohloka tlhahlo godihlotlo tšeo ditšweleditšwego ke baswa ka gare ga lenyalo leo. Ditšhupetšo di dirilwe go thuša baleago le badirelaleago.

MAREO A BOHLOKWA: 'Gonyalelwa lapa', se tlwaedi sa setšo, baswa, tsenogare ya mošomo wa leago, lenyalo la setšo, bogadi, maikutlo.]

Table of Contents

LIST OF FIGURES

LIST OF TABLES

LIST OF ABBREVIATIONS

AIDS - Acquired Immune Deficiency Syndrome

ANC- Antenuptial Contract

CSG- Child Support Grant

DHA- Department of Home Affairs

DoH- Department of Health

CREC- College Research Ethics Committee

DSD- Department of Social Development

HIV - Human Immune Deficiency Virus

RCMA- Recognition of Customary Marriage Act

RDP- Reconstruction and Development Programme

SA- South Africa

SACSSP- South African Council for Social Service Professions

SASSA- South African Social Security Agency

SRD- Social Relief of Distress

STD- Sexually Transmitted Disease

USA- United State of America

UNISA - University of South Africa

UK- United Kingdom

CHAPTER 1

INTRODUCTION AND GENERAL ORIENTATION TO THE STUDY

This chapter presents a general overview of the study. It gives the outline of the research process, describes the research problem and its formulation, including the rationale for the study. The research questions, goals and objectives are also included in this chapter. The limitations of the study, ethical considerations, clarification of concepts and the structure of the thesis are also comprehensively covered in this chapter.

1.1. INTRODUCTION

Culture is a way of living of a particular group of people. Each ethnic group of people has unique practices, morals and values which they conform to which differ from one cultural group to the other. Idang (2015:100) alludes that culture is defined by its practices which include the rites of passage from birth, marriage practice, attire, music and dance patterns, traditional occupations, religious beliefs, philosophical beliefs, food, their greetings habits, social norms and taboos. Culture is passed from one generation to another through the socialisation process, as it is learned and not genetically transmitted. Moreover, traditional cultural practices reflect the values and beliefs held by the community members for periods often spanning generations (Maluleke 2012:3).

Every social group in the world has a specific traditional cultural practices and beliefs, which can benefit or be harmful to the specific group such as women and children (Wahab, Odunsi & Ajiboye 2012:2). For some reasons, people often hide behind culture and its traditional practices whenever it suits them or for their own benefits. Some of the traditional cultural practices such as *'Ukuthwala'* (early and forced marriage) which also refers to abduction, *'Ukungena'* (levirate and sororate marriage), which refers to inheriting a deceased person's wife or husband and '*Gonyalelwa lapa*' (arranged marriage) which refers to being married into a family. Moreover, these cultural practices are created particularly to oppress women and children (Maphalala 2016:149). The families who marry women for *'lapa'* (family) benefit through name perpetuation and they do not care

about the women and their children's well-being. Marriage as part of cultural practice does not depict that it cannot be viewed from a different angle particularly because culture does not create people, but people create culture. Marriage as part of culture has captured the researcher's interest and this study focused on this practice particularly from the BaPedi ethnic group of Limpopo Province.

In defining the concept "marriage," Ebun (2014:2) refers to marriage as a socially or ritually recognised union or legal contract between husband and wife that establishes rights and obligations between them and their children, including their in-laws. Furthermore, marriage is a practice whereby a man and a woman come together to form a union for the purpose of procreation. Marriage offers benefits such as living together, functional division of labour, financial security, emotional support and rearing children together (Feinberg 2012:303). In addition, marriage establishes a way of realising the needs to belong. In South Africa, there are four types of marriages which are Civil marriage (heterosexual), Customary (heterosexual), civil union (Homosexual) and religious marriage. However, a religious marriage is not recognised as a legal marriage under South African law, but the law in religious marriage protects the spouses (Waheeda & Dhammameghā 2014:517).

Civil marriage refers to a marriage that can only be entered into between a man and a woman, while customary marriage refers to a marriage entered into between a man and a woman, negotiated and celebrated according to the prevailing customary law in their community (Ngubane 2019:26). Furthermore, this customary marriage is recognised as a valid marriage and receives full legal protection irrespective of whether it is a monogamous or polygamous. Bakker (2018:3) defines customary marriage as a process that comprises a chain of events and entered into according to the customs and traditions of indigenous African people in South Africa. Recognition of Customary Marriage Act (RCMA), No 120 of 1998 (RSA 1998: section 3) indicates that a customary marriage to be recognised as a valid marriage, it has to have been entered into before the 15 November 2000.

However, if the marriage was entered into after 15 November 2000, then this marriage needs to be negotiated or celebrated in accordance with customary law and the potential spouse must be above the age of 18 years. Both parties must give consent to the marriage. Civil union marriage is defined in terms of the Civil Union Act No.17 of 2006 (RSA 2006: section 1) as a marriage in which two persons enter into and it includes persons of the same sex. For this marriage to be registered both partners must not be married in terms of any other Act, and they must be above the age of 18 years. It cannot be ignored that amongst these types of marriages, there are other created but not recognised types of marital practices such as *"Gonyalelwa lapa"* which is practiced by BaPedi in Limpopo Province, South Africa. The practice has captured the attention of the researcher through the increased number of cases reported by young people who are raised within *'Gonyalelwa lapa'* cultural practice, who visit the social workers' offices complaining about the challenges they come across with their "marital families". The background of the study provides the overview of the context of this research. Thus, the next section discusses the background of the study.

1.2. THE BACKGROUND OF THE STUDY

For the reader to have a better idea and understanding of the different cultural marriage practices, the researcher discusses the concept marriage in general, starting from global, continental, regional and local contexts.

Globally, marriage is one prominent outcome of positive and peaceful human relations and interactions over time (Ozyigit 2017:680). As a social reality, most young men and women after being together in a relationship for some time, it is common practice that they end up solidifying the relationship by getting married. According to Shenk, Towner, Voss and Alam (2016:169), some marriages are arranged by parents for the purpose of endogamy within families or allied lineages, promoting reciprocal and overlapping ties. It is also a special association which is given shape by the social rules and laws which significantly affects individuals' development and self-realisations. According to Thi Vu (2018:537), marriage is a procedure to establish a family in order to have children and

maintain family lineage. In many societies, for instance in Europe, marriage is acknowledged as the institution in which intimacy and fellowship exist. Wejak (2020:34) asserts that marriage is a legal union between a man and a woman or state of being married as husband and wife, which includes wedding ceremony. Furthermore, sociologically, marriage is a sexual union, the structure of which differs considerably according to general social conditions (Shenk et al. 2016:169). Globally, most of the countries practice marriage almost the same way, however, they have their own cultural marriage practices that are unique to each cultural group.

According to Feinberg (2012:4), in Africa, a marriage is defined as a permanent relationship between a husband and a wife. However, the relationship is in actual fact between lineages of the spouses (Feinberg 2012:4). Marriage is a socially or ritually allowed union between spouses which establishes the domestic and civic rights. It is also an obligation between the spouses, children and their in-laws (Nwosu, Ekpechu, Njemanze & Ololo 2019:80). Marriage is culture specific, but it is difficult to define it because there are diverse systems of marriage throughout the globe (Minochera, Dudac & Jaeggia 2018:2). However, marriage is part of our everyday life. Feinberg (2012:5) asserts that most people in Africa marry for the purpose of procreation, religious, financial, emotional, social and legal purposes. Furthermore, the choice of the person they intend to marry in most societies, especially in Africa, is socially determined by the rules of incest, strict marriage rules, parental choice and individual desires (Minochera et al. 2018:3). In some parts of the African countries, arranged marriage, gift marriage, child marriage, polygamy and forced marriage are practiced as a cultural tradition (Nwosu et al. 2019:80).

According to Sennott, Madhavan and Nam (2020:3), a marriage in South Africa exists in a number of different forms, as a result of the diversity of religions and cultures in the country. Pauli and Van Dijk (2016:260) state that marriage used to be widespread and common throughout Southern Africa. However, over the past decades, marriage rates have substantially declined in the whole region. Marriage has changed from a universal rite of passage into a conspicuous celebration of middle-class lifestyles (White 2016:297). However, *magadi'* (bride price) plays a significant role in marriage patterns and practices

in South Africa. White (2016:297) posits that *'magadi'* (bride price) usually comprises of money and gifts which are paid by the potential groom to the potential bride's family as a way to solidify the couple's union and the relationship between the two families. Sennott et al. (2020:4) detailed that payment of *'magadi'* (bride price) symbolises the acquisition of the wife's future earnings and reproductive capacity by the husband's family. Locally, there are different kinds of traditional marriages that are practiced by different tribes and most of them are regarded as customary marriages (White 2016:298). Mtshali (2014:52) defined customary marriage as a marriage practice that is entered into according to the customs and traditions of indigenous African people in South Africa. Each country has its own cultural marriage practices. For one to understand various cultural marriage practices across the globe, the researcher below discusses the traditional marriage practices that take place in different countries such as India, Zambia and as well as South Africa.

1.2.1 Traditional marriage in India

According to Chilwarwar and Sujata Sriram (2019:124), in India, there is arranged marriage and the process of finalising the perfect match may take months or years to be finalised. During this process, the parents prepare everything, and the prospective bride and groom just show up on the pre-arranged date of marriage. The bride or groom family spreads the words that they are looking for a match for their child through neighbours and relatives. They even hire the services of the local matchmakers to fast-track the process. Traditionally, the matchmaker is someone who keeps a database of marriageable individuals from the local area (Chitkara 2014:848). Once a match is discovered then the elders of the bride and groom families meet at the neutral venue to talk and also determine the suitability of the match first-hand. During the meeting, the bride and groom families judge the financial and cultural barometer of each other through direct or indirect talks (Leonardsson & Sebastian 2017:2). Faucon (2021:202) asserts that the criterion for a suitable match is determined after taking into account several factors such as religion, caste, culture, horoscope, professional stature and physical appearance. These factors are discussed below for more clarity on how they are considered (Faucon 2021:202):

(a) Religion

Religion is one of the most important criteria which is considered while fixing a marriage match. The boy and girl who form part of arranged marriage have to belong to the same religion. Hindus are expected to marry Hindus, while Muslims will look for a match within the Muslim community and Christian families will prefer their children to get married to a Christian. The main purpose is to preserve the culture and heritage of their religion as customs and rituals vary greatly between religions (Gupta 2014:1).

(b) Caste

According to Chaudhry (2019:217), caste is one of the traditional social classes in which individuals are divided in a Hindu society. It also refers to a social group that consists of people of the same economic status, rank or occupation. Caste is another important criterion in the list. Hindu religion is divided and subdivided into several castes, which are again divided into sub-castes (Gundemeda 2020:98). The parents prefer to choose a candidate who belongs to the same or compatible caste and sub-caste while choosing a match. This is probably done to preserve the ethnicity of the caste and to seek a match with people who have a similar custom (Chaudhry 2019:217).

(c) Culture

During the process of choosing a match, the cultural background of the two families is also taken into consideration. Conservative families do not prefer to initiate alliances with families who seem permissive and open-minded and conversely. Educational background of the families is also the factor which impacts a marriage match as their culture encourages their children to become educated (Chaudhry 2019: 217).

(d) Horoscope

Horoscope matching is an important part of the arranged marriage process, and it is generally the cinching criterion for finalising the discussions. In India, it is believed that

the horoscope holds the key to every important event of people's life and Vedic Astrology is followed as the preferred method (Faucon 2021:202). The horoscope matching according to Vedic Astrology is based on *'nakshatras' or 'Lunar constellation'* and the process is known as *'Guna Milap' or 'Ashtakoot Milan'*. This assesses the compatibility of two people based on thirty-six points or *'Guna'*. According to Gupta (2014:3), to be considered a good match at least eighteen out of thirty-six *'Gunas'* must be matching. Other astrological conditions such as *'Mangalik Dosha'* need to be determined and it occurs when the planet mars are positioned in 1st, 4th, 8th and 12th house of the birth chart. The priest who is matching the *'kundalis'* or birth charts, then prescribes some remedies to counteract the negative effects (Faucon 2021:202).

(e) Professional Stature

The professional stature is the criterion which is exclusively considered by the girl's family while looking for a match. The prospective groom is expected to have a stable job or business and earn enough money so that he can be able to support his future family. The higher the professional stature of the boy, the more in demand he enjoys in the marriage field (Chilwarwar & Sujata Sriram 2019:125).

(f) Physical Appearance

Physical appearance is a major criterion for a suitability of a girl when considered for marriage. The girl's colour of skin plays the most important deciding factors when it comes to arranged marriage and girls who are fair-skinned are always preferred over whitish or dark-skinned girls. The girl's height, weight and other physical aspects are also scrutinised. Furthermore, the girl is also judged based on her efficiency in domestic chores such as cooking, stitching and cleaning (Robitaille 2020:639). On the other hand, the boy's physical appearance is important to some extent but not much stress is placed on the concept as long as he is not suffering from any medical problem (Chaudhry 2019: 217). Once the horoscopes have been matched or the process of matching has been concluded then the priest provides his blessings to go ahead owing to pre-determined

7

compatibility of their birth charts. Thereafter, the groom's family visits the bride's family to see the bride and negotiate or finalise the marriage (Faucon 2021:202). The elders of both families sit down and call up the prospective bride to sit down in the middle of the room and she is scrutinised by the groom's family members, often interviewed to judge her domestic knowledge (Robitaille 2020:639).

During the first visit, the groom may or may not accompany the elders to the bride's family and if the groom does, he and the bride may be allowed to converse or meet in private while such meeting will be monitored. If the groom's family considers the girl as suitable for their son, then they intimate the girl's family through the match-markers. In some instances, there are some investigations around the community to determine the suitability of the match. If things go as planned, then the marriage discussions proceed, solidify and move towards formalisation of the match. The engagement marks the formalisation of the marriage match, and this only takes place after both families have agreed that this is the best match possible for their children from all aspects (Robitaille 2020:639). Based on the ethnicity and customs of the two families, a date is fixed where the formal announcement of the match imminent wedding is to happen. With or without a formal ring exchange but the date of the marriage is fixed on that day. Normally, the pastor is consulted and depending on the groom and bride's horoscope, a marriage date is set. Therefore, the two families exchange gifts and sweets (Chaudhry 2019: 217).

However, arranged marriage in modern times has seen the changed criteria for matches. For instance, in urban areas, women who are employed are often preferred as better matches and their professional statures are considered equally to the groom (Goodwin 2013:359). The importance is on education and values rather than just effectiveness in the domestic arena. In urban areas, criteria such as blood tests are very significant, and the prospective couples are allowed to interact freely either face to face or telephonically (Faucon 2021:205). Dating has gained favours with the partners getting the opportunity to know each other before they commit and some even spent some time for as long as a year between the actual marriage dates. On the other hand, in rural areas, nothing has

changed because there is still an increase in child marriage and a dowry (Goodwin 2013:359).

Although the concept of scrutinising the bride by the groom's family seem offensive to feminist sensibilities, an arranged marriage, unlike love marriages still provide a complete clean slate for the partners, wherein they can set the expectations according to the partners after marriage temperament (Faucon 2021:205). It is important to note that the tradition is built more in terms of commitment and duty rather than love and passion. Some individuals would say the former is a much stronger base to build a marriage on, as at the end of everything, a marriage boils down to exactly those two factors. So, despite much judgment from all of modern world, the arranged marriage is the secret of strong Indian values (Robitaille 2020:639). The traditional marriage among the Indian people has several factors which are taken into consideration before the two families could finalise the marriage. Meanwhile, within *'Gonyalelwa lapa'* cultural practice, the criterion for suitable match is made by the intended families as they marry a woman who has children especially boys or a woman who has no children but who will give birth to children for their deceased son. The following discussion is on traditional marriages in African countries.

1.2.2 Traditional marriage in Zambia

Traditional marriage in Zambia consists of four symbolic banquets in relation to courtship and marriage such as *'Icisumina Nsalamu'* (Acceptance of marriage proposal), *'Icilanga Mulilo'* (Permission granting the groom freedom to have meals from the bride's family during courtship visits), *'Ukukonkola'* (Granting authority) and *'Amatebeto'* (Thanks offering). These four different ceremonial banquets involve taking a symbolic meal from the bride's family to the groom's family in the period leading to marriage and after the marriage (Mwanza, Phiri, Muyangana & Chibamba 2019:72).

The first one is *Icisumina Nsalamu'* (Acceptance of marriage proposal). After the marriage proposal from the groom's family, then the bride's family prepares *'Icisumina Nsalamu'* which refers to the prepared meal by the bride's family which they deliver to the groom's

family as a way of accepting his marriage proposal. According to Menon, Kusanthan, Mwaba, Juanola and Kok (2018:13),'*Icisumina Nsalamu'* is a meal which consists of two plates, one plate for *'Ntshima'* (the traditional thick porridge made from maize meal) and the other plate has the whole chicken. The groom is not expected to give back anything in return as the object of this gesture shows that the bride's family appreciates and accepted the marriage proposal from the groom's family on behalf of their daughter.

The second one is '*Icilanga Mulilo'* (Permission granting the groom freedom to have meals from the bride's family during courtship visits). '*Icilanga Mulilo'* refers to the meal which is prepared by the bride's family and delivered to the groom's family which signifies an open invitation to the groom to eat with the bride's family on future visits during their courtship. Traditionally, the groom is not allowed to eat any food at the bride's family prior to this symbolic gesture. Furthermore, the groom is expected to eat any meal which is prepared for him (Mwanza et al. 2019:72). During this stage, there is a ritual whereby the group of women from the bride's family visits the groom's family with food on their heads amid singing and drumming. On their arrival, they wait at the gate until the groom's family puts the money on the ground in front of them as a way of allowing them to enter. They may refuse them with entrance if money is not offered. Once they get an access at the gate, they start singing while entering the house and at the door, they turn around and walk backwards with the food parcels while still balanced on their heads (Moono, Thankian, Menon, Mwaba & Menon 2020:40).

The group of women from the bride's side dance in the middle of the room and the groom's family is expected to give them money so that they can sit down and both families eat the food they brought (Menon et al. 2018:13). It is important to note that the bride and groom do not form part of this celebration. However, this occasion signifies that the husband is responsible for the welfare of his wife for the future. The bride at this stage is also allowed to start cooking and doing laundry for the groom. After this celebration, the groom's family offers the bride's family an amount of money, as a way of appreciating their food (Haynes 2015:12).

The third one is *'Amatebeto'* (Thanks offering) which refers to an offering which is delivered by the bride's family at the groom's family after marriage has taken place. *'Amatebeto'* (Thanks offering) signifies the appreciation of the groom by the bride's family for keeping a marriage free from troubles. Moreover, it is also an acknowledgment and appreciation by the bride's family to the groom for being able to take care of his wife or the bride (Mwanza et al. 2019:73).

The last one is *'Ukukonkola'* (granting authority) which is the type of meal which is prepared by the bride's parents for the groom which he eats at the in-law's house. *'Ukukonkola'* (granting authority) signifies that the authority is given to the groom to make family decisions which affect his wife's family on behalf of elders in the bride's family (Menon et al. 2018:13). During this stage, the groom is given power to make decisions without consulting his in-laws. He is also permitted to enter his in-law's bedroom and do whatever he wants even though, traditionally a man or adult children are prohibited to enter their parents' bedroom (Haynes 2015:12). On this special occasion, the son in-law is permitted to move around the house, including the kitchen. He opens all the pots and pans and eats whatever he finds and not expected to leave anything and the remaining food he takes them to his home after this ritual. The food that he takes home signifies that the groom has become part of the family and is now regarded as one of their own children (Mweemba & Mann 2020:17). During the marriage negotiations among the Zambian tribe, food is one of the factors that play an important role for the bride's family, as they always use them as offering to the groom's family during the marriage negotiations. In *'Gonyalelwa lapa'* cultural practice, there is no food involvement during the negotiations of *'magadi'* (bride price). The discussion below is based on South African black traditional marriage, and it gives the reader a clear picture of the types of marriages practiced by the black African people in South Africa.

1.2.3 South African Black Traditional Marriage

South Africa is one of the countries with diverse cultures from various cultural groups such as BaPedi, AmaZulu, AmaNdebele to list but few. Each cultural group has its own unique way of facilitating marriage. According to Maphalala (2016:149), black African

people in South Africa practice culture differently, and one of these cultural practices is *'Ukuthwala'*. *'Ukuthwala'* is a form of traditional practice by the Zulu people in South Arica. It also occurs in Eastern Cape Province, among the Xhosa communities who are also known as Nguni groups (Machaka 2019:47). This practice involves the abduction of a girl or young woman by a man and his friends with the intention to marry her (Maphalala 2016:149). This cultural practice comprises of three different forms. Firstly, the practice occurs where a girl is aware of the intended abduction and there is an agreement between the girl's family and the man's family (Mtshali 2014:56). In this case, the girl will give full consent to the marriage arrangements. Furthermore, the man is not allowed to have sexual intercourse with the young woman or girl before the marriage is finalised. The consent on this practice is very important as it is in line with the requirements of the Recognition of Customary Marriage Act, No. 120 of 1998 (Machaka 2019:47).

Secondly, this cultural practice is whereby the girl does not agree with the parents' choice but both families give consent to the girl being abducted (Maphalala 2016:149). This happens when the girl is not aware of the plan between the two families and if she refuses to marry the suitor, there will be remedies payable (Machaka 2019:47). The girl is closely watched until she becomes used to the idea of marriage. The process involves having sex with the girl, and if she resists, force is used as the suitor has permission from the girl's father. This form of sexual encounter marks the girl's union with the man and traditionally, the act is not regarded as rape (Mtshali 2014:56). Thirdly, the practice is against the will of the girl, and she is forced without her consent or her parents. The girl is forcefully taken to the man's home and representatives are sent to negotiate *'lobola'* (bride price/dowry) for her. If the *'lobola'* (bride price/dowry) negotiations between the two families are not successful, the girl will return to her parental home (Machaka 2019:48). The cultural practice oppresses young women as they are not given a chance to give consent to the marriage but both families take a decision on their behalf. Moreover, the young woman is expected to be married by someone she doesn't love. This cultural practice *'Ukuthwala'* does not differ from *'Gonyalelwa lapa' cultural* practice as they marry a woman for a deceased man whom she never loved or known. However, with *'Gonyalelwa lapa'* cultural practice, the woman gives consent for this "marital practice".

For the reader to have a better idea and understanding of the concept *'Gonyalelwa lapa'* cultural practice, the process of how *'Gonyalelwa lapa'* unfolds is presented below.

1.2.4 Understanding the concept *'Gonyalelwa lapa'* cultural practice

Among the BaPedi ba Limpopo ethnic group, there are different types of traditional marriage practices which form part of the different cultural practices by different clans. These marriage practices include but not limited to '*Seyantlo*' (marriage whereby a woman is married as a substitute for the deceased sister), '*Gonyalelwa lapa'* (to be married into a family without necessarily having a husband), and polygamy. '*Seyantlo'* is defined as a marriage that entails widow inheritance, which is similar to *'Ukungena'* (levirate and sororate marriage) which is practiced by AmaZulu (Sheik 2017:599). The term *'Gonyalelwa lapa'* refers to a cultural practice whereby one family marries a woman with or without children, who is expected to bear children for their deceased son. The purpose of this practice is to *'Gotsoša leina la mohu'* (revive and continue the deceased man's name). Mokotong and Monnye (2013:78) define *'Gonyalelwa lapa'* cultural practice as one of the various forms of marital associations that finds expression in the day-to-day cultural practices, rituals and traditions of the communities. Furthermore, this cultural practice takes place without the husband's involvement.

This cultural practice *'Gonyalelwa lapa'* is similar to customary marriage practice (heterosexual). However, with *'Gonyalelwa lapa',* the practice happens only when the unmarried man is deceased and had no children. This type of marriage does not differ much from the marriage between husband and wife, because the bride also dresses in a wedding gown and dances with the man who stands in for the groom (deceased man). Furthermore, there is also a wedding ring for the bride and the man who stands in for the groom (deceased man) is the one who puts the ring on her finger. It is important to note that the man who stands in for the deceased man during the wedding ceremony, is either an uncle or a brother who is already married and share the same surname with the deceased. It is also important to note that the deceased man's family often marries a single woman who has children with undisclosed identity of their biological fathers, especially the boys, with the intention that her children will perpetuate their family name.

According to Mokotong and Monnye (2013:78) and Mankga (2013:21), this cultural practice comprises of three stages. However, it has several meetings prior to the finalisation of the marriage practice; the first stage is a marriage proposal by the deceased man's family. This is the stage whereby; the deceased man's family makes the first visit to a potential bride's family with the intention to negotiate the possibility of marrying *'ngwetši ya lapa'* (bride to be). Moreover, the woman would be asked if she is interested to be married for *'lapa'* (family) and if she is, *'bommaditsela'* (the representatives) are sent by the deceased man's family for *'sego sa meetse'* (hand in marriage) (Semenya 2014:3).

The second stage comprises of the payment of *'magadi'* (bride price), when *'bommaditsela'* visit the potential bride's family to negotiate *'go thiba sefero'* (engagement) by paying *'magadi'* (bride price). The standard payment for *'magadi'* in this marriage practice is only ten thousand rand which is not paid all on the same day and negotiations for this marriage are usually shorter. The reason for this standard payment of *'magadi'* bride price is because women are mostly married with their children and during the *'magadi'* (bride price) negotiations children are considered for marriage (Mokotong & Monnye 2013:78; Mankga 2013:21). It is important to note that in Limpopo Province, specifically in Sekhukhune area *'magadi'* (bride price) payment starts with the minimum of ten thousand rand for this cultural practice. After *'bommaditsela'* (the representatives) have completed the phase of *'magadi'* (bride price), they agree with the family of the intending husband (deceased man) on the actual day of the couple's marriage. Another important matter is to inform the *"kgoši"* chief at *'mošate'* (royal family) about the wedding ceremony. He is given *'sebego'* which comprises of *'lehlakore'* (a specific portion of meat cut from the slaughtered cow) and home-brewed beer. This is to inform the *'kgoši'* (chief) of what is taking place in his community, and it is also a token of respect shown to traditional leaders (Semenya 2014:3).

The third phase comprises the preparation of *'monyanya'* or *'mokete'* (wedding ceremony). *'Monyanya'* follows its own series of steps. It is important to note that the ceremony is divided into two sessions, in the sense that it takes place at both the bride

and the groom's families. It starts at the bride's home on Saturday and then proceeds to the groom's home on Sunday. The wedding ceremony takes a total of three days. It does not start with the wedding celebration, but as already explained earlier, there is a series of rituals performed, starting from the night before the celebration at the bride's home. Thus, the wedding ceremony takes three days, on Friday and Saturday at the bride's place and the third day, which is Sunday it takes place at the groom's home. On the bride's family, the Friday night encompasses a series of rituals whereby *'bommaditsela'* (the representatives) visit the bride's family for the last time to finalise *'magadi'* (bride price) and they bring the cow a day before the wedding ceremony for preparations (Semenya 2014:4). The *'bommaditsela'* (the representatives) are the ones to slaughter the cow. This ritual is performed after the bride's family has received the *'magadi'* (bride price) from the delegates representing the prospective husband (deceased man). The purpose of this ritual among others is to spill blood of the slaughtered animal. This is believed to be a way of communicating with the ancestors to inform them about the marriage that is to take place. This ritual also strengthens the bonds between the two families and their ancestors (Mankga 2013:12).

After slaughtering the cow, *'bommaditsela'* (the representatives) take along the head and the skin. This is proof that the deceased man's family has complied with all the demands of the bride's family. Apart from the animal that belongs exclusively to the *'bommaditsela'* (the representatives), they (*bommaditsela*) (the representatives) are also entitled to a piece of meat from the cow the bride's family has slaughtered. This is normally the portion of meat from the back of a cow. This portion of meat is called *"mohlobolo"*. This meat is given to the *'bommaditsela'* (the representatives) during the wedding day because this is the day the bride will leave her parents and join her in-laws (Montle 2021:236). The purpose of giving *'bommaditsela'* (the representatives) this portion of meat (*mohlobolo*) is to introduce the new bride to her parents' in-law. *'Bommaditsela'* (the representatives) will then give the meat to the husband's parents. The fourth stage is *'monyanya'* or *'mokete'* (wedding celebration) at the bride's family wherein the man who stands in for the groom (deceased man) puts the ring on the bride's finger (Mankga 2013:16).

The final stage of the wedding celebration is on Sunday at the groom's family wherein the bride learns the important activities of becoming a good *'makoti'* (daughter in-law), by fetching water from the river for the groom's family. Furthermore, there are several activities and rites which are conducted for the preparation of the woman who has been married for *'lapa'* (family) and every woman is expected to go through this final stage of the wedding. The bride and her children will change their surname to the surname of the deceased son (Mokotong & Monnye 2013:78). The children who come with their mothers into the "marital practice" are expected to use their mother's marital surname, as their culture says, '*o e gapa le namane'* (lead it with its calf) which literally means that when a man marries a woman who already have children, he has to take responsibility of these children (Montle 2021:236). Moreover, the children who know their biological fathers are also expected to use their mother's marital surname, particularly, if their biological father's or his family did not marry the child's mother or perform a child welcoming ceremony and introduction of the child to the ancestors.

The steps and processes in *'Gonyalelwa lapa'* cultural practice are similar to the process of marriages wherein there is a husband and a wife. However, the difference with '*Gonyalelwa lapa'* cultural practice is that there is no husband in the marriage. It is important to note that most of the marriages have benefits, as well as the disadvantages as discussed below.

1.2.5 The benefits and the disadvantages of marriages

Marriage refers to accepted way for two individuals to show their commitment to each other in a relationship. Statistically, couples who are married stay together longer and are more likely to bond for life (Ogletree 2014:73). Marriage takes place within the society and it also benefits society because it is associated with stable families. Stable families often produce happier children and a more stable society without crime and social problems (Merrill & Johnson 2017:588). Marriage is all about sharing burdens and responsibilities which can result in reduction of stress such as financial and emotional problems. It is easier for two parents to raise their children than to be raised by a single

parent. According to Tumin and Zheng (2018:624), a marriage is known for helping couples to deliver a happy sex life. Moreover, couples get a chance to know and fulfil each other's desired in a trusting long-term relationship. Monogamous relationship reduces risk of contracting diseases such as sexually transmitted diseases (STD) (Tumin & Zheng 2018:624). Within the marriage, religious reasons can help a couple to deepen their bond to each other and help them to form a strong relationship with God and receive his blessings (Merrill & Johnson 2017:588). Marriage creates a family unit and gives children two parents who can help them to develop into balanced and happy adults. The children also benefit from having two parents whom they look up to as role models who provide them with emotional, physical and financial support (Ogletree 2014:73).

Mohlatlole, Sithole and Shirindi (2017:257) affirm that the disadvantage or negative effects of marriage is infidelity, and it is not a natural state for people, especially during adulthood when their sex drive is stronger. Most of the married couples' sex lives fade over time which leads to affairs and other infidelities. Marriage can restrict people's freedom, especially those who lack individuality. According to Mohsen, Zavareh, Ghaffarian and Ghamkhar (2018:108), unmarried people can spend their lives as they wish without having to be concerned with the needs or wishes of others. However, married couples must always consider other's needs such as their partners and in-laws. This includes partner's families as they are the source of problems and conflict. The preparations for the marriage ceremony are expensive and extremely stressful especially to a husband as he is the one expected to pay the *'magadi'* (bride price) (Mohlatlole et al. 2017:257). Marriage extends the time that the couples live in a bad or toxic relationship, for example, couples may be persuaded to live together as a result of religious or cultural taboos that are against divorce. Marriage is a conformity and the couples instead of having their own opinion about their relationship they should seek approval from civil and religious authorities, meaning that they lack freedom of choice (Sandu & Nadoleanu 2019:222).

Before women agree to be married within this cultural practice *'Gonyalelwa lapa',* it is important for them to have knowledge and understanding of the advantages and

disadvantages of this type of practice. Thus, the sub-section below presents the benefits as well as the disadvantages of *'Gonyalelwa lapa'* cultural practice. Most of the people get married only focusing on the benefits of the marriage while forgetting that there are also negative effects of the marriage.

1.2.6 The benefits and disadvantages of *'Gonyalelwa lapa'* cultural practice

Marriage in African tradition is the joining of two families through the union of the partners. Moreover, traditional marriage is a practice by a particular cultural group within the community (Ebun 2014:95). Most cultures practice marriage differently and there are some challenges, which come with these cultural practices. Furthermore, there are advantages or benefits within these types of marriage practices. However, these advantages or benefits differ according to various types of cultural practices. According to Bekker and Buchner-Eveleigh (2017:84), most people who benefit from this cultural practice *'Gonyalelwa lapa'* are the in-laws or family of the deceased son through the perpetuation of the deceased and family name. Moreover, women choose to marry for *'lapa'* (family) in order to acquire a higher status of being *'mosadi wa kgoro'* (become one of the group members of married women within their community), which includes identity, dignity, recognition, respect and security within the community (Kyalo 2012:215). They also marry for economic reasons, which include financial security, shelter and food. This marriage practice helps women to have their own family and avoid a stigma of being labelled as *'lefetwa'* (old unmarried woman) by some community members. This marriage practice is expected to alleviate poverty for the woman and her children who marry for *'lapa'* (family).

However, there are disadvantages of *'Gonyalelwa lapa'* cultural practice. Bekker and Buchner-Eveleigh (2017:95) assert that this cultural marriage practice deprives the children an opportunity to have contacts with their biological fathers. It is also difficult for women to walk away from this marriage practice because they may no longer have accommodation from their original family / family of origin as according to custom, a woman is prohibited to return back to her parents' home. According to Mokotong and

Monnye (2013:97), women who form part of this cultural practice *'Gonyalelwa lapa'* cannot obtain a marriage certificate after getting married because of the fact that culturally, arranged marriage practice is not legally recognised by the Recognition of Customary Marriage Act (RCMA) 120 0f 1998. A marriage is understood to be a union of two people as partners in a personal relationship (Bekker & Buchner-Eveleigh 2017:93).

Within *Gonyalelwa lapa'* cultural practice, there are benefits for both the "marital families" and the young people's mothers who are married for *'lapa'* (family). However, there are also challenges for young people's mothers who are married for *'lapa'* (family). In helping process, the social workers must understand the different cultures of the clients they are servicing or serving. Thus, the section below focuses on cultural competence in social work.

1.2.7 Cultural competence in social work

Social workers as helping professionals interact daily with people from various ethnic groups. It is pivotal for them to have a clear understanding of their clientele population's cultures. Understanding one's culture gives assurance to the service beneficiary that she/he is being taken serious as a person and that can bring confidence and hope in one's life. Sousa and Almeida (2016:2) state that cultural competence is the ability to understand, communicate with and effectively interact with people across cultures. Furthermore, it is the process by which social workers or individuals and systems respond respectfully and effectively to people of all different cultures including languages, classes, races, ethnic backgrounds, religions, and other diversity factors (Danso 2016:3). According to Garran and Rozas (2013:98), it also recognises, affirms, and values the worth of individuals, families, and communities in a manner to protect and preserve the dignity of each. Through cultural competence, social workers can learn to navigate ideas, beliefs or traditions they are unfamiliar with (Barn & Das 2016:945). According to Lusk, Terrazas and Richard Salcido (2017:446), social workers need to have a good understanding of how their practice and delivery of services are affected by personal and

structural issues surrounding cultural and ethnic differences to avoid unfair discrimination against different ethnic and cultural groups.

Social workers should not only focus on their own cultural heritage but should also become aware of the cultural heritage of others. Danso (2016:3) asserts that cultural awareness enables social workers to value and celebrate differences in others as well as to demonstrate comfort with cultural differences. It also helps to understand the process of cultural identity formation and help to protect against stereotyping (Garran & Rozas 2013:100). The development of cultural competence encourages social workers to move from cultural awareness to cultural sensitivity in order to evaluate growth and development throughout the different levels of cultural competence in practice (Garran & Rozas 2013:100).

Cultural competence includes behaviours, attitudes and policies that come together in a system or amongst professionals and enable the system or the professions to work efficiently in cross-cultural conditions (Danso 2016:3). It is also an integration and transformation of knowledge about people and group of individuals into specific standards, policies, practices and attitudes utilised in a suitable cultural setting in order to increase the quality of services by producing better results.

Through cultural competency in cross-cultural functioning, individuals learn new patterns of behaviour and effectively applying them in appropriate settings. Melendres (2022:120) defined cultural competence as a set of procedures and activities to be used in acquiring culturally relevant insights into the problems of minority clients and the means of developing intervention strategies that are culturally suitable for the clients. However, this cultural competence does not come naturally to any social worker, and it requires a high level of professionalism and knowledge. There are also different terms which are similar to cultural competence such, as cultural responsiveness and cultural proficiency (Danso 2016:3).

During the social work interventions, social workers should understand the people's culture and its functions in human behaviour and society by recognising the strengths that exist in all cultures. They should also have a knowledge base of their clients' cultures and be able to demonstrate competence in the provision of services that are sensitive to clients' cultures. Cultural competence is a lifelong process which cannot be completed. Thus, social workers will always encounter diverse clients and new situations in their different practices (Nadan 2014:3). The social work supervisor and colleagues should know that cultural competence is an ongoing learning process integral and central to daily supervision. Moreover, social workers should expand choice and opportunity for all individuals, with special respect for vulnerable, disadvantaged, oppressed and exploited people and groups. Cultural competence helps social workers to prevent and eliminate domination of exploitation and discrimination against vulnerable groups of a different race, ethnicity, national origin, colour, sex, gender, marital status, political belief, religion and disability (Melendres 2022:120).

Sousa and Almeida (2016:3) assert that cultural sensitivity in cultural competence does not incorporate an expectation of skilful or effective action. Moreover, there are five essential elements that contribute to a cultural competence system on the organisational level. The first one is that the system should value diversity, the second one is to have capacity for cultural self-assessment, the third one is to be conscious of the dynamics inherent when cultures interact, fourth one is to institutionalise cultural knowledge and the last one is to develop programmes that are in line with the understanding of diversity between and within cultures. These five levels have been established in every level of the service delivery system. They are reflected in attitudes, structures, policies and services. According to Laura (2016:16), there are also specific ethical standards for culturally competent social work practice that are described below.

Standard 1. Ethics and Values

Melendres (2022:120) asserts that social workers shall operate according to the values, ethics and standards of the NASW Code of Ethics. Cultural competence needs self-

awareness, cultural humility and the commitment from social workers to understand and embrace culture as central to effective practice (Barn & Das 2016:945). The significant characteristic of a profession is its ability to establish the ethical standards that will help professionals to identify ethical issues in practice and guide them to determine what is ethically acceptable and unacceptable. For social workers to be culturally competent, they should have an ethical responsibility (Garran & Rozas 2013:98).

Standard 2. Self-Awareness

Self-awareness helps social workers to demonstrate an appreciation of their own cultural identities and those of others. Social workers should be aware of their own privilege and power, and they must acknowledge the impact of this privilege and power in their work with and on behalf of clients (Azzopardi & McNeill 2016:21). Social workers should also show cultural humility and sensitivity to the dynamics of power and privilege in all areas of social work when dealing with the cases. Cultural competence needs social workers to inspect their own cultural backgrounds and identities so that they can be able to increase the awareness of personal assumptions, values, biases and stereotypes (Azzopardi & McNeill 2016:21). Social workers' self-awareness of their own cultural identities is as fundamental to practice as their informed assumptions about clients' cultural backgrounds and expectation. Self-awareness of personal values, beliefs, stereotypes and biases informs their practice and influences relationships with clients and amongst the colleagues (Nadan 2014:3). Social workers need to move away from being aware of their own cultural heritage and become aware of the cultural heritage of others. Self-awareness helps the social worker to value and celebrate differences in others as well as to demonstrate comfort with cultural differences (Azzopardi & McNeill 2016:21).

Standard 3. Cross-Cultural Knowledge

Cross-cultural knowledge helps social workers to possess and continue to develop specialised knowledge and understanding of the history, traditions, values, family systems and artistic expressions such as race and ethnicity. Moreover, it also includes

the immigration and refugee status, tribal groups, religion and spirituality, sexual orientation, gender identity or expression, social class and mental or physical abilities of various cultural groups (Robinson, Cross-Denny, Lee, Rozas, & Yamada 2016:510)**.** Through cross-cultural knowledge, social workers should possess specific knowledge about the culture of the providers and the clients they work with. They should also consider religious traditions, spiritual belief systems, individual and group oppression, adjustment styles, socio-economic backgrounds, specific cultural customs and practices, definitions of and beliefs about wellness and illness or normality and abnormality and ways of delivering services (Laura 2016:16). Culturally competent social workers should know the limitations and strengths of the current theories, processes and practice models which are relevant to cultural, religious and spiritual multi-cultural clientele (Azzopardi & McNeill 2016:21).

Standard 4. Cross-Cultural Skills

Social workers are expected to utilise a broad range of skills such as micro, mezzo, macro and techniques that demonstrate an understanding and respect for the importance of culture in practice, policy and research. Social work skills which are required for culturally competent practice are active listening, empathy and strengths-based interventions (Sousa & Almeida 2016:3). Social workers should sensitively and effectively counteract biasness based on their own positions of power and privilege. Cross-cultural skills involve the ability to convey and communicate authenticity, genuine empathy, warmth and to engage culturally relevant community resources (Lusk et al. 2017:446). During the engagement, social workers should apply flexibility in order to understand what is best for the clients. Culturally competent social workers should demonstrate skills when conducting a thorough assessment of clients in which culturally normative behaviour is distinguished from potentially problematic or systematic behaviour (Limb, Hodge, Leckie & Wardambia 2013:396).

Standard 5. Service Delivery

Social workers should have knowledge about the use of services, resources, institutions and be available and ready to serve multi-cultural communities. They should also be able to make culturally relevant referrals within both formal and informal networks. Furthermore, they should also address service gaps which affect specific cultural groups (Azzopardi & McNeill 2016:21). Culturally competent social workers must be careful about the dynamics that drive from cultural differences and similarities between the social workers and the clients. Through service delivery, the organisations need to support the evaluation of culturally relevant service delivery models and set standards for cultural competence. Social workers are expected to detect and prevent exclusion of underserved clients from services opportunities, and they should create opportunities for clients and match their needs with culturally appropriate service delivery systems (Garran & Rozas 2013:98).

Standard 6. Empowerment and Advocacy

Social workers should be aware of the impact of social systems, policies, practices and programmes on multi-cultural client populations when they advocate on behalf of multi-cultural clients and client population where necessary. They should also take part in the development and implementation of policies and practices that empower and advocate for clients who are marginalised and oppressed (Bø 2015:571). The role of social workers is to advocate anti-isms and social justice when colleagues and clients express biases and stereotypes based on culture. Commitment and skills can help social workers to advocate for clients against conscious and unconscious devaluation of cultural experiences related to difference, oppression, power and privilege domestically and globally (Barn & Das 2016:945). Social workers who use this standard should apply the ecosystems perspective and a strengths orientation during practice and policy development. Thus, in describing the needs of the clients, social workers consider clients' situations as short-term challenges rather than fixed problems (Bø 2015:571).

Standard 7. Diverse Workforce

Social workers' role is to support and advocate for recruitment, admissions, hiring and retention efforts in social work programmes and organisations to ensure diversity within the profession (Garran & Rozas 2013:98). Social work client populations differ from the social work profession itself. In most cases, services to clients are targeted to marginalised communities and special populations such as people with disabilities, older persons and clients of lower socio-economic status (Melendres 2022:120). To increase cultural competence within the social work, profession requires recruitment and retention of a multi-cultural team of social workers who will bring cultural competence to the profession (Garran & Rozas 2013:98). This includes the increase of avenues for the acquisition of culturally competent skills by all social workers. Cultural diversity should serve as the evidence within all the organisational levels including direct practitioners (Laura 2016:16).

Standard 8. Professional Education

Sousa and Almeida (2016:13) affirm that social workers should advocate, develop and participate in professional education and training programmes that advance cultural competence within the profession. Social workers should embrace cultural competence as a focus of life-long learning. Cultural competence in social work connects the theoretical and practice knowledge base that defines social work expertise. It is important to note that social work is a practice-orientated profession. Diversity and cultural competence should be addressed in social work curricula and practice and observed as relevant to faculty, staff appointments and research agendas. Moreover, it also engages in research and scholarship that is related to culturally competent practice amongst social workers. This includes undergraduate, masters and doctoral programmes in social work as well as continuing education and meetings of the profession (Garran & Rozas 2013:98).

Standard 9. Language and Communication

During the intervention, social workers should provide and advocate for effective communication with clients of all cultural groups such as people of limited English proficiency or low literacy skills, people who are blind or have low vision, people who are deaf or hard of hearing and people with other disabilities (Bø 2015:571). Language is one of the most important source and extension of personal identity, culture and it is one way for people to interact with others in different families and communities across different cultural groups (Lusk et al. 2017:446). Cultural competence in social work allows the individuals and groups to utilise their preferred language during the interaction. Linguistic diversity should be preserved and promoted as it is a resource for society. The core of social work profession is to promote social justice and reduce discrimination and oppression related to logistic or other diversities (Bø 2015:572).

Standard 10. Leadership to Advance Cultural Competence

Nadan (2014:4) asserts that leadership to advance cultural competence helps social workers to be change agents who portray the leadership skills in order to work with multi-cultural groups within the agencies, organisational settings and communities. Social workers should also display responsibility to advance cultural competence within and beyond their organisations. In addition, they should challenge structural and institutional oppression through building and sustaining inclusive institutions and communities. Social workers are expected to demonstrate responsibility to advance policies and practices related to cultural competence with and without formal authority. Moreover, they should assist the organisations to recognise and eradicate policies and practices that oppress people (Danso 2016:3). Social workers should use their skills to facilitate difficult conversations that lead to understanding, growth and organisational strength. Social workers must be leaders who demonstrate leadership skills, self-reflection and promote culturally competent practice at all levels of the organisations (Limb et al. 2013:398).

The afore-mentioned cultural competence in social work is very important as it helps social workers who deal with the clients to understand their cultural background so that he or she can assist without judging them. This cultural competence in social work is also important in *'Gonyalelwa lapa'* cultural practice because it helps social workers to understand the purpose of this practice within the communities.

Based on the introduction and the background of this study, the focus was mainly on the parents and their experiences within *'Gonyalewa lapa'* cultural practice rather than young people's reflections because there was no specific literature on young people who are raised within *'Gonyalelwa lapa'* cultural practice. The next section will focus on the researcher's reasons for conducting this study in the form of a problem statement.

1.3. PROBLEM STATEMENT

Creswell (2014:294) defines the research problem as a problem or issue that leads to the need for a study. The problem statement includes the overall intention of the study that needs to be clearly articulated to the reader (Creswell 2016:94). Therefore, the problem statement should provide an explicit account and justification of the reason for the study. Furthermore, it should demonstrate and justify how the study will contribute to the general discipline of social science (Schmidt & Brown 2015:78; Moule & Goodman 2014:127). In this context, the problem statement spells out the challenges faced by young people who came with their mothers into the "marital practice" as well as those who were born within the practice. The researcher believes that the problem statement is at the heart of every research project and that a problem statement is paramount to the success of the research effort.

This study stems from various concerns raised by young people who are raised within *'Gonyalelwa lapa'* cultural practice*. 'Gonyalelwa lapa'* cultural practice refers to arrangements that are entered into between the two relatives of the bride and the groom, which include customary rituals and ceremonies. This cultural practice *'Gonyalelwa lapa'* involves a woman and her children with the purpose of reviving the family name of their

deceased's son. Furthermore, her children automatically assume the surname of the deceased son (Bekker & Buchner-Eveleigh 2017:84). However, preference is a boy child, while a girl child is considered less important in this type of traditional marriage practice, as she cannot perpetuate their deceased son's name due to possibility of her getting married somewhere by another family. Moreover, this implies that *'Gonyalelwa lapa'* cultural practice perpetuates inequality among boy and girl child within a marriage. Since this cultural practice *'Gonyalelwa lapa'* takes place in the absence of a man or father, the children face difficulties in growing up without a father figure who can be able to maintain them financially and guide them with their childhood development, especially the boys.

Literature revealed that this cultural practice *'Gonyalelwa lapa'* should not be recognised in its present form due to its patriarchal nature, as it undermines the woman's rights to equality and dignity (Bekker & Buchner-Eveleigh 2017:93). According to Maluleke (2012:51), the law does not cover *'Gonyalelwa lapa'* cultural practice. In addition, women's rights within this cultural practice are not recognised, since the marriage itself is not acknowledged by customary law. Mokotong and Monnye (2013:78) further state that this cultural practice is not accorded any marriage certificate as evidence of marriage. Majority of women who are married under *'Gonyalelwa lapa'* cultural practice experience economic abuse in the sense that they are not provided with financial resources to meet their basic needs, among them, food and proper shelter by their in-laws or deceased man's family, as they were promised prior to the marriage (Bekker & Buchner-Eveleigh 2017:93).

Furthermore, it has been revealed through literature review that there is a dearth of empirical studies on reflections of young people who are raised within *'Gonyalelwa lapa'* cultural practice in South Africa. It is for this reason that the researcher embarked on this research project in order to contextually explore and describe the reflections of young people who are raised within *'Gonyalelwa lapa'* cultural practice. In an exploratory study of probing the experiences of women within the practice of *'Gonyalelwa lapa'* among 'BaSotho ba Lebowa' by Kabekwa (2017), it emerged that women are being oppressed by their marital families within *'Gonyalelwa lapa'* cultural practice. The previous studies

28

that have been conducted focused on the issues such as lack of support, poverty and oppression amongst women who are married for *'lapa'* (family) but not specifically on the reflections of young people whose mothers are married for *'lapa'* (family). The paucity of literature regarding the reflections of young people who are raised within *'Gonyalelwa lapa'* cultural practice strongly suggests the need for young people who came with their mothers into the "marital practice" as well as those who were born within the practice to be heard so that any intervention strategies that are devised are responsive to their actual needs. There was a need for this study to be carried out following the number of cases reported at the social worker's office by the young people whose mothers are married for *'lapa' (family).* The problem formulated for this study is framed on the premise that there is lack of information on the reflections of young people who are raised within *'Gonyalelwa lapa'* cultural practice, especially among BaPedi in Limpopo Province, as well as guidelines for social work interventions.

1.4. RATIONALE FOR THE STUDY

Rationale for the study refers to a reason for conducting the study and it should answer the need for conducting the research (Doyle, Brady & Byrne 2016:3). A rationale is the articulation of the reasons for conducting a study (Moule & Goodman 2014:81). Rationale for the study refers to how the researcher develops the interest of the topic he/she wants to research about and the reason why the topic is worth to be investigated (Maree 2016:29).

Social work can therefore be viewed as the end product of our quest to understand human relationships. The drive-in social work is to apply knowledge gained to improve the lives of those concerned. The researcher practices as a social worker in a typical South African rural area called Ga-Masemola village of Limpopo Province within Sekhukhune District working with children, families and older people. Therefore, the researcher's interest was inspired by the cases he came across or witnessed, whereby families fought over the custody of the children after the passing away of the mother who was married through *'Gonyalelwa lapa'* cultural practice. In most cases, the children who come with their

mothers into the marriage change the surname to that which their mothers have been married to, i.e., the deceased son's surname.

These field observations echo with what the researcher has picked up from other cultural practices through literature review. These rather dejected observations are what motivated the researcher to ==contextually explore and describe== the reflections of young people who are raised within *'Gonyalelwa lapa'* cultural practice. It has therefore been reasoned that the children play the vital role within *'Gonyalelwa lapa'* cultural practice, as such, this study sought to understand their reflections of being raised within *'Gonyalelwa lapa'* cultural practice. The focus of this study was influenced by the fact that children are not consulted or informed when they marry their mothers for *'lapa'* (family). It has also been observed that the children's voices have not been explored on this issue, especially amongst BaPedi ethnic group in Limpopo Province. Therefore, the researcher believes that social workers employed at different welfare sectors will provide social work services to families as the study identified gaps in the current form of social work services to young people whose mothers are married for *'lapa'* (family) by developing the guidelines for social work intervention.

The researcher anticipated that developing practice guidelines for social work intervention would contribute towards addressing the challenges faced by young people who are raised within *'Gonyalelwa lapa'* cultural practice; improved service delivery; and would assist young people to cope and adjust better within the "marital family". The researcher predicts that the outcomes of this study will help to inform young people who are raised within '*Gonyalelwa lapa'* cultural practice, their marital family and as well as the community at large about the services rendered by the social workers on young people who are raised within '*Gonyalelwa lapa'* cultural practice. On the other hand, it is expected that the proposed practice guidelines will play a pivotal role in improving and co-ordinating service delivery by social workers at both private and public sector. The researcher further anticipates that the outcomes of this study will contribute to the body of knowledge in the field of marriage and social work practice. The study findings are hoped to assist in developing and/ or reviewing existing policies on the Marriage Act 25 of 1961, Civil Unions Act 17 of 2006 and Recognition of Customary Marriage Act 120 of 1998 to protect the

rights of the children whose mothers are married through *'Gonyalelwa lapa'* cultural practice since this cultural practice is not recognised by existing customary laws.

1.5. RESEARCH QUESTIONS, GOALS AND OBJECTIVES OF THE STUDY

In this section, the discussion focuses on research questions, goals and objectives of the study.

1. 5.1 Research Questions

The research questions refer to broad questions that reflect the aim and the intention of the study. It should begin with words such as 'how', or 'what' (Creswell 2016:97). Research questions specify what the researcher wants to learn about the proposed study (Sekaran & Bougie 2013:39). According to Williams (2015:76), the research questions are framed in relation to the data collection and analysis methods. These questions are based on the statement of purpose, and they are logically connected (Maree 2016:31). Without research questions, it would be difficult to pursue a research project. For the purpose of this study, the research questions were formulated as follows:

- What are the reflections of young people about being raised within *'Gonyalelwa lapa'* cultural practice?
- What are the perceptions of young people about being raised within *'Gonyalelwa lapa'* cultural practice?
- How can social work interventions be crafted to address the challenges of young people who are raised within *'Gonyalelwa lapa'* cultural practice?

1.5.2 Research Goals

The research goal refers to a dream the researcher wants to achieve in research and the main purpose is to guide decisions regarding the research design to ensure that the study is worth pursuing (Creswell 2016:94). The research goals are characterised by words such as examine, describe and explore, they also describe the overall intention of the study (Moule & Goodman 2014:80). According to Maxwell (2013:23), research goals have two main functions in the research study. Firstly, they are vital to justify the study, and

explain why the research's conclusion matters. Secondly, they help guide the researcher's other design decisions to ensure that the study is worth doing and that the researcher, or the audience he/she writes for, gets something of value out of it. Thus, the goals of this research study are as follows:

- To develop an in-depth understanding of the reflections and perceptions of young people who are raised within *'Gonyalelwa lapa'* cultural practice.
- To develop guidelines for social work intervention in addressing the challenges of young people who are raised within *'Gonyalelwa lapa'* cultural practice.

1.5.3 Research Objectives

Research objectives refer to clear declarative statements that are expressed to direct a research study (Grove, Burns & Gray 2013:701). According to Moule and Goodman (2014:80), research objectives specify and explain how the aim of the study will be achieved. Objectives in research must be properly conceptualised and documented and determine what will follow (Guest, Namey & Mitchell 2013:18). After outlining the research questions and goals, it is also important to outline the research objectives that enabled the researcher to achieve the goals. In order to achieve the goals of this study, the following research objectives were implemented:

- To explore and describe the reflections of young people on being raised within *'Gonyalelwa lapa'* cultural practice.
- To explore and describe the perceptions of young people on being raised within '*Gonyalelwa lapa'* cultural practice.
- To develop guidelines for social work intervention in addressing the challenges faced by young people who are raised within *'Gonyalelwa lapa'* cultural practice.

1.6. ETHICAL CONSIDERATIONS

Athanasou et al. (2012:37) define ethics as a set of moral principles which is suggested by an individual, or group that offers rules and behavioural expectations about the most

correct conducts towards the participants and the researchers. Ethical practice is a professional practice applied by individuals in accordance with the principles of codes of conduct for a profession (Fawcett & Pockett 2015:27). According to Williams (2015:80), research ethics refers to the rules of good moral conduct in research. For the purpose of this study, the researcher adhered to the following ethical considerations: informed consent, voluntary participation, anonymity and confidentiality, avoidance of harm, debriefing of participants and data management. The following discussion is on how these ethical considerations were applied in this study.

1.6.1 Informed Consent

Informed consent refers to the process by which researchers inform potential participants about the risks and benefits, which are involved before agreeing to participate in the study (Tracy 2013:104). The participants have to be adequately informed about the research, comprehend the information and have a power of freedom of choice to allow them to decide whether to participate or decline (Maxwell 2013:292). Through informed consent, the researcher provides detailed information about the purpose, methods, duration and the possible uses of the study (Arifin 2018:30). The researcher adhered to the principle of informed consent for this study by informing the participants from the age of 18 to 35 years about what the study involved and what he wanted to find out (aims and objectives), the advantages and possible disadvantages and risks involved in participation (see Addendum C). The participants were also informed that it is their choice to participate and that they could withdraw from the study at any time if they so wished. An assurance was also given to the participants that the data collected would be used for research purposes only.

1.6.2 Voluntary participation

According to Kahn (2014:231), researchers must request voluntary participation from the participants in the research study and participants must agree voluntarily to participate without physical or psychological coercion and be allowed to withdraw at any time with no sanction and exercise the right not to answer any question. Kahn (2014:231) further

states that voluntary participation is about freedom and self-determination. Arifin (2018:30) posits that participants need to know that they can withdraw from the study at any time without any objections. Participants are not obliged to provide a reason why they withdraw from the study and the researcher must accept the decision and will not apply any form of intimidation or inducement to try and convince them to participate (Struwig & Stead 2016:69). The participants in this research study were informed of their rights. These rights included the right to take part and the right to withdraw from the study without any fear of intimidation or negative consequences, whenever they feel their rights being infringed upon. These issues were discussed during the introductory phase of data collection to enable the participants to weigh their options.

1.6.3 Anonymity and Confidentiality

Anonymity refers to an assurance that data will not be traceable to participants in the research report and their identity will be hidden and protected (Babbie 2016:65). Anonymity also refers to assurance that the identity of research participants will remain unknown in research (Creswell 2014:138). Anonymity is a way of collecting data without obtaining any personal identifying information (Coffelt 2017:227). On the other hand, Chambliss and Schutt (2013:53), describe confidentiality as another way of protecting participants. Confidentiality is about privacy, and respect of someone's wishes by avoiding disclosing information that would harm participants (Creswell 2014:139). Confidentiality means that the researcher should protect research participants' privacy and avoid disclosing information gained from research in other settings, such as through informal conversation (Green & Thorogood 2014:72).

Without the principles of confidentiality and anonymity, the participants were exposed to more risks and harm, and it may affect the credibility of the study. The researcher maintained and adhered to the principles of confidentiality and anonymity throughout the study and even after the completion of the study, in order to protect the participants from any harm or risks. The researcher avoided using the real names and identifying characteristics of the participants by making use of pseudonyms. He ensured that no

information shared by the participants can be linked to them, due to the principle of anonymisation of information. The researcher also ensured that the electronic data were not posted or deposited on the internet, instead the researcher saved the information on a hard drive, encrypted the documents with password and kept them away from the public. Furthermore, the researcher further assured participants that data collected would be kept confidential and that only the research supervisor and the co-supervisor would have access to the participants' information, but they are sworn to confidentiality.

1.6.4 Avoidance of harm

Opsal, Wolgemuth, Cross, Kaanta, Dickmann, Colomer and Erdil-Moody (2016:1143) define avoidance of harm as the ethical obligation to avoid doing any physical or emotional harm to research participants by weighing the future effects and impact that their participation can have. Schmidt and Brown (2015:60) describe avoidance of harm as a way in which the researcher puts contingency measures in place to minimise the risks to participants. According to Gibson and Benson (2012:19), research interviews sometimes can be intrusive and distressing to the participants, which may lead to harm. For the purpose of this study, the researcher ensured that the participants were free from harm and avoided injuries or put their lives in jeopardy by not revealing the information given. In an effort to protect participants from potential harm, the researcher was at all times sensitive to the participants' discomfort and kept on checking if they were still willing to continue. In anticipation of instances where professional counselling could be necessary during the course of the research process, the researcher identified and contracted a competent professional who was prepared to offer such services (see Addendum I), should a need be identified.

Furthermore, to protect the participants from contracting COVID-19 (corona virus 2019) infection, the researcher adhered to the following protocols during the data collection process. A hand sanitiser with 70% alcohol was utilised and face masks were always worn, social distancing was practiced at least one metre away between the researcher and the participants, mass gathering was avoided.

1.6.5 Debriefing

Chambliss and Schutt (2013:45) state that the principle of debriefing involves the researcher informing the participants about the purpose of the study and research methods after the study has been completed and evaluating participants' personal reactions to the study. Debriefing refers to the post experimental process which ensures that the research participants are not left with negative feelings (Picardi & Masick 2014:35). Chambliss and Schutt (2013:45) further assert that through debriefing the researcher receives feedback from the participants regarding their experience of the data collection process and it is the responsibility of the researcher to restore the normal state of the participants to where it was prior to the interview.

This study was sensitive, and one would have not, with certainty, anticipated that the participants were just going to be the same after the interviews. It was important that their emotional state was restored to the state it was prior to their involvement in the study and this responsibility lies with the researcher and this can be addressed via an immediate debriefing session just after data collection. Debriefing is aimed at addressing psychological distress resulting from participation in the research project. The researcher was ready to provide debriefing to the participants in this study. The researcher had already made arrangements with the qualified social worker registered with the SACSSP (See Addendum K) to assist participants who would be referred by the researcher. However, no referrals were made as there was no incident that warranted a referral for further counselling, after the researcher restored the participants emotionally.

1.6.6 Data management

Data management refers to the manner in which information is stored to ensure that the integrity of participants is maintained at all times (Aurini, Health & Howells 2016:113; Sutlieff & Chelin 2010:164). Through data management, the information or data must be kept safe and destroyed after the research has been completed (Williams 2015:114). Ethical considerations often dictate that good systems should be in place for the

researchers to store and organise their interview data, otherwise, it becomes difficult to manage information about people, places, events, locations and reflections (Aurini et al. 2016:113).

For this study, the researcher asked permission from the participants to use a voice recorder and notebook to capture data. The researcher explained to the participants that the audiotapes, notebooks and transcripts would be given codes to disguise their identity. The researcher kept all records, namely voice records, written notes and transcripts, locked away in a cabinet that only the researcher has access to, in order to protect the participant's information. Furthermore, the researcher informed the participants that the typed data would be protected by means of a password and saved on the researcher's laptop and on a memory stick device accessible to the researcher alone. By so doing, the plan was to limit access to information to the researcher and the supervisors. The University of South Africa (Unisa) policy on the management of information requires that research records be preserved for a minimum of five years (or as required by policy or legal frameworks) after the submission of the report or the results. Both written and electronic data from this study will be stored for five years as per the university policies.

1.7. LIMITATIONS OF THE STUDY

Limitations of the study are 'imposed' restrictions which are therefore essentially out of the researcher's control. It may affect the study design, results and ultimately, conclusions and it should be acknowledged in writing when submitted (Dimitrios & Antigoni 2019:156). According to Simon and Goes (2013:1), limitations of the study refer to matters and occurrences that arise in a study which are out of the researcher's control. Limitations of the study refer to issues and challenges that the researcher faces during the study that may influence or impact the results and interpretations of the results (Akanle, Ademuson & Shittu 2020:6).

The limitations of this study are noted below:

- Given that the criteria were set for the selection of the sample, the scope of the study was limited. The criteria involved young people who are raised within *'Gonyalelwa lapa'* cultural practice in Limpopo Province exclusively. Therefore,

- not all young people who are raised within *'Gonyalelwa lapa'* cultural practice were included in the sample as the study only focused on participants who stayed in the stipulated geographical area for a year and above.

- Due to the lack of available literature relating to young people who are raised within *'Gonyalelwa lapa'* cultural practice, literature from other fields was used. In this regard, dated sources were also used in some instances.

- During the data collection, measures were put in place to protect the participants from the infection of COVID-19 (corona virus 2019), by so doing, the researcher and participants had their masks on throughout the interviews, social distancing of at least one meter away was observed and a hand sanitiser with 70% alcohol were utilised at all times. Therefore, it was difficult to observe non-verbal communication, which is always crucial in the process of communication as participants did not unveil themselves as they were afraid of contracting COVID-19 (corona virus 2019).

- One of the limitations of the study is that data collection took the researcher longer than anticipated as he had to reschedule some of the appointments, he made with the participants due to lockdown regulations which were put in place by the government in order to reduce the high number of COVID-19 (corona virus 2019) infections.

1.8. CLARIFICATION OF KEY CONCEPTS

Clarification of key concepts refers to a definition of terms that readers will need in order to understand the contents of the research report (Creswell 2014:74). Clarification of key concepts helps to provide an understanding of the terms used in the study to avoid

potential conflicts regarding their interpretation (Bojuwoye 2013:1). According to Jordan (2013:254), clarification of concepts is a conceptualisation of steps taken by researchers to explain in detail the meaning of terms or concepts in the study. The following key concepts are clarified: the reflections, young people, raised within, *'Gonyalelwa lapa',* cultural practice, BaPedi ba Limpopo, and social work intervention.

1.8.1 The reflections

Clara (2014:3) defines reflections as a thinking process that gives coherence to a situation which is initially incoherent and unclear. Reflection is a process of exploring and examining ourselves, our perspectives, attributes, and experiences (Miraglia & Asselin 2015:7). Reflections refer to consciously looking at and thinking about our experiences, feelings and interpreting them in order to learn from them (Nguyen, Fernandez, Karsenti & Charlin 2014:2). In the context of this study, reflections refer to the experiences and challenges faced by young people raised within *'Gonyalelwa lapa'* cultural practice arrangement.

1.8.2 Young people

Young people refer to persons who have attained the age of eighteen years and are under the age of thirty-five years (Smolik 2018:204). Young people is a state of being young, particularly with the phase of life between childhood and adulthood (Harlan 2016:2). According to Schafer (2015:17), young people refer to a period of life in-between childhood and adulthood. In this study, young people refer to participants from the age of 18 to 35 years raised within '*Gonyalelwa lapa'* cultural practice arrangement.

1.8.3 Raised within

According to Mokotong and Monnye (2013:79), "raised within" refers to children who are born or raised within the family of the deceased man. For the purpose of this study, "raised within" refers to young people who were raised within '*Gonyalelwa lapa'* cultural practice arrangement for at least a period of a year and more.

1.8.4 'Gonyalelwa lapa'

'Gonyalelwa lapa' is one of the various forms of cultural marital associations and expressions on daily cultural practices, rituals and traditions of African Black people (Mokotong & Monnye 2013:78). *'Gonyalelwa lapa'* is a cultural practice whereby the parents marry women for their deceased son and the children born in this union are known as 'the children of the deceased' (Raphalalani & Musehane 2013:19; Rautenbach & Du Plessis 2012:756). According to Bekker and Buchner-Eveleigh (2017:15), *'Gonyalelwa lapa'* refers to a cultural practice whereby a family marries a woman with children for the purpose of *'Go tsoša leina la mohu'* (revive and continue the deceased man's name). In this study, *'Gonyalelwa lapa'* refers to a cultural marriage practice which involves a woman and her children, which is practiced by BaPedi ba Limpopo.

1.8.5 Cultural practice

Cultural practice is a shared perception of norms and values of how people behave within a culture (Frees 2015:138). Wahab et al. (2012:2) define cultural practice as the manifestation of a culture, traditional and customary practices of a particular cultural group. Cultural practice refers to an arranged marriage by the woman's family and man's family for their children for them to live together as couples (Sethi & Reiter 2020:5). For this study, cultural practice is the unique way in which an ethnic group practices its own culture, which differ from culture to culture.

1.8.6 BaPedi in Limpopo

According to Lebaka (2018:1), BaPedi in Limpopo refers to an ethnic group situated around the three different Districts such as Waterburg, Capricon and Sekhukhune in Limpopo Province. BaPedi is one of the tribes in South Africa and has its origins in Limpopo Province with *'Sesotho sa Leboa'* (Semenya & Potgieter 2014:5). In this study, BaPedi in Limpopo refers to a cultural ethnic group or tribe living at Ga-Masemola in Limpopo and who practice *'Gonyalelwa lapa'* as a way of their traditional marriage or cultural practice.

1.8.7 Social work intervention

Social work intervention refers to a process and pattern that the social workers apply to address problematic situations of individuals, groups and communities. Social work intervention is purposefully based on knowledge and understanding, skills and values which are acquired (Ebue, Uche & Agha 2017:3). Social work intervention is the effective strategies applied by the social workers that are based on theory and empirical evidence (Jenson 2014:567). Social work intervention refers to authentic strategies and methods, which enable the social workers to help individuals, groups, and communities to meet their needs (Megahead 2016:2). In this study, social work intervention refers to methods and strategies in which the social workers apply to address the problematic situations of clients in order to alleviate distress.

1.8.8 Social Work Practice Guidelines

According Fischler, Riahi, Stuckey and Klassen (2016:2), social work practice guidelines provide social workers with a way to rethink and implement social work practice to achieve needed social change in ways that meet human needs. Zastrow (2014:44) asserts that the practice guidelines in social work provide strategies on how social workers should intervene at the micro- (with individuals), meso- (with families and small groups), and macro-levels (with organisations and communities). These guidelines in social work include a variety of skills, techniques, and activities consistent with a holistic social work focus on persons and their environments (Arora 2013:2). In this study, social work practice guidelines refer to a set of guiding principles for social workers in rendering social work services to young people who are raised within '*Gonyalelwa lapa'* cultural practice.

1.9. STRUCTURE OF THE RESEARCH REPORT

This research report consists of seven chapters.

In Chapter 1, the introduction and general orientation to the research are presented with specific focus on the following: introduction; background of the study, problem statement; rationale for the study; research questions; goals and objectives of the study; ethical

considerations; limitations of the study; clarifications of key concepts; and the contents plan of the research report.

Chapter 2 presents discussions regarding the two theoretical approaches that were adopted to guide the study, namely the ecological systems perspective and strengths-based perspective, as well as how theoretical framework was used to guide the researcher in executing this study.

In Chapter 3, the researcher presents a discussion on the literature review focused on marriage described, describing an arranged marriage, different types of marriage practices across Africa, types of marriage in South Africa, the requirements for other marriage practices, challenges within marriage, factors that could lead to a marriage dissolution, effects of father absence on children within the family, the challenges of stepchildren within the stepfamilies, and the benefits for children who are raised within marriage.

In Chapter 4, a comprehensive process of how the qualitative research methods were implemented in executing this study is presented. The chapter also orientates the reader on the chosen research paradigm and the justification and application of the research methodology in accomplishing the goals of the study. A discussion on the application of the research designs, sampling methods, data collection methods, data analysis and data verification are presented in detail.

In Chapter 5, the research findings are presented and discussed, followed by literature control to compare and contrast the findings with existing literature on the topic.

In chapter 6, guidelines for social work intervention with young people who are raised within *'Gonyalelwa lapa'* cultural practice are presented.

In Chapter 7, the summary of the whole study is presented, followed by conclusions derived from the literature and empirical findings. The last section focuses on recommendations based on both literature and empirical findings of the study as well as suggestions for future research. The following chapter deals with the theoretical framework that was used in this study.

CHAPTER 2

THE THEORETICAL FRAMEWORK FOR THIS STUDY

2.1. INTRODUCTION

This chapter presents the theoretical framework that was adopted to guide this study. A theoretical framework is the use of a theory to describe a phenomenon of the study (Collins & Stockton 2018:3). Theory refers to a framework that interconnects the theories that give meaning and the explanation to relevant events and supports new perceptions and problem-solving efforts (Gentle-Genitty, Chen, Karikari & Barnett 2014:6). Theoretical framework refers to the information gathered from different sources, which are sorted under the main themes and theories, highlighting agreements and disagreements among the authors ((Collins & Stockton 2018:3). Theoretical framework refers to a number of theories the researchers discover which are developed from different perspectives which are related to the study (Kumar 2013:40). According to Swanson (2013:2), a theoretical framework consists of concepts and their definitions and reference to relevant scholarly literature. Swanson (2013:3) further emphasises that the theoretical framework strengthens the study in the sense that it connects the researcher to the existing body of knowledge. A theory can be utilised to make predictions and this predictive power of the theory guides researchers to ask suitable research questions. It also provides structure within which the relationships between variables of a phenomenon are explained (Imenda 2014:188).

There are a number of theories, which are relevant, however, the researcher chose to focus on two theories as follows: ecological systems perspective and strengths-based perspective. The researcher considered these two theoretical perspectives to guide this study as they are relevant to the focus of the study. These theoretical perspectives were used to provide frameworks to assist in understanding the situation that young people who are raised within *'Gonyalelwa lapa'* cultural practice come across. In this chapter, the

researcher gives a detailed background of the ecological systems perspective and strengths-based perspective, as well as how they were used to guide this study.

2.2 STRENGTHS-BASED PERSPECTIVE

2.2.1 The historical background of the strength-based perspective

Strengths-based perspective is defined as a social work practice theory that emphasises people's self-determination and strengths (Pulla 2017:102; Hammond & Zimmerman 2012:4). The strengths-based perspective is not a model for practice, it is an approach to practice based upon a philosophy and depends on values and attitudes of clients as resourceful and resilient in the face of adversity (Hammond & Zimmerman 2012:11). The White Paper on Families (2013:36) suggests that a strengths-based perspective should be followed for the empowerment of families. The 1980s was the rising of the strengths-based perspective which is becoming one of the most significant perspectives in the field of both social work theories and practice. This perspective draws on the humanistic approach emphasising the potential of the individual. Social work theorists have long accentuated the strengths and capacities of service users, but it was only in the late 1980s that the strengths perspective was fully articulated as a practice approach (Hammond & Zimmerman 2012:11).

The strengths-based approach offers guiding principles that shape the lens for viewing human behaviour. The fundamental premise is that individuals will do better in the long run when they are helped to identify, recognise and use the strengths and resources available in themselves and their environment (Pulla 2017:102). The main purpose of the strengths-based perspective is to allow persons to see themselves at their best, and their value as human beings. This approach helps individuals to identify, secure, and sustain the range of internal and external resources that are required to live in the community normally and independently (Romeo & Hunter 2017:11).

2.2.2 Strengths- based perspective in social work

Social work has a history of relying on deficit-based practices and while the strength-based perspective is routinely presented as a credible framework for engaging with individuals and many social workers have found it difficult to make the shift from traditional social work practices (Abdullah 2015:164). The challenge encountered by the social workers is not only navigating the shift in social work practices but how the process of strengths-based practice confronts their own personal values and beliefs (Duarte 2017:35). Social workers should understand that a strengths-based perspective encompasses a totally different mind-set from their previous practice, and it is not just a matter of inserting strength and empowerment language into traditional frameworks (Abdullah 2015:164).

Rasool and Harms-Smith (2012:67) emphasise that the strengths-based perspective encompasses minimising the power balance between the individual and the social worker, while creating a relationship in which the individual can grow. Within this relationship, the social worker must have hope that the client can change but this will be hindered if there is no attempt to look beyond the client's damage and wounds (Gonzales, Whetung, Kruchten & Butts 2020:185). It is difficult for social workers to identify assets, strengths and protective factors when the focus is only on the negative factors (Pulla 2017:11). According to Gonzales et al. (2020:185), resorting to traditional social work practices can provide the social worker with the feelings of competency, empowerment and control over the process, however, this will not build an environment where a strength perspective can be facilitated. A reflection is one of the significant practices a social worker can have when using the strength-based perspective (Pulla 2017:13). Reflection gives the social workers an opportunity to explore their personal values, beliefs, biases, training, practice framework and culture allowing them to identify practice that does not fit the strengths-based perspective (Rasool & Harms-Smith 2012:67). Through the reflection, social workers are trained to use themselves during their interventions with individuals; this includes verbal and non-verbal communication, intuition, and capacity for relationship, attitudes, life experience and self-concept. It would be difficult for the social

workers to identify strengths in others if they cannot identify their own strengths (Gonzales et al. 2020:187).

Gonzales et al. (2020:186) indicate that during the intervention the social workers should explore and acknowledge their own strengths to assist them with understanding the process the client is going through. This can often be a challenging and difficult process for the client, however, without insight into one's own values and beliefs, the use of self in a therapeutic environment can be misused or even potentially destructive (Hutchinson 2019:118). The strengths-based perspective can be effective only if the social worker believes that change is possible, and it cannot be faked. Social workers through a personal discovery of their strength and resilience can develop a deep self-awareness and use it to promote change with greater understanding as they go through the process of intervention (Abdullah 2015:166).

According to Duarte (2017:35), hope is the foundation of the strengths-based perspective, and it is important for social workers to be able to experience some hope in their own lives to be able to support others in their journey. When working with clients, social workers must have hope and believe that change is possible. They must have faith in the magic of resilience and believe that everybody has the ability to bounce back from adversity. They must also be aware that people are capable of incredible changes in their lives if the right conditions and opportunities are presented to them (Douglas, McCarthy & Serino 2014:219). The strength-based perspectives require social workers to be fearless and focus on the expertise of the clients they are working with on a daily basis. Social workers should transform themselves through a continuous process of self-discovery which results in the ability to allow the clients to gain power and growth within the relationship (Douglas et al. 2014:220). Moreover, this can move social workers out of their comfort zone, but if they have been working toward their own personal transformation, then any discomfort will be balanced by their personal resilience, hopes and the goals (Pulla 2017:112). The researcher discussed a strengths-based perspective by focusing on social workers who provide services to clients. It was important to start the focus on social workers because they should discover their own strength and resilience

before they can go through the process of intervention. Moreover, the social workers should have understanding of themselves, their strengths and weaknesses before they can be able to identify the strengths and weaknesses of the clients in assisting them with their problems.

The strengthen-based perspective is not only based on social workers but the clients. Strengths-based perspective assesses the inherent strengths of a client, rather than diagnosing and labelling them (Pulla 2017:102). Likewise, Rajeev and Jeena (2020:101) indicate that the strengths-based perspective's assessment framework positions clients rather than social workers as experts. This perspective implies that clients have the strength to overcome their encountered challenges in their lives, as they are the ones who understand them better than any other person. Even though, the strengths-based perspective focuses on the strengths of the client systems, however, the weaknesses of the clients may also be identified. In this situation, the social worker helps the client to identify his/her own inner strength and focus on magnifying them to ensure that their lives are improved (Rajeev & Jeena 2020:101).

This theoretical approach helps the social worker during the contact sessions to see every client having some inherent strengths regardless of the nature of the problem the client might be encountering (Romeo & Hunter 2017:11). Pulla (2017:102), asserts that in the strengths-based perspective, the focus is not only on the problems but strengths, possibilities and resources. Social workers need to have a clear understanding of how to focus on the present and the future when they apply the strengths-based perspective. The role of the social worker is to assist young people who came with their mothers into the practice and those who were born within the "marital practice" to discover, explore, and utilise their strengths and resources to help them to achieve their goals and realise their dreams.

As suggested by Hammon and Zimmerman (2012:7), the strengths- based perspective is applicable to this study because it provides a framework within which the researcher was able to unpack and understand the reflections of young people who are raised within

'Gonyalelwa lapa' cultural practice. According to Saleebey (2014:31), people are self-driven when their strengths are supported instead of being questioned. The strengths-based perspective helped the researcher to discover the inner strengths of the (participants) young people who are raised within *'Gonyalelwa lapa'* cultural practice in coping with their challenges. The strengths-based perspective also helped the researcher to discover the strengths and weaknesses in young people who are raised within *'Gonyalelwa lapa'* cultural practice. The strengths-based perspective can best be understood in terms of the principles that guide it and the stages of strengths-based counselling.

2.2.2.1 Principles inherent in the strengths-based perspective

According to Clark, Akin and Wright (2020:42), there are six principles that guide the strengths-based perspective, and they are as follows:

a) Every individual has strengths

With this principle, every person is born with strengths, which may be repressed by the unfavourable circumstances that they are exposed to in life (Clark et al. 2020:42). In order to discover clients' strengths, social workers must genuinely be interested in and respectful of the stories, narratives and accounts of clients (Xie 2013:7). According to Sebastin (2014:293), the discovering of clients' identities and realities does not come only from embarrassments, traps, weaknesses, and barriers. Rather, clients come into view when you assume that they know something, have learned lessons from experience, have hopes, and interests, and can do something proficiently. These assumptions may be obscured by the stresses of the moment, oppression, or illness, but nonetheless, they abide (Rigaud, Duran & Kaelyn 2022:9). This principle helped the researcher to discover the strengths of young people who are raised within *'Gonyalelwa lapa'* cultural practice in order to understand how they improve their life situation. Human beings possess a treasure of inner resources (Saleebey 2013:17). It is common knowledge that the researcher like any other individuals or group of people encounter tremendous stressful

conditions. This does not necessarily mean that he does not have internal strengths that could enable him to understand the difficulties of young people who are raised within *'Gonyalelwa lapa'* cultural practice. Researchers seeking to fully understand life situations should therefore not be tempted to turn a blind eye to anyone's internal strength.

b) Trauma, abuse, illness and struggle may be injurious, but they may also be sources of challenge and opportunity

What this principle means is that human beings can emerge as heroes and heroines from their respective difficulties and challenges (Saleebey 2013:18). When practiced, it would encourage both social workers and researchers to undo their traditional ways of seeing people who are going through certain challenges as the victims. The abused, the damaged and others have the wisdom, talents, skills and internal powers to disallow all sorts of negative things to overshadow their lives. According to Clark et al. (2020:42), challenges are actually welcome because they have the potential to provoke growth and development. This means that aspirations should overshadow challenges although acknowledging problems is essential (Sebastin 2014:293). What this principle teaches is to appreciate that, as much as people are confronted with different challenges, they have internal wisdom, skills and talents that enable them to rise above these experiences.

These innate attributes should be unveiled through knowledge of their life situations and research to understand how they strive to achieve this. With this principle, the people who experience a variety of traumatic incidents are often thought of as victims damaged by those incidents in ways that obscure their strengths for recovering. The reality is that there is dignity in having survived life's obstacles. Often this dignity or pride is hidden behind embarrassment, confusion, distraction, or self-doubt. Through this principle, the researcher discovered that, beside the challenges faced by young people who are raised within *'Gonyalelwa lapa'* cultural practice, they still have wisdom, talents, skills and internal powers to overcome those challenges within the marital famelies. Moreover, the researcher understood that despite all the challenges faced by young people who are

raised within *'Gonyalelwa lapa'* cultural practice, some of those challenges make them to develop inna strengths.

c) Assume that you do not know the upper limits of the client's capacity to grow and change and take individual aspirations seriously

Social workers must have high expectations of their clients' ability to change their lives and grow. There are no restrictions on the clients' ability to grow and take their individual aspirations seriously (Xie 2013:7). It is feasible for social workers to assume that the challenges, problems, situations and demographic characteristics of their clients might prevent them from growing and becoming the individuals they want to become. Change in people comes from within and it cannot be imposed (Clark et al. 2020:44). This principle assumes that there are no restrictions on individual abilities to rise and improve their conditions and remain only committed to their ambitions (Saleebey 2013:19). This should be the basis on which both scholars and social workers should seek to understand both the client and research participants' life situations. The emphasis on the unlimited capacity of people to grow does not mean that there are no constraints on their abilities or capacity to transcend beyond their challenges; it rather assumes that they have unlimited ability to grow and transcend (Rigaud et al. 2022:9). Through this principle of strength-based perspective, the researcher was able to perceive the participants as full of unlimited potential and willing to grow irrespective of the situation they go through within the "marital families."

d) We best serve clients by collaborating with them

Clark et al. (2020:44) indicate that collaboration begins with the people sharing their experiences about how they pursue their goals and produce outcomes. Hence, when applying this stance not only to the service of helping in the field of social work, but also to research in general, engaging in conversation is essential. Irrespective of whether one is engaged in research or in rendering social work services, one needs to enable the clients and participants to enlighten the social worker and the researcher. With their

knowledge and experiences of their own life situations, they are better informed. According to Clark et al. (2020:44), collaborating with clients (young people in this context) through dialogue as partners and experts in their own lives is vital when operating from a strength-based perspective. They must be encouraged to define and describe their situations in their own way. The strength-based perspective guided the researcher to understand that the participants are experts in the knowledge of *'Gonyalelwa lapa'* cultural practice and should be treated with respect by partnering with them to use this knowledge for their benefits. This principle also helped the researcher to develop rapport with the participants prior to data collection.

e) Every environment is full of resources

This principle proposes that no matter how harsh an environment can be or test the determination of its residents, it can also be understood as a structure full of resources and possibilities. In every environment, there are individuals, associations, groups, and institutions that have something to contribute, something that others may desperately need (Clark et al. 2020:44). This principle basically means that despite the challenges human beings experience in their environments, each of their environments should be seen as full of resources. This availability of resources could enable them to liberate themselves (Clark et al. 2020:44; Saleebey 2013:20). People live their lives in a world that is surrounded by different people and institutions that are full of resources to help them overcome various difficulties with which they are confronted (Saleebey 2013:20). Rigaud et al. (2022:10) postulate that these resources should be investigated and utilised. Moreover, social workers and researchers in the field who simply overlook the existence of these resources would not have an understanding of the people of concern to them or their daily life situations (Rigaud et al. 2022:9). The strength-based perspective helped the researcher to understand that even though there are challenges within *'Gonyalelwa lapa'* cultural practice, there are also young people who enjoy being part of *'Gonyalelwa lapa'* cultural practice as they receive support from their "marital families", and they treat them like their own children. Moreover, this principle made the researcher to be aware that within the community, young people and their mothers who are married for *'lapa'*

have *'mošate'* (royal house) who can assist them to resolve their problems since they are the custodian of this cultural marriage practice '*Gonyalelwa lapa'* and they always inform them prior to the finilisation of this marriage practice.

f) Caring, caretaking and context

Care is at the core of what the social work profession does and has been since its beginning. Moreover, care is essential to a person's well-being and caregivers should be able to render appropriate, and quality support without sacrificing their well-being (Xie 2013:7). Caring for one another is the most basic form of community participation. Social work is about caring and caretaking while the strengths-based perspective is about the revolutionary possibility of hope to realise through the strengthened power of social relationships in family, neighborhood, community, culture, and country (Saleebey 2013:19). Caring for one another in human nature is innate and an important moral aspect. Three rights to care can be stipulated: first, all families are allowed and assisted to care for their members; second, families should provide support and quality care to those in need and third, all people who need care should receive it (Clark et al. 2020:44). Since this study is concerned with young people who are raised within *'Gonyalelwa lapa'* cultural practice, this principle certainly talks directly to it. Researchers, who are pursuing understanding in this context, should be mindful that caring for one another is an inherent characteristic of the nature of human beings. Caring, caretaking and context as the principle of strength-based perspective helped the researcher to understand the participants' concern by allowing them to come up with the solutions to the challenges they come across within *'Gonyalelwa lapa'* cultural practice. Moreover, the researcher used this principle to perceive the kind of care and support received by the participants within their families.

The above-mentioned principles guided the researcher to perceive the strengths in young people despite their challenges with the "marital families" within their environments. These principles also helped the researcher to discover strengths to understand the phenomenon under study. Through the strength-based perspective, the researcher had

a holistic understanding of the strength that young people who are raised within *'Gonyalelwa lapa'* have irrespective of the challenges they come across within *'Gonyalelwa lapa'* cultural practice. Furthermore, by using this perspective, the researcher was understood how young people who are being ill-treated by the "marital families" still have courage to bounce back from their stressful family environment. The strength-based perspective assisted the researcher to have a comprehensive and thorough understanding of the strengths of young people who are raised within *'Gonyalelwa lapa'* cultural practice within their different families. The other theoretical perspective that was applied in this study is the ecological systems perspective and it is presented below.

2.3 ECOLOGICAL SYSTEMS PERSPECTIVE

2.3.1 Historical background of the ecological systems perspective

The ecological systems perspective is fundamentally concerned with the interaction and interdependence of organisms and their environments (Zastrow 2015:51). The ecological systems perspective is a combination of ecology and general systems theory. It was developed based on the biological science of ecology, which views all living organisms within their social and physical environments and examines the exchanges of people with their environments (Teater 2014:17). According to Zastrow (2015:51), the ecological systems perspective is used to describe and analyse people and other living systems and their transactions. This perspective is said to fit well with the 'person-in-environment' concept which is the foundational notion in social work and our basis for understanding the dynamics of human behaviour.

Through the ecological systems perspective, the professional domain of social work is embedded in the said theoretical framework (Ambrosino, Heffernan, Shuttlesworth & Ambrosino 2012:49). It is also referred to as the Meta theory or an umbrella framework that addresses the relationship, interaction and interdependence between people and their environments (Ambrosino et al. 2012:50). According to Bronfenbrenner, cited in Paat (2013:960) and Teater (2014:2), the ecological-systems theory was developed in 1979. According to Neal and Neal (2013:722), the ecological systems perspective in social

work, which is also referred to as the eco-systems perspective, was originally proposed by Bronfenbrenner and its interest is in understanding individuals in the environment. It is a perspective concerned with understanding the contexts in which an individual exists, and incorporates the interactions between the individual, other individuals, and the social structures of society to explain human development (Ettekal & Joseph 2017:2). The ecological systems perspective comprises of five interrelated types of environmental systems in Bronfenbrenner's classic rendition of ecological systems perspective, namely, the microsystem, mesosystem, exosystem, macrosystems and chronosystem.

However, for the purpose of this study, the researcher used only four levels of Bronfenbrenner's ecological systems perspective, because of their relevance such as microsystem, mesosystem, exosystem and macrosystems. These levels range from smaller, proximal settings in which individuals directly interact to larger, distal settings that indirectly influence development. The various levels within ecological systems theory are often presented graphically, as a series of four systems nested around a focal individual like a set of concentric circles. These levels are illustrated in Figure 2.1 below.
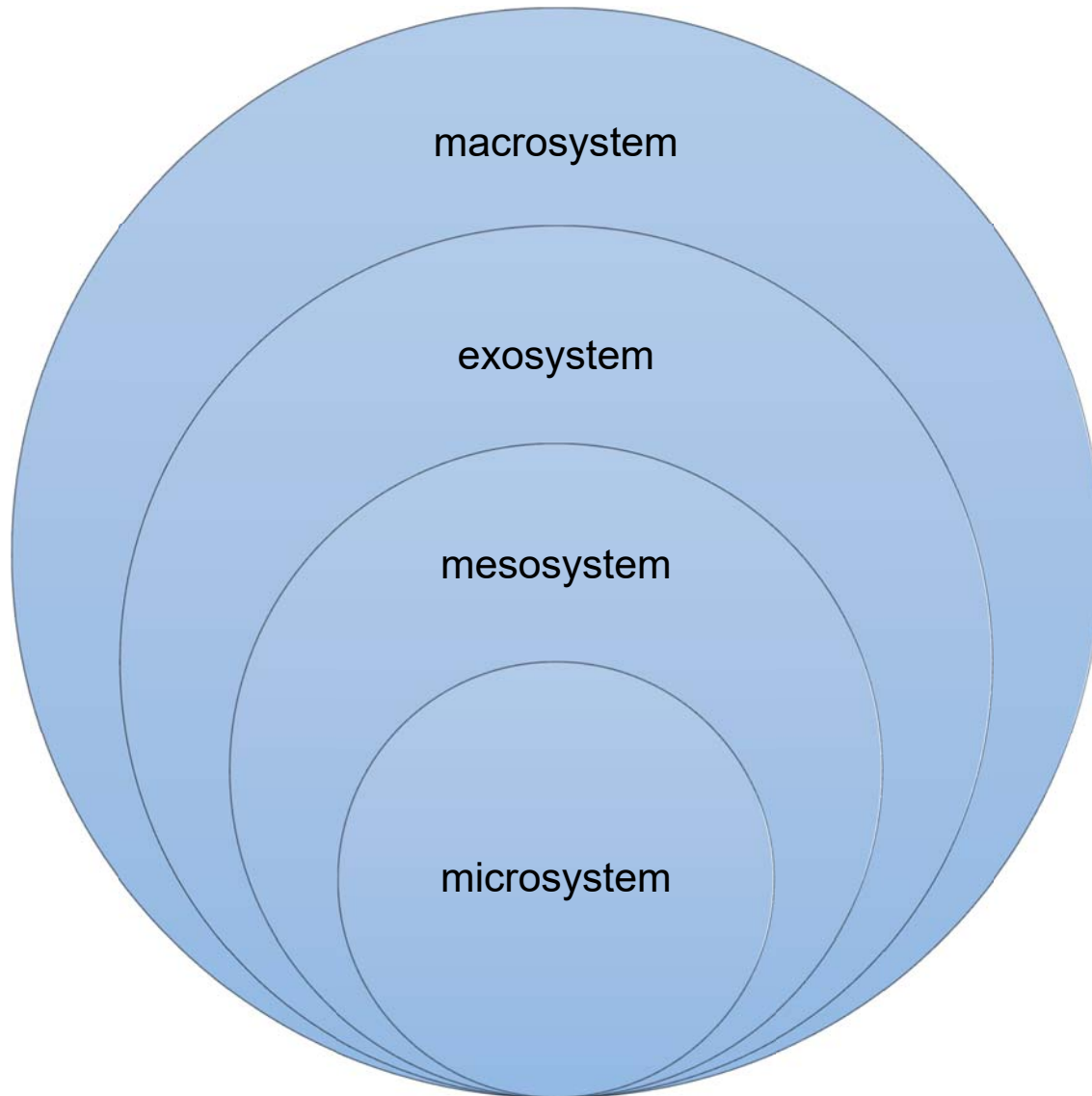
Figure 2. 1: The levels of the ecological systems theory originally proposed by Bronfenbrenner (1979) as extracted from Mbedzi (2018:120).

Bronfenbrenner's ecological systems theory maintains that a child does not exist in isolation as there are most immediate environment such as family, peers, schools and the neighbors. Each layer explains how a child interacts, reacts or is influenced by each environment. These are listed from the most intimate to the broadest. Thus, a stronger interaction of these layers will result in a stronger effect on the young people. Below follows brief explications of Bronfenbrenner's environmental layers, and their relevance to the study. Ettekal and Joseph (2017:2); Neal and Neal (2013:725) expound the aforementioned levels as follows:

i. The microsystem

The microsystem refers to the first level of Bronfenbrenner's theory and through microsystem, things have direct contact with the child in their immediate environment, such as parents, siblings, teachers and school peers (Paat 2013:957). Within the microsystem, relationships are bi-directional which simply means that the child can be influenced by other people in their environment, and it is also capable of changing the beliefs and actions of other people (Greene 2014:947). The children's reaction to individuals in the microsystem can influence how they treat them in return. According to Dogan and Aytekin (2021:558), within the microsystems, the interactions are very personal and significant for fostering and supporting the child's development. For instance, if the children have a strong nurturing relationship with their parents, this will have a positive effect on the children. However, distant and unaffectionate parents will have a negative effect on the children.

The microsystem is composed of the young people`s most immediate environment such as family, peers, schools and the neighbors. According to Bronfenbrenner, this is the most influential level of the ecological system's theory. Broadly speaking, a family is an important unit for any growing child, because this is where nurturing and grooming of the child takes place. In this study, the "marital family" that marry young people's mothers for *'lapa'* (family) turn out to be part of the immediate environment, as they adopt and play the role and responsibilities of a family. The microsystem was explored to investigate the reflections and challenges faced by young people who are raised within *'Gonyalelwa lapa'* cultural practice. Any difficulties within the said system could seriously affect the child's growth and developmental process. For instance, the young people whose mothers are married for *'lapa'* (family) have been separated from their maternal families due to marriage which could have triggered other problematic issues for the young people such as anger, other psychological issues and problematic behaviors, due to the lack in parental guidance and a father figure, especially the boys.

ii.   The mesosystem

The mesosystem refers to a second level of the ecological systems perspective wherein a person's individual microsystems do not function independently but are interconnected and assert influence upon one another. It also comprises the interactions between the child's microsystems like the interactions between the child's parents and teachers or between peers and siblings (Paat 2013:960). For example, if parents interact with teachers at school regarding their children's behavior, this may influence their development or academic performance at school. Basically, a mesosystem is a system of microsystem (Dogan & Aytekin 2021:558). For instance, if a child's parents communicate with the child's teachers, this interaction may influence the child's development. Through ecological systems perspective, if the "marital families" and the young people's mothers have a good relationship in the family, this will have a positive effect on young people's development as compared to those whose mothers and the "marital families" have no good relationship (Neal & Neal 2013:722).

Moving outward in Bronfenbrenner's ecological levels is the mesosystem, which involves processes that occur between the multiple microsystems in which individuals are embedded. The mesosystem, within which microsystems are nested, includes social interactions between two or more of the focal individual's settings. In other words, the mesosystem could include a meeting between the young people' family and their schoolteachers regarding their behaviour at school. In this regard, young people who came with their mothers into the practice and those who were born within the "marital practice" their families and schoolteachers are the two microsystems that are nested and have a direct contact or interaction with. Moreover, the mesosystem consists of the interactions between different parts of a person's microsystem. The mesosystem is the place where a person's individual microsystems do not function independently but are interconnected and exert influence upon one another. These interactions have an indirect impact on the individual. An example would be the relationship between young people who are raised within *'Gonyalelwa lapa'* cultural practice and the "marital family" and

teachers at school. In this case, the "marital family" plays an active role in young people's education, such as attending parent/teacher meetings.

This has a positive impact on young people's academic development, because the different elements of his/her microsystem are working together for his/her personal benefit. Conversely, the said development could be affected in a negative way if different elements of the microsystem were to work against each other. In essence, the mesosystem describes how different aspects of the child's microsystem work together to strengthen the child's overall growth and development. Most young people who are raised within *'Gonyalelwa lapa'* cultural practice experience challenges within their "marital families". Thus, this mesosystem helped the researcher to understand the relationship between young people who are raised within *'Gonyalelwa lapa'* cultural practice and the "marital family" within their environment. Moreover, through mesosystem, the researcher was able to know the neighbours, and community members who work together in assisting ill-treated children by referring them to *'magoši'* traditional leaders.

iii.   The exosystem

The exosystem refers to a third level of ecological systems perspective which was developed by Urie Bronfenbrenner in the 1970s. It integrates other formal and informal social structures which do not involve the child; however, it indirectly influences them as they affect one of the microsystems. According to McFadden, Moriarty, Schro der, Gillen, Manthorpe and Mallett (2020:198), neighbourhood, parent's workplaces, parent's friends and the mass media are the examples of exosystems. These are environments which do not involve the children and they are external to their experience, but they affect them in any way. For instance, the child's development can be affected if one of the parents can have a dispute with their boss at the workplace. Moreover, the parent may come home and have a short temper towards the child due to incidence which has happened in the workplace which results in a negative effect on the child's development (Paat 2013:960).

On the other hand, the exosystem, within which mesosystems are nested, includes settings that influence the focal individual, but the focal individual does not directly participate. This could refer to social welfare policies that regulate services to young people. In this instance, young people who came with their mothers into the practice and those who were born within the "marital practice" are the recipients of social services. However, they are not involved in the decision-making process with regard to the aim and objectives of the social services.

According to Nyuke (2014:51), the exosystem also refers to a setting that does not involve persons as active participants, but still affects them. This includes decisions that have a bearing on persons, without them being participants in the decision-making process. A typical example could be that of young people who are raised within *'Gonyalelwa lapa'* cultural practice affected by their mothers' decisions to agree to be married for *'lapa'* (family). In such an instance, the young people have no voice in matters and subsequent decisions that affect them.

However, taking away the agency of decision making from children often enables adults to make proper decisions in the best interest of their charges, although sometimes such an exercise thrusts them into vulnerability as structures are put in place which sometimes act in opposition to their interests. The exosystem helped the researcher to understand that lack of a good relationship between the "marital families" and neighbours (external factors) can negatively affect young people and their mothers who are married within *'Gonyalelwa lapa'* cultural practice.

iv. The macrosystem

The macrosystem is the fourth level of ecological systems perspective which form part of Bronfenbrenner's ecological systems perspective that focuses on cultural elements and the way they affect a child's development such as socio-economic status, poverty, wealth and ethnicity (McFadden et al. 2020:190). Therefore, the culture that individuals are immersed within may influence their beliefs and perceptions about events that transpire in life. The macrosystem differs from the other three systems discussed above, namely,

microsystem, mesosystem and exosystem because it does not focus on the specific environments of one developing child, but it refers to the established society and culture which the child is developing within. These include the socio-economic status, ethnicity, geographic location and ideologies of the culture (Piel, Geiger, Julien-Chinn & Lietz 2017:1036). For instance, a child who lives in a third world country would experience a different development than a child who is in a wealthier country.

The macrosystem refers to the culture or society that frames the structures and the relationships among the system. Finally, the outermost system is the macrosystem, which is defined as the set of overarching beliefs, values and norms, as reflected in the cultural, religious and socioeconomic organisation of society. The macrosystem influences development within and among all other systems and serves as a filter or lens through which an individual interprets future experiences. The macrosystem, within which exosystems are nested, includes broad cultural influences or ideologies that have long-ranging consequences for individuals. For instance, the societal view about young people whose mothers are married for *'lapa'* (family) or the society that holds the view that young people who came with their mothers into the practice and those who were born within the "marital practice" should not leave their marital family home irrespective of the challenges or conflicts they come across. Furthermore, the developmental stages of young people who are raised within *'Gonyalelwa lapa'* cultural practice differ from other children who are raised by a mother and a father, due to poverty. However, the above-mentioned system can affect a child either positively or negatively. Through macrosystem, the researcher was able to contextually explore and describe the young people' culture and understand their importance of practicing *'Gonyalelwa lapa'* cultural practice irrespective of the challenges faced by young people and their mothers within "marital families". Furthermore, macrosystem helped the researcher to be aware and understand the culture, ethnicity and society in which young people who are raised within *'Gonyalelwa lapa'* cultural practice belongs.

In addition, Stokols, Lejano and Hipp (2013:4) emphasise the following principles underlying the ecological systems perspective:

- Presents a dynamic view of human beings as systems interacting in context.

- Emphasises the significance of human system transactions.

- Traces how human behaviour and interaction develops over time in response to internal and external forces.

- Describes current behaviour as an adaptive fit of persons in environment.

- conceptualises all interaction as adaptive or logical in context; and

- Reveals multiple options for change within persons and their social and physical environments.

Based on the above-mentioned principles, it is clear that the ecological systems perspective emphasises the understanding of the connectedness or interactions between human beings and their environment. It further describes how individuals and other human systems change and stabilise in response to internal and external forces. In other words, with the ecological systems perspective, young people who are raised within *'Gonyalelwa lapa'* cultural practice's behaviour or challenges can be explained in terms of adapting to a situation. Social workers may also get an understanding that young people's behaviour does not occur in isolation; instead, they simultaneously respond to multiple internal and environmental events.

2.3.2 The ecological systems perspective in social work

According to Teater (2014:2), the ecological system perspective in social work is basically concerned with the interaction and interdependence of organisms and their environment. The profession of social work was built upon an acknowledgement that individuals, families, groups and communities interact with their environments and are shaped by them (Newell 2019:65). Through the ecological systems perspective, it becomes clear that individuals do not operate in isolation, but they are influenced by the physical and social environments in which they live and interact. The ecological systems perspective in social work practice involves a client and the environment around her or him is referred to as the person and environment concept (Newell 2019:67). The ecological systems

perspective in social work practice requires a specific "ecological" vocabulary, which includes words such as adaptation, stress, and person-environment fit (Greene 2014:947).

Through the ecological systems perspective, the social workers assume that the clients try to maintain a good level of fit between themselves and their environments as they move through the life course (Lombard & Vivier 2020:2266). Adaptation refers to a positive change and a healthy fit between the client and his or her environment. According to Greene (2014:947), this is where clients feel that their environment provides the necessary and useful resources to meet their needs and they personally have strengths, resources and the capability to grow, develop and be satisfied. Once clients feel that their environment is unable to provide the necessary resources as a result of being unavailable, inaccessible, or non-existent, they believe and feel as if they do not have the strengths, resources, or capability to grow and develop, then they end up experiencing stress (Oliver & Charles 2015:136). Stress can lead to a poor level of adaptive fit and often leads to clients seeking help from social workers. The social worker should collaborate with clients to improve the level of person environment fit which might involve changing the client's perceptions and behaviours, their response to the environment or trying to improve the quality of exchange between the client and his or her environment (Narang & Meenai 2016:20).

According to Zastrow (2015:54), the ecological systems perspective analyses people and describes other living systems and their transactions. Zastrow (2015:54) posits that this perspective is suitable for person-in-environment which is the foundation in social work and the basis for understanding the dynamics of human behaviour. Rosa and Jonathan (2013:243) argue that ecological systems perspective describes the ways in which the environment affects people and the ways in which people affect their environments. For instance, young people who are raised within *'Gonyalelwa lapa'* cultural practice may find it difficult to adapt to that environment. Moreover, the people within the new environment also find it difficult to accept or welcome them as one of their own members who do not understand their culture. The social worker's role in this instance is to understand the

interrelationship and the interactions between the young people and their environment (Ettekal & Joseph 2017:2).

The ecological systems perspective is aimed at improving the relationship and the interactions between the person and the environment (Narang & Meenai 2016:20). This perspective assisted the researcher to understand the relationship between young people who are raised within *'Gonyalelwa lapa'* cultural practice and their "marital families" within their environment. This sentiment resonates with what is stated by Ambrosino et al. (2012:50), that ecological systems perspective is an umbrella framework that addresses interactions, interdependence and relationships between people and environments. Similarly, Zastrow (2015:51) emphasised that the ecological systems perspective focuses on the maladaptive interpersonal problems between the individuals, family and the environment. Moreover, Ettekal and Joseph (2017:2) argue that modern theories of human development propose that development occurs over time as part of a complex process involving a system of interactions within the individual and between the individual and the environmental contexts of which he or she is a part.

The ecological systems perspective assisted the researcher to unpack the reflections of young people who are raised within *'Gonyalelwa lapa'* cultural practice. Through the ecological systems perspective, the researcher had a holistic understanding of the interrelationships between the young people who came with their mothers into the practice and those who were born within the "marital practice" and their environments, as well as the impact of these relationships on them. Furthermore, by using the ecological systems perspective, the researcher was enabled to understand the conflicts, influence, and interconnectedness between young people who are raised within *'Gonyalelwa lapa'* cultural practice and the environment they live in. The ecological systems perspective assisted the researcher to have a comprehensive and thorough understanding of young people who are raised within *'Gonyalelwa lapa'* cultural practice in their particular context.

Therefore, the ecological systems perspective and the strengths-based perspective in social work offered frameworks to the researcher in understanding and analysing the

interrelationship between young people who are raised within *'Gonyalelwa lapa'* cultural practice and their reflections. These perspectives further emphasised the complex transactions between individuals and their environments and encouraged the researcher to tailor his work to achieve the best 'adaptive fit' in the young people environment interface (Ettekal & Joseph 2017:2). With the strengths-based perspective, the researcher perceived young people who are raised within *'Gonyalelwa lapa'* cultural practice utilising their strength in order to cope with their post "marital arrangement" challenges. With the ecological system perspective, the researcher was encouraged by young people who are raised within *'Gonyalelwa lapa'* cultural practice as they understood the ways in which the environment affects them and the ways in which they affect their environment.

2.4. SUMMARY

This chapter presents an overview of the theories that were used to understand the phenomena under study. A brief discussion on how each theory is used by the researcher to understand and explain the phenomenon is presented. Through the ecological systems perspective, the researcher has an understanding of the environment or the context in which the young people who are raised within *'Gonyalelwa lapa'* cultural practice live. A discussion of the application of the qualitative research process for investigating the research topic under discussion will be presented in the following chapter.

CHAPTER 3

LITERATURE REVIEW ON MARRIAGE PRACTICES

3.1 INTRODUCTION

This chapter presents a detailed review of literature on marriage in general even though the study primarily focused on the reflections of young people who are raised within *'Gonyalelwa lapa'* cultural practice. There was a dearth of literature on this topic, however, the researcher consulted academic books, articles from refereed and accredited journals, policy documents and dissertations (published and unpublished) related to the research questions outlined in this study. Several studies have been conducted on the experiences of women within the practice of '*Gonyalelwa lapa'*; however, the uniqueness of this study is that its focus was on young people. According to Grove, Burns and Grove (2012:93), literature review is an extensive and systematic examination of books, publications and articles relevant to a specific research project. Previous studies conducted in the area of marriages, the experience of women within *'Gonyalelwa lapa'* cultural practice and traditional marriages form part of this chapter. The literature on different types of marriages is relevant to the interrogation of young people who are raised within *'Gonyalelwa lapa'* cultural practice as the participants in this study.

Aspects covered in this chapter include marriage context, arranged marriage, challenges within the marriage, factors that could lead to a marriage dissolution, effects of father absence on children, the challenges of stepchildren within the stepfamilies, the benefits for the children who are raised within the marriage, the requirements for marriage practice, different types of practices across Africa in terms of marriage and types of marriages in South Africa.

3. 2 MARRIAGE DESCRIBED

Marriage refers to a cultural and legal recognised union between people called spouses (Karika & Michael 2020:6). Marriage establishes rights and obligations between spouses and their children or between them and their in-laws. It is also a legal or formal recognised union between two people as partners in a personal relationship (Monsma 2014:5).

According to Shenk et al. (2016:169), the most important legal function of marriage is to make sure that the rights of the partners are respected, and they also respect each other. Moreover, their rights define the relationship they have with the children within the community (Özyiğit 2017:25). Marriage used to be seen as a union between a husband and a wife, and the children born within the union were recognised as legitimate offspring of both partners (Manap, Kassim, Hoesni, Nen, Idris & Ghazali 2013:112).

Marriage also recognises the permissible social relations allowed to the children which includes the acceptable selection of the future partners (Özyiğit 2017:25). In most societies, marriage is recognised as the institution whereby intimacy and companionship exist. Furthermore, their children are raised in safety and that permits people to have sexual relations and give an emotional development an opportunity (Manap et al. 2013:113). According to Monsma (2014:5), marriage is an agreement based on the mutual consent to establish a legal and lasting union between a husband and a wife. It is designed for a life of mutual fidelity, purity and the establishment of a stable family, under the leadership of both parties, in agreement with the provisions herein. Monsma (2014:5) is further of the view that marriage is also a cultural construct as it clearly varies across many cultural societies around the world. In most of western cultures, marriage refers to a form of companionship with the foundations based on love and free expression.

According to Karika and Michael (2020:6), marriage is a socially recognised and normatively prescribed relationship between a man and a woman who define economic, sexual rights and other duties each owes the other. It also provides the primary mechanism in a society by which the children are recognised as legitimate, legal and accorded full birth status rights common to normal members of their society or social stratum. Moreover, marriage may be between at least two people of the same gender for instance, man and man or woman and woman for companionship, economic values and other duties they owe one another (Karika & Michael 2020:6). Özyiğit (2017:25) asserts that the conjugal bond established by marriage, promotes relationships of affinity and consanguinity as it produces both nuclear and extended families. Furthermore, a kinship is the basis of social organisation in all societies, including a marriage. According to

Bravoa, Martíneza and Ruiza (2014:565), the purpose of marriage is varied and may provide a rationale for universal phenomenon. Moreover, anthropologists believe that marriage serves as a protective function for survival to ensure the formation of bonds and reproductive success. On the other hand, marriage unions have been used to increase family lineage, social status and political authority.

Miri (2020:41) asserts that marriage is regarded as a cross-cultural, and it is a relationship between groups rather than just a relationship between individuals. In many societies, the contract established by marriage does not necessarily end with the death or withdrawal but through divorce of either partner, for instance, a levirate and a sororate marriage. Marriage is not only for sexual relationship, but it is also a form of exchange which involves a transfer of rights and obligations between contracting couples (Kim 2016:15). Most men gain economic rights over women's labour when they marry them and vice versa. They reciprocate by giving the women's group gifts to compensate them for the loss of their labour for example bride price. Marriage also establishes an economic cooperative unit wherein each partner contributes their labour and products of that labour (Kim 2016:15). It is also a political mechanism whereby groups exchange spouses and thereby set up an alliance (Miri 2020:41). According to Hoplock and Stinson (2022:261), alliance is a system whereby descent groups are linked by a rule prescriptive or recurrent marriage so that the individuals remain in a marital relationship to one another across generations.

According to Miri (2020:41), most societies have incest taboos principles that guide them during marriage practices and there is always some individuals or categories that one is not permitted to marry into. All societies are both exogamous and endogamous (Hoplock & Stinson 2022:261). Thus, marriage controls sexual activity within the society following the rules by which the group is organised. Marriage creates families by procreative abilities, and it is important to note that you cannot speak about marriage and leave out the family (Miri 2020:41). A family functions as a primary group and the most important influence is in the socialisation of the young. Furthermore, through family, membership in a kinship group is transferred (descent), material and non-material possessions are

passed from one generation to the next through inheritance (Hoplock & Stinson 2022:261). Marriage also controls the relationships of the partners, including their children, relatives and society at large within the complexity of the individuals' social norms at all times. It is associated with some civil and religious ceremonies that provide validity to marriage. Furthermore, even though some modern marriages are performed in courts but still require a certain religious or customary practice (Lavner, Lamkin, Miller, Campbell & Karney 2016:169).

Marriage is a specific relationship between two people of opposite sex, and it is based on mutual rights and obligations (Kim 2016:15). This relationship between two people of opposite sex is enduring and result in a marriage which requires social approval from the society. Moreover, the relationship between a husband and a wife must have a social approval and without approval, the marriage is considered invalid. It also regulates sexual relationships according to prescribed customs and laws (Lavner et al. 2016:169).

There are different forms of marriages within the various ethnic groups and one of them is arranged marriage which is perceived as acceptable within various cultures. Thus, it is important to understand the different meanings of marriage embedded within these cultures. Furthermore, the researcher found it significant to present a discussion on arranged marriage, to assist the reader to further understand the context in which this study was conducted.

3.3 DESCRIBING AN ARRANGED MARRIAGE

According to Tahir (2021:4), arranged marriage is a written or unwritten contractual agreement between two families, rather than individuals. It is a type of marital union wherein the bride and the groom are primarily selected by people other than the individuals themselves, particularly by family members such as the parents. In some other cultures, they require a professional matchmaker to find a spouse for a young person. Tahir (2021:4) further states that arranged marriages have historically been prominent in many cultures. Adkins (2021:284) posits that arranged marriage is a process wherein

both parties give their full and free consent to the marriage. During traditional arranged marriages, parents are responsible for the role of arrangements, as marriages are based upon economic factors and family reputations. However, in the recent modern arranged marriages, family introduces potential suitors, but more choice or involvement is given to the prospective partners, and this is also known as semi-arranged or introduced marriage (Adkins 2021:285).

An arranged marriage occurs in various cultures and often involves an introduction by a family member. During the process of this kind of marriage practice, the individuals have a choice at all times and the marriage can only proceed with the full consent of both parties (Booley 2021:28). It is important to note that if a person is being pressurised or they expect him or her to marry against their wishes then that kind of cultural practice is called a forced marriage. There is a huge difference between forced marriage and arranged marriage. A forced marriage refers to a marriage wherein one or both people do not consent to the marriage and pressure, or duress is used by the people who organise this kind of marriage on their behalf (Adkins 2021:285). According to Simmons and Wong (2021:1620), forced marriage is breach of human rights and a criminal offence in different countries such as United Kingdom (UK). Arranged marriage practices are viewed as the norm within many collectivist societies. Most arranged marriages developed from a forced marriage in the sense that some women may feel ashamed to confess they have been forced into a marriage and therefore tell people it was an arranged marriage. Furthermore, even most of the literature focused more on arranged marriages than forced marriages (Booley 2021:28).

In African societies, there is a practice where a woman may marry another woman for *"mosadi wa lapa" or "Gonyalelwa mosadi lapa"* (a female husband) for the purpose of family lineage by the family without children, especially a son (Bekker & Buchner-Eveleigh 2017:15). There are also societies wherein women marry a man who is dead also known as ghost marriage as a way of sustaining the woman's independence (Monsma 2014:5). Apart from *'Gonyalelwa lapa'* cultural practice and ghost marriage there are cultures that permit a same sex marriage and also permit a presentence for one man to marry more

than one woman (Karika & Michael 2020:6). According to Phiri, Muyangana and Chibamba (2020:71), the biblical narrative frequently supports traditional idea of heterosexual marriage with stories of polygamous marriages. Furthermore, there is also some arguments from the authors of the New Testament which attribute early church members to be in polygamous marriages (Phiri et al. 2020:71). *'Gonyalelwa lapa'* cultural practice is a form of arranged marriage and therefore, the focus of the study was on the reflections of young people who are raised within *'Gonyalelwa lapa'* cultural practice. It is important to note that the focus was only on children who stayed in the context of *'Gonyalelwa lapa'* cultural practice for at least a year or more. *"Gonyalelwa lapa"* refers to a cultural practice wherein a paternal family marries a woman without or with children, with the aim of perpetuating the family name through childbearing.

According to Bekker and Buchner-Eveleigh (2017:15), the purpose of this cultural practice *'Gonyalelwa lapa'* is to *'Go tsoša leina la mohu'* (revive and continue their deceased son's name). The paternal family buys or provides a home and other basic necessity for their deceased son's family. It is important to note that there is no husband in this cultural practice as they marry her for their deceased son. During this cultural ceremony, the deceased son's brother, cousin or uncle is the one who stands on behalf of the deceased son. However, a child born in this arrangement belongs to the deceased and is given the deceased's name (Maurice 2014:288). Moreover, this cultural practice performs white wedding celebrations (Mokotong & Monnye 2013:78).

Most of the above descriptions of arranged marriages are conducted by the parents on behalf of their children. These arranged marriages are practiced more similar to *'Gonyalelwa lapa'* cultural practice. However, with *'Gonyalelwa lapa'* cultural practice, the arrangements are done through the proposal by the deceased son's family to the family of young people's mothers with the intention to marry a woman with or without her children.

3.4 DIFFERENT TYPES OF MARRIAGE PRACTICES ACROSS AFRICA

There are different types of traditional marriages across Africa, but the researcher will only focus on marital unions among the Shona speaking people in Zimbabwe, cultural practices and the bondage of women in Swaziland/ Eswatini, marriage ceremony in Botswana and the cultural marriage practice among Basotho ethnic group in Lesotho. The reason for the selection of these types of marriage practices is because their processes or steps are more similar to *'Gonyalewa lapa'* cultural practice.

3.4.1 Marital unions among the Shona speaking people in Zimbabwe

In Zimbabwe, there is an ethnic group of the Shona speaking people who practice a customary marriage which is known as *'Kukumbira'*. *'Kukumbira'* is a customary marriage practice wherein cattle are converted into cash payment but in some instances, cattle are obligatory (Monsma 2014:5). The bride's family especially the father of the bride acquires *'Mhindura'* (male cattle) which is devoted to the paternal spirit. The bride's mother also acquires an animal *'mombe youmai'* (the sacred cow of the mother which helps to seal relationships with the son-in-law and his family) which is highly recommended and valued. This animal is devoted to the maternal spirit. After conclusion of the process, then the bride will be accompanied by her elder sister or aunts to the groom's family (Mabvurira, Muchinako & Smit 2021:113). It is important to note that this cultural practice differs from other cultures in terms of marriage and *'kukumbira'* takes place before the girl and the boy have sexual intercourse (AZinyemba & Machingambi 2014:271). Both the girl and the boy are expected to be virgins and the girl's virginity is tested by her aunt and if she passes the test both families shower her with gifts. Özyiğit (2017:3) asserts that within the Shona culture, there are many kinds of traditional marriage practices and each of them is characterised by rituals and negotiations. This includes conceive marriage which is an obligatory union and commitment of two partners of the opposite sex. Moreover, this traditional marriage practice is buttressed by giving birth, love and companionship.

According to Chiweshe (2014:234), there are four main types of marital unions for Shona speaking people namely, traditional marriage, religious marriage, civil marriage and

cohabitation union. These types of traditional customary marriages comprise of *'lobola'* payment (bride price) wherein the groom's family negotiates with the bride's family for the purpose of marriage (Monsma 2014:5). Culturally, the Shona ethnic group considers *'lobola'* (bride price) as a safeguard against the marriage dissolution in such a way that upon divorce '*lobola'* (bride price) must be paid back by the bride's family. Moreover, the purpose of '*lobola'* (bride price) payment is to give a husband custody to his children (Monsma 2014:5). Usually, the bride's family will not allow their daughter to live with her boyfriend until such time the *'lobola'* negotiations are finalised (Maguraushe & Mukuhlani 2014:45). It is important to note that usually, formal marriage requires the consent from both the bride and groom families because it includes a series of procedures that can last for at least some months or years.

According to AZinyemba and Machingambi (2014:271), this traditional customary practice is also known as traditional Shona form of marriage which is usually practiced by other ethnic groups across the country. Their traditional marriage also includes sub-marriage systems such as *'Kukumbira'* which is one of the most highly regarded form of marriage among the Shona ethic group and other tribes across the country (Mabvurira et al. 2021:113). Marital unions among Shona speaking people are more similar to '*Gonyalelwa lapa'* cultural practice as they negotiate *'lobola'* (bride price) and both the bride and the groom families have to reach the agreement before the cultural marriage practice can be finalised. However, within *'Gonyalelwa lapa'* cultural practice, there is no husband as the groom's family marries the woman for their deceased son.

3.4.2 Cultural Practices in Swaziland/ Eswatini

It is important to note that in Swaziland, the country has been geographically renamed from Swaziland to Eswatini. In Swaziland/Eswatini, the social structure and cultural practices have positioned women in unbearable oppression (Phiri et al. 2020:2). Furthermore, within this cultural practice, women are discriminated and experience humiliating rituals due to the cultural laws of Swaziland/Eswatini. Most of cultural marriage practice in Swaziland/Eswatini oppress women as their culture is patriarchal. In order for

the reader to understand the cultural practice among IsiSwati speaking people in Swaziland/Eswaini, the discussion below is presented.

- Cultural Traits in Swaziland

In Swaziland/ Eswatini, a man has freedom to marry many women as he can afford to because polygamous marriage was legalised (Ubelejit-Nte 2020:2). Ubelejit-Nte (2020:2) further states that there are many cultural marriage practices which oppress women in Swaziland/ Eswatini, and this might be influenced by the declaration statement made by King Moswati III on the 14th of May 2019 when he indicated that from 1st of June 2019 all men will be required to marry at least five women, or they will face a jail sentence. According to Mancoba, Mentasti and Karodia (2015:89), this cultural practice has a tendency of embarrassing a woman, as she is expected to tolerate polygamous marriage. In Swaziland/ Eswatini, there are also different types of traditional marriage practices. The first one is *'kukekwa',* which refers to the cultural practice wherein the bride is tarnished with red orchre and the ceremony starts with the stabbing of the ground with a spear by the man's family in the cattle kraal of the woman's family (Hamid, Bisschoff & Botha 2014:541). Smearing of red ochre on a wife represent marriage in Swazi tradition and the woman is not allowed to be smeared twice. According to Mancoba et al. (2015:89), the purpose of stabbing of the ground with a spear and the tarnishing or smearing of red orchre is to show that the woman is forbidden to have more than one husband. However, this cultural practice violates the rights of the women as they cannot make their own decisions regarding their lives.

The second one is *kwendziswa* cultural marriage practice, also known as forced marriage. In this cultural practice, the father of the prospective bride negotiates '*lobola'* (bride price) for his own daughter on her behalf without the involvement of family representatives (Ruark, Stern, Dlamini-Simelane & Kakuze 2017:272). It is important to note that in many cultural practices across the African countries, family representatives are the ones who are sent by the husband-to-be's family to negotiate '*lobola'* (bride price). According to Adam (2016:8), this cultural practice *'kwendziswa'* has nothing to do with love and is

similar to traders in the market, for instance, if the father acquires a good bidder, he offers her daughter to a man's family without her consultation or consent. Moreover, most of the girls who are married in this cultural practice are still minors who are under the age of 16 years. The purpose of this cultural marriage practice is to encourage older men to marry many wives.

The third one is '*inhlanti*' cultural marriage practice wherein the women are obliged to enter into conjugal relationship for the purpose of substitution of their married sisters or aunts who are unable to give birth. It is important to note that the woman they marry should be fertile (Ubelejit-Nte 2020:2). However, if a woman they want to marry for '*inhlanti'* is also barren they will stop with the marriage negotiations. This cultural practice violates the women's rights as the family takes decisions on their behalf against their will. It also creates a stigma and humiliation for women who are barren because they substitute them with another woman (Habangu & Madiba 2019:9). This cultural marriage practice also takes place in a situation where the younger sister or parental niece of a woman who passed away without having children is expected to substitute her. According to Ubelejit-Nte (2020:2), the substitute woman is expected to be hard-working and fertile in terms of giving birth to children for her husband.

The fourth one is testing of virginity cultural practice whereby the '*Nkosi*' (the king) runs some tests for young girls and check if they are still virgins before he can marry them. According to Phiri et al. (2020:4), this cultural practice takes place during the annual Reed Dance Festival or Umhlanga festival. After the ceremony the king will marry another woman from the tested young girls.

The fifth one is forced marriage on a widow, and it is also known as *"kungena'* (levirate). In this cultural practice, the family of the deceased husband sit down and choose a family member of the deceased man to determine who will re-marry his wife (Mancoba et al. 2015:89). It is important to note that in this cultural practice, a widow does not give consent. Furthermore, this kind of gathering takes place after the cleansing period following the mourning period. However, this cultural practice can increase the spread of

HIV as the husband's family does not care about the cause of his death. Moreover, their only consent is how the chosen one who is the brother will have sexual intercourse with the infected widow, because their only consent is to pay back the *'lobola'* (bride price). This cultural marriage practice differs from *'Gonyalelwa lapa'* cultural practice because within *'Gonyalelwa lapa'* cultural practice, women are not forced by their family or anyone to get married, but they do so voluntarily or influenced by their cultural background. In Swaziland/ Eswatini, women are marginalised, and they are being oppressed by men in terms of marriage practice within their culture. Furthermore, men are privileged as the law encourages them to marry more than one woman, whereas women are forbidden to have more than one husband.

3.4.3 Marriage ceremony in Botswana

In Botswana, cultural marriage is arranged by the bride's family and groom's family whereby they make a decision on behalf of their children who are ready to get married. It is important to note that under this cultural practice, love is very significant. Moreover, the families believe that the couple will develop some feelings to each other when they become closer (Jobeta & Nwauche 2015:124). The negotiations of *'magadi'* is the first step before the two families agree on the date of the wedding ceremony (Pierce & Heaton 2020:723). In this cultural marriage practice, dowry refers to a payment of property or money by the family of a woman to a man or his family at the time of marriage (Jobeta & Nwauche 2015:124). According to Mothoagae (2015:6), Botswana dowry was paid in the form of cattle for the past few years, however, recently they use money as an exchange to dowry. It is important to note that within the Botswana cultural practice, the ceremony is divided into two sessions, in the sense that the ceremony takes place at both families on different days. It starts at the bride's home and then proceeds to the groom's home.

The wedding ceremony takes a total of two days and during the wedding ceremony, the bride and groom usually have two attires for each wedding day (Pierce & Heaton 2020:723). Furthermore, this kind of the ceremony usually occurs in churches, tents or inside the community halls. The purpose of having two sessions in two days is to allow

both families to attend the wedding closest to their home, especially if the bride and groom come from different villages that are far from each other. It also gives the bride's family a chance to give away their daughter in marriage and the groom's family to welcome the bride at their home. Moreover, the other purpose of conducting the wedding ceremony in two days is to allow each family to perform their cultural rites according to their different tribes during the wedding ceremony. According to Jobeta and Nwauche (2015:124), in some other parts of Botswana, the wedding ceremony of this cultural marriage practice is attended only by married people, whereby women wear their traditional dress as a way of supporting the bride. Since within Botswana cultural marriage practice, love is very significant, this cultural practice is in contrast with *'Gonyalelwa lapa'* cultural practice as there is no love and the focus is on the perpetuation of the deceased man's family.

The rite of passage that constitutes the marriage ceremony in Botswana is presented below:

- Traditional marriage practice in Botswana: Emergent rite of passage in Botswana

In Botswana, the traditional marriage practice is regarded as a very important rite of passage as it forms the basic unit of society and family. Moreover, the main purpose of this cultural practice is to ensure the continuity of the group, lineage and tribe (Kebaneilwe, Motswapong, Setume, Dube, Gabaitse, Modie-Moroka, Kgalemang & Madigele 2019:65). In this cultural practice, *'go laya'* (ritual advice) is very much important and it takes place during the marriage ceremonies. Furthermore, *'go laya'* (ritual advice) is a way of giving the bride advice about marriage. This ritual is conducted by the bride's relatives who gather and advise the bride on how to become a good wife (Kang'ethe 2014:508). However, this *'go laya'* (ritual advice) is not only happening on the side of the bride's family only, but it also occurs on the groom's family, whereby advice is provided on how to become a good husband. Kang'ethe (2014:508) further maintains that advice differ in content.

During the ritual, gender roles are emphasised. Despite the fact that this ritual is intended to foster a harmonious relationship between the married partners, it often oppresses the women as they are marginalised due to the patriarchal nature of this practice. Kebaneilwe et al. (2019:67) state that the women are taught the values of long-suffering and tolerance towards their husband that perpetuate inequality in marriage in Botswana. According to Moeti and Mokgolodi (2017:67), this marriage practice is accompanied by payment of *'bogadi'* (bride price/dowry), which is a ritual that transfers the labour of a woman and her childbearing abilities to her husband and his family. In Botswana, the cultural practice, *'bogadi'* (bride price) which is also known as *'lobola',* refers to a practice whereby a man who intends to marry pays livestock to the family of the potential wife. Kebaneilwe et al. (2019:67), maintain that this *'bogadi'* (pride price) is a scapegoat for the oppression and abuse of women. However, the family views this process as a way of demonstrating appreciation and an important aspect of Batswana culture. The traditional marriage in Botswana has been practiced with the purpose of family lineage. The purpose of this cultural practice shares the same sentiment with the phenomenon of this study *'Gonyalelwa lapa'* cultural practice.

3.4.4 The cultural marriage practice among the Basotho ethnic group in Lesotho

According to Ansell, Hajdu, Blerk and Robson (2018:189), the cultural marriage practice among the Basotho is viewed as a union between a husband and a wife. It is also a cooperation between the bride's family and groom's family through a variety of rituals such as *'mahadi'* (bride price). This cultural marriage practice comprises of a various series of phases. During the first phase, the groom's family sits down and selects *'Bommaditsela',* (representatives or negotiators), consisting of *'bo-malome'* (uncles) and *'rakgadi'* (aunt), to go to the bride's family to '*go kopa sego sa meetse',* i.e., to ask for the family of the bride to release their child into a marriage with their son (Morelli 2022:289). This phase entails the negotiations around the *'mahadi'* (bride price). The second phase is *'mahadi'* (bride price), negotiations wherein the groom's family through the *'bommaditsela'* (representatives) negotiate the *'mahadi'* (bride price) payment (Ansell et al. 2018:189).

Morelli (2022:289) states that once the *'mahadi'* negotiations have been completed between the two families, the *'rakgadi'* (aunt) will call the *'makoti'* (daughter in-law) who will keep quiet or not greet the *'bakgonyana'* (prospective in-laws) until they pay a *'pula molomo'* a price paid to open the mouth of the daughter-in-law. Once the *'bakgonyana'* put enough money on the table that is when the *'makoti'* daughter in-law starts to greet them. Thereafter, the *'bakgonyana'* (prospective in-laws) will ask the *'makoti'* (daughter in-law) if she is not pregnant or not and if they find out that she was pregnant during the *'mahadi'* (bride price) negotiations then the groom's family will reduce the *'mahadi'* (bride price) they were expected to pay. The reason for this is to encourage girls to remain virgins before they get married (Rose 2016:474). The third phase is to *'ho hlabiša'* (slaughter a cow, sheep or goat) for the *'bakgonyana'* (prospective in-laws) as a way of complying with all the demands of the bride. It is important to note that the bride's family members are the ones who slaughters a cow, sheep or goat which came with the *'bakgonyana'* (prospective in-laws), as a way of expressing their gratitude. The purpose of this ritual is to spill the blood of the slaughtered animal which the family believes that it symbolises a way of communicating with the ancestors and informing them about the imminent marriage. Furthermore, the ritual also connects and strengthens the bond between the two families and their ancestors (Ramalitse & Ramalitse 2013:71).

The fourth phase is to *'go kopa ngwetsi'* (ask for a bride) after the *'mahadi'* agreement. The groom's family visits the bride's family for the second time to ask the bride to come and stay with her husband. The bride is expected to be accompanied by her *'rakgadi'* (aunt) to the groom's home on the date agreed upon (Manyeli 2019:12). It is important to take note that before the bride leaves her family, she receives counselling from the *'rakgadi'* (aunt) which is well known as *'ho laya ngwetsi'*. Typically, the groom receives counselling earlier from the *'malome'* (uncle) who were part of the *'mahadi'* (bride price) negotiations. As soon as the bride arrives at the groom's family, neighbours are invited to come and celebrate with them for the arrival of the bride. Thereafter, the groom's family will visit the *'mošate'* (royal house) and inform them about the marriage, the ritual is known as *'ho sebetsa ngwetsi'* which literally means working for the bride. This traditional

marriage is then followed by a white wedding celebration. However, there is no estimated time to perform the white wedding ceremony. Some couples may only perform this ceremony twenty years after their traditional marriage. Furthermore, the registration of the marriage in court is also the couple's responsibility.

The cultural marriage practice among the Basotho ethnic group in Lesotho differs from the cultural practice among BaSwati ethnic group on the basis that there is no oppression, and the marriage is arranged by the bride's family and the groom's family with the consultation with the couple. However, this cultural marriage practice among Basotho ethnic group share similarities with the cultural marriage practice among BaShona ethnic group and Batswana ethnic group on the basis that the bride's family and the groom's family have to reach an agreement on the negotiations of the *'mahadi'* (bride price) prior the finalisation of the marriage.

The cultural practice *'Gonyalelwa lapa'* is one of the customary marriage practices in South Africa even though it is not recognised by Recognition of Customary Marriage Act (RCMA) No 120 of 1998. In order to understand the category of this cultural practice *'Gonyalelwa lapa',* the following subsection discusses the types of marriages in South Africa.

3.5 TYPES OF MARRIAGES IN SOUTH AFRICA

In South Africa, there are three different types of marriage regimes that are recognised under the South African law, namely, civil marriages, customary marriages, and civil unions. According to the Green Paper on Marriages in South Africa (2021:60), these three types of marriages are indorsed and registered by the state. There are many other different kinds of cultural marriages that are practiced in South Africa and not registered nor recognised in terms of Recognition of Customary Marriage Act (RCMA) No 120 of 1998, including *'Gonyalelwa lapa'* cultural practice. The discussion below focuses on *'Gonyalelwa lapa'* cultural practice and marriages that are registered in terms of the

Marriage Act No 25 of 1961 and recognised in terms of Recognition of Customary Marriage Act (RCMA) No 120 of 1998.

3.5.1 Civil Marriages

A civil marriage refers to a marriage that can only be entered into between a husband and a wife. A civil marriage will automatically be in community of property, unless an ante nuptial contract is entered into indicating that the marriage will be out of community of property, with or without the accrual system (Green Paper on Marriages in South Africa 2021:38). A civil marriage is one of the most common types of marriage in South Africa. Moreover, this union can take place at churches or any office of the marriage authorities across the country. However, the Department of Home Affairs (DHA) is the one that validates and provides a marriage certificate for this kind of marriage (Bleichf 2016:147).

Civil marriages are governed by the Marriage Act No 25 of 1961, and the regulations are also issued based on the terms of the Marriage Act No 25 of 1961 (Anderson 2014:34). For this marriage to be endorsed, it requires capacity, consent, authority of the person performing the marriage, and two witnesses present at the ceremony and sign the marriage certificate (Nearya, Grayb & O'Sullivan 2018:445). Within the civil marriages, there are three types of marriages such as, marriage in community of property; marriage out of community of property without the accrual system; and marriage out of community of property with accrual system. It is important to note that a civil marriage is automatically in community of property, unless an ante-nuptial contract indicates otherwise (Abduroaf 2019:318). These types are discussed below:

- **Marriage in community of property**

According to the Green Paper on Marriages in South Africa (2021:65), marriage in community of property is one of the civil marriages in which a husband and wife enter into a marriage agreement wherein they agree to combine whatever assets and liabilities they have before they get married and during their union. Basically, this regime states that what's yours is mine and what's mine is yours (Albritton 2021:156). Furthermore, in the

event of a divorce both parties share the assets equally and there is no private management of asserts as they managed everything together. This includes the situation wherein one partner needs to sign a credit agreement and then a written permission will be required from the other partner (O'Brien 2020:89). This type of marriage contract allows the partners to share the equal assets and if *'Gonyalelwa lapa'* cultural practice was recognised as marriage, the women married according to this practice would also benefit from this cultural practice *'Gonyalelwa lapa'* including their children.

- **Marriage out of community of property without the accrual system**

This is another type of civil marriages wherein the union is concluded in terms of an antenuptial contract (ANC) and this means that community of property, profit and loss is excluded (Abduroaf 2019:328). In this contract, each partner has full right of disposal over their own assets and does not require consent from the other partner. Basically, this regime states what's yours is yours and what's mine is mine. This type of marriage regime is typically chosen by partners who accumulated properties or estates at the time of the marriage (Green Paper on Marriages in South Africa 2021:65). This marriage system allows each partner to have his or her own assets within the marriage and it does not differ from *'Gonyalelwa lapa'* cultural practice as the family of the deceased son and the women married within this practice have their own assets within *'Gonyalelwa lapa'* cultural practice.

- **Marriage out of community of property with accrual system**

Marriage out of community of property with accrual refers to a system in which both partners have separate estates when they get married and don't share profits or losses for the duration of the marriage (Green Paper on Marriages in South Africa 2021:38). This is another type of civil marriage wherein two partners or spouses in a marriage are entitled to a fair share of the estate once their marriage comes to an end, either through divorce or death of a spouse (Marumoagae 2021:19). This type of marriage contract is mostly chosen by couples who are financially stable. According to the Green Paper on Marriages in South Africa (2021:63), the accrual system means that each spouse retains control of

their own estate, for instance, if the marriage is dissolved by divorce the accrual system comes into effect wherein the spouses get to share equally in the growth of their estates calculated from the date of marriage.

This regime states that what was yours before the marriage remains yours, and what you have earned during the marriage belongs to both of you. It is important to note that the estate values are resolute separately and the larger estate must transfer half the net difference to the smaller estate (Marumoagae 2021:19). This marriage system allows the partners to share asserts which they have accumulated together during the marriage without the ones they came with into the marriage. *Gonyalelwa lapa'* cultural practice is not covered by this marriage system because the deceased man's family marries a woman for *'lapa'* (family) and there are no assets for their deceased son. Moreover, the women also come without anything into the marriage as they are expecting to be maintained by their "marital families".

3.5.2 Customary Marriages

A customary marriage refers to a marriage which is negotiated, celebrated or concluded through the different systems of indigenous African customary law which exist in South Africa (Lestawi & Bunga 2020:32). It is important to note that this type of marriage is recognised through the Customary Marriages Act No 120 of 1998 (CMA) which was effected on November 2000. However, this excludes marriages that are practiced by Muslims, Hindus or other religious groups. This marriage is similar to civil marriages in terms of marriage contracts, and it is also having options such as marriage in community of property and marriage out of community of property. Moreover, polygamous marriages are recognised within customary marriage because some partners may have more than two people as partners (Abduroaf 2019:311).

According to the Green Paper on Marriages in South Africa (2021:65), there are three conditions which validate the legality of customary marriages. Firstly, both the people who are getting married must be above the age of eighteen years. Secondly, both partners

must agree to be married under customary law. Lastly, their marriage must be celebrated according to the prevailing customary law of their community (Jaafar 2018:227*). 'Gonyalelwa lapa'* cultural practice also forms part of customary marriage because it is also negotiated and celebrated according to a system of indigenous African customary law which exists in South Africa. However, this cultural practice *'Gonyalelwa lapa'* is not recognised in terms of Recognition of Customary Marriage Act (RCMA) due to the fact that women are married by the family of the deceased man. In other words, this cultural practice takes place in the absence of the husband. Most of the cultural marriage practices are categorised as customary marriages because the husband's family and the wife's family negotiate bride price payment in order to conclude the marriage. Moreover, most of these cultural practices are recognised in terms of Recognition of Customary Marriage Act (RCMA) despite *'Gonyalelwa lapa'* cultural practice which is currently not recognised.

3.5.3 Civil Unions

A civil union refers to a legally recognised marriage for same sex couples. Civil unions which are also known as civil partnerships were introduced in South Africa in 2006 by the Civil Union Act No 17 of 2006 to legalise same-sex marriages. Although, civil unions are often known as same-sex unions, they can also be formed by the couples of the opposite-sex (Lasio & Serri 2019:698). Every person who is married under civil union has equal rights, responsibilities and legal consequences similar to those who are married under civil marriages. However, the main difference between civil marriage and a civil union is that the former can only be done between a male and a female, while a civil union includes same-sex unions (Palkova & Rozentale 2021:107).

Through civil union, any partner irrespective of his or her sexual orientation is permitted to marry through any of customary marriage, civil union or civil marriage. The requirements for the registration of this type of marriage is that both persons must be 18 years or older to enter into a Civil Union and must not be already married in terms of any other marriage Act. This union is also conducted by the office of the marriage authorities

(Abou-Chadi & Finnigan 2019:870). Most of the marriages in South Africa start from customary marriages to civil marriages. Thereafter, the couples enter into the various marriage contracts under civil marriages. It is important to note that recently a customary marriage is automatically considered to be in community of property unless an antenuptial agreement is entered into before the marriage. This means that all the assets and debts before the marriage are shared in a joint estate between spouses (Palkova & Rozentale 2021:107). Moreover, in South Africa there are few people who are married through civil unions.

The three types of marriages in South Africa which are discussed above consist of marriage systems or contracts that are entered into by each partner before they commit the marriage. These marriage systems or contracts also protect assets of each partner. Since most of the cultural marriage practices are covered by Customary Marriages Act No 120 of 1998. This means that *'Gonyalelwa lapa'* cultural practice also forms part of customary marriage even though it is not recognised in terms of Recognition of Customary Marriage Act 120 of 1998. The above-mentioned marriage systems or contracts do not apply to young people and their mothers who are married for *'lapa'* (family) as there is no contractual agreement between the "marital families and young people's mothers before they enter into *'Gonyalelwa lapa'* cultural practice. Each and every culture prior to the finalisation of cultural marriage practice, there are requirements for marriage practice which they need to perform. Therefore, the discussion below provides the requirements for other marriage practices.

3.6 THE REQUIREMENTS FOR OTHER MARRIAGE PRACTICES

According to Parker (2015:175), there are some commonly found marriage related practices or customs associated with marriage to illustrate that marriage can be considered as a contract between individuals and between social groups**.**

3.6.1 Bride price or bride wealth

Bride price, bride wealth or bride token refers to money, property or other form of wealth paid by a man or his family to the woman's family that he is planning to marry (Ashraf, Bau, Nunn & Voena 2020:597) This payment can also be compared to dowry which is the amount of money or property which is paid to the groom or used by the bride to help establish the new family (Mbaye & Wagner 2016:893). It also includes dower which is the property settled by the groom to the bride at the time of the marriage (Ashraf et al. 2020:597). There are other cultures that practice both dowry and pride-price or bride-wealth concurrently (Mbaye & Wagner 2016:893). Bride price or bride wealth is a marriage payment which is made by the husband and his family to the wife's family (Parker 2015:175).

Basically, bride price or bride wealth marriages are those in which the husband and his family remit a payment in some form to the woman's family in order to officialise a marriage (Ashraf et al. 2020:597). It is important to note that marriage payment is not buying a woman but securing in a socially recognised way his rights regarding his new life and any children they may have. Bride price symbolises the transition of rights from one family to the other. It also provides a considerable status to the woman and her family. The payment of bride price also balances a transfer of the woman's rights of sexuality, work services, residence and fertility. Bride price can be paid in different ways according to different countries and their cultures (Parker 2015:175).

In some other cultures in different countries, the payment was traditionally made in the form of valuables such as shell valuables in the Pacific, cattle in most parts of Africa and livestock and jewellery in many countries of Asia. However, recently due to globalised market economy the payment is made in the form of money (Ashraf et al. 2020:598). Bride price or bride wealth still remains the most common form of marriage transaction in different countries (Mbaye & Wagner 2016:893). Bride price or bride wealth is amount of money which is also paid within *'Gonyalelwa lapa'* cultural practice by the family that intended to marry the young people's mothers for *'lapa'* (family). Most of the cultural

practices, including *'Gonyalelwa lapa'* maintain negotiations of marriage that involve the payment of bride price or bride wealth.

3.6.2 Bride service

Hare-Osifchin (2021:95) posits that the bride service is the service rendered by the bridegroom to a bride's family as a bride price or bride wealth. Within the different cultures, there is another custom through which the husband establishes the legitimacy of marital rights. It involves that the husband lives with the bride's family or working for them for a specified period of time providing food and gifts before the marriage is finalised, including after marriage (Hare-Osifchin 2021:95). In some other cultures, bride services substitute the bride price or bride wealth. Moreover, a man might give bride service to reduce or defray the amount of bride price or bride-wealth which is required. According to Hugh-Jones (2013:368), bride service comprises a period of months or years before or after marriage during which the husband performs labour to the bride's family. After the completion of the bride service, the couple returns to their husband's family or sets up housekeeping on their own. Hare-Osifchin (2021:95) indicates that the interpretation of bride service is to allow the groom to work for the family of the bride in exchange for the right to marry her.

Hare-Osifchin (2021:95) affirms that a husband's labour also serves as compensation to the bride's family to allow him to marry their daughter. The main purpose of bride service within the marriage is to protect the young girls. It is important to note that a period of matrilocal residence through bride service is a trial marriage under conditions of protection for the bride. During this period, a bride service serve as an institution that establishes and maintains the man's claims upon his woman. Bride service is also perceived as a way in which a man defends his claim against other potential suitors. However, bride service can also be seen as a bride-wealth of labour by other societies (Hugh-Jones 2013:368). These two practices (bride service and bride price or bride wealth) differ in many ways. Through bride price or bride-wealth, the man pays an amount of money and signals his resource acquisition capacity to the bride's family. On the other

hand, through bride services, the bride's family assesses his abilities to generate resources directly (Guo 2020:288). Bride service is not offered within *'Gonyalelwa lapa'* cultural practice as the intended families are the ones that are expected to pay the *'magadi'* bride price for the woman that they want to marry for *'lapa'* (family).

3.6.3 Bride's exchange

Bride's exchange refers to a custom whereby a sister or a female relative of the groom is exchanged for the bride. This is wherein women are exchanged between the two families involved in a marriage (Alice 2018:7). These practices can only take place if there are sons and daughters in both families (Zaman 2013:2). Exchange of brides is also an agreement between the two families who exchange their children, a son and a daughter for the purpose of marriage. This practice is commonly known in the Eastern and Southwestern Anatolian regions including the Western Africa (Alice 2018:7). Exchange of brides or bride exchange marriage takes place when a senior member of the groom's family does not give a bride price. During this practice, the two families exchange their daughters without their consent and the senior members may simply inform both families of the arrangement before their children involved or even have a chance to talk about the matter (Iltas & Yilmaz 2017:110). Within *'Gonyalelwa lapa'* cultural practice there is no exchange of brides as requirement of marriage because they belief in *'magadi'* (bride price) payment wherein the "marital family" pays *'magadi'* (bride price) to the family of young people's mothers as they marry *'ngwetši ya lapa'.*

3.6.4 Gift Exchange

In gift exchange, the bride's family and the groom's family exchange gifts of about equal value. For example, among the Andaman Islanders, as soon as a man and a woman indicate their intention to marry, their respective sets of parents cease all communication and begin sending gifts of food and other objects to each other through a third party (Zaman 2013:8). This arrangement continues until negotiations are completed and the two families are united. Gift exchange is also known as ceremonial exchange. It is a voluntarily transfer of goods or services as part of the expected social behaviour. The gift exchange can be differentiated from other types of exchange in several respect such as,

offering in a generous manner and without bargaining between the two families and the exchange for the establishment of new family relationship (Alice 2018:7).

The gift-exchange in a marriage is a cycle that entails obligations to give, to receive and as well as to return. Refusal to accept a gift by the family may be observed as a refusal of social relations and this may result in enmity (Li & Luo 2020:366). This cultural practice of gift exchange takes place in countries such as China and India. Betrothal gifts and dowry are regarded as gift exchange amongst the Yi people of China. However, traditionally, Yi brides are not allowed to get dowry directly from their parents and even if they get them are just some jewellery or clothes (Li & Luo 2020:366). Culturally, parents are responsible for the payment of the betrothal gifts for their sons. Nevertheless, in the modern Yi people's wedding, betrothal gifts are the responsibility of the groom. Additionally, the parents think that the cost of their son's school educational is already equivalent to the betrothal gifts (Li 2017:12). Within *'Gonyalelwa lapa'* cultural practice there is no gift exchange between the "marital family" and the family from which they intend marrying a woman for *'lapa'* (family) as they only practice the *'magadi'* bride price payment.

3.6.5 Dowry

A dowry is a payment of property or money by the family of a woman to a man or his family at the time of marriage (Ahmad, Hussain, Tariq & Raza 2014:19). Dowry contrasts with the bride price and dower. Whereas bride price or bride service is a payment made by the man or his family to the woman or her family. Likewise, dower is the property settled on the bride herself, by the groom at the time of marriage, that remains under her ownership and control. According to Conteh (2016:1), dowry refers to substantial transfer of goods or money from the wife's family to the husband's family. It is also a share of bride's inheritance from her family or parents which she takes with her upon the marriage. Traditionally, the term dowry means the transfer of a large wealth of goods and services to the bride's parents during the marriage (Yuol, Wali, Slewa-Younan & Renzaho 2019:2).

According to Ahmad et al. (2014:20), among the Raiputs of India, the dowry includes money paid to the groom and in lesser amounts to members of his family and some of his servants. Marriage is a significant factor in individuals' life, and it gives them a sense of blessings and also tell them how to manage life. After marriage most of the people become matured and develop a sense of responsibility of how to manage their life (Yuol et al. 2019:3). Dowry is a gift from the parents given to their daughter and her husband. It is given by the parents of the bride and some time the demand of the groom's family also continue after the couple is married (Conteh (2016:2). The cultural practice of dowry is contemporarily popular in various countries such as South Asia, Near East, Europe, East Asia, and some parts of the Americans (Yuol et al. 2019:3). In South Asia, the term groom price replaces dowry since payment is typically to the groom and family. It is important to note that dowry takes place in societies where group interests value the nature of wealth and rights are negotiated and transferred (Conteh 2016:1). Dowry is not practiced within *'Gonyalelwa lapa'* cultural practice as the "marital families" pay *'magadi'* (bride price) to the identified woman as the requirement for *'Gonyalelwa lapa'* cultural practice. Dowry is one of the requirements for marriage practices which is rarely practiced by most of different cultural practices.

3.6.6 Christian-rites

Christian-rites refer to a marriage in which couples marry in a Christian ritual ceremony whereby a husband and a wife are to be blessed in church and they declare to the congregation as witness, that they are from thence husband and wife and shall keep companionship for better or worse (Pike 2013:33). Christian-rite is a marriage which unites a husband and wife to form one body in love and commitment. This type of marriage takes place in the presence of a priest or minister who represents the presence of God. Furthermore, the priest or minister also leads a bride and the groom in expressing their commitment to each other through exchanging their vows and also blessing their marriage (Megan 2021:3).

Since a marriage is regarded as a legal joining of two partners, at church, there is a marriage register wherein they register couples after their marriage ceremony by ensuring

that their marriage is done properly and within the law. Most churches have priests or ministers who are licensed as registrars, and this has been done to assist couples to finalise and register their marriage in church legally (Pike 2013:33). There are variations within the marriage service of different Christian denominations. However, the following characteristics are still common such as, the couple expected to meet in the presence of a minister or priest, church or place of worship, the readings from the bible also take place and the couple take their vows (Megan 2021:3). Furthermore, the bride and the groom often exchange wedding rings as a sign of their endless love. It is important to note that the Catholics and the Orthodox Christians the availability of the priest or minister is very important for the marriage to be valid. However, with other Christian denominations, the role of the minister is just to oversee the wedding ceremony while the important thing is the couple's love and intention (Petkūnas 2013:97). *'Gonyalelwa lapa'* cultural practice also takes place in Christian ritual ceremony and the bride stands with the brother or uncle of the deceased during the ceremony in church but in some instances at home. The above mentioned are requirements for marriage practices which are being practiced by different cultural practices in different countries and some of the requirements are found within *'Gonyalelwa lapa'* cultural practice. Within the marriage, there are some different kinds of challenges, thus, the study discusses the different challenges within the marriage below.

3.7 CHALLENGES WITHIN THE MARRIAGE

Globally, most women who have been in a relationship experience some form of physical or sexual violence by their intimate partners (Mukuha 2019:8). Monsma (2014:29) posits that within the marriage sexual relations, intimacy and love/affection constitute another area that is often challenging for couples. Dissatisfaction with sexual relations in many instances leads to emotional infidelity, extra-marital affairs, erosion of trust and separation or divorce (Mukuha 2019:8). Furthermore, the use of contraception and abortion to limit as well as space childbearing remains a sensitive matter for couples in many parts of the world (Enoch, Anomah, Edusei, Charity & Afful 2018:22). Within the relationship, women typically have the final say in reproductive and pregnancy decisions, these issues remain to be a contentious issue for many couples. According to Monsma (2014:29),

ccommunication is very important within the marriage and lack of effective communication frequently leads to recurrent arguments, habitual bickering, lack of appreciation, detachment, unwillingness to forgive, emotional stress and in some cases physical violence. Monsma (2014:29) further stated that there are two toxic forms of communication which are frequently reported such as nagging (a widespread complaint of male partners) and the silent treatment (a common complaint of female partners).

Since husbands are regarded as breadwinners, most of the time money becomes a major challenge that couples face in their relationships. Many partners quarrel over budgeting expenses and savings, their partner's income, differing spending styles and inheritance issues (Macive & Dimkpa 2012:438). Invariably, the breadwinner in the relationship, usually the husband, tries to control the resources, restricts his wife from spending and make the major financial decisions. Many partners experience difficulties in harmonising employment, careers, togetherness and work-life balance (Enoch et al. 2018:24). With the spread of the two-career couple and nuclear family, the roles and responsibilities of husbands and wives in a marriage or relationship have changed, differing considerably from those even in the recent past (Abalos 2017:1523). Olaniyi (2015:18) posits that lack of equality in a relationship and mutual respect for each other's work and career may lead to resentment, stress and unhappiness within the marriage.

According to Enoch et al. (2018:25), employed wives reduce the financial burdens for spouses, however, their employment weakens the husband's traditional authority in the family. Moreover, within the marriage wives who work outside the home and have husbands or partners who are frequently not around are likely to be dissatisfied with the usual division of labour in the household as they find themselves doing more than their fair share of domestic chores and familial responsibilities (Macive & Dimkpa 2012:438). In many African societies, marriage is an important part of life, and it has the potential to enrich spouses' lives and add to gratification of life (Vaez, Juhari & Yaacob 2015:30). However, marriage can also cause distress, strain and harm to partners (Enoch et al. 2018:19), as it has been shown in the preceding discussion. Salihu and Gholami (2018:131) postulate that within the marriage a woman who is unable to give birth to

children, especially a boy is worse than committing genocide. Vaez et al. (2015:30) state that most families still uphold certain traditions and customs that overlook the discrimination which results from treating women as subordinate to men. Moreover, this undermines women in a patriarchal society. For instances, if a woman has no children or has only a "girl" child, her husband will look for another woman who can bear a "boy" child.

Inability to give birth to male children within a marriage shows to be seen as a serious problem in the marriage and polygamous marriage has been seen as a solution to a family wherein a woman is unable to bear a male child (Enoch et al. 2018:15). A woman comes into conflict with the mother- in-law who forces their son to take a second wife in their desperation to receive a male grandchild. Besides the fact that sonless marriages are built on shaky foundations, the woman is usually the one blamed for the lack of a male child in the family but not the man and his family. This reinforces and perpetuates patriarchy. The purpose of male preference is that male children will become the breadwinners of their family and take care of their elderly parents (Salihu & Gholami 2018:131). According to Baloyi and Manala (2019:2), a family without a male child is considered disastrous and poses a threat to monogamy. Within *'Gonyalelwa lapa'* cultural practice gender preferences also exist as the "marital families" prefer to marry a woman who has male children with the purpose of perpetuating their deceased son's name who passed on without having a child. In some instances, they marry a woman with children for their non-existing son (unborn son) for the purpose of family lineage. Furthermore, female children are less important, and this cultural practice also reinforces and perpetuate patriarchy.

Domestic violence is one of the most challenges encountered by the couples within the marriage. Additionally, this is mostly experienced by women and children within the family wherein the husband is emotionally, verbally and physically mistreating his own family (Vaez et al. 2015:33). Vaez et al. (2015:33) further state that it is also known as intimate partner violence which is defined as a pattern of behaviour in any relationship that is used to gain or maintain power and control over an intimate partner. Baloyi and Manala

(2019:2) postulate that domestic violence as a form of abuse which consists of physical, sexual, emotional, economic or psychological actions or threats that influence another person. It also includes any behaviours that frightens, intimidates, terrorises, manipulates, hurts, humiliates, blames, injures, or wounds someone. It is important to note that a domestic abuse can happen to anyone of any race, age, sexual orientation, religion or gender (Salihu & Gholami 2018:131). It can also occur within a range of relationships which include couples who are married and those who are living together as couples before marriage (Baloyi & Manala 2019:2).

Domestic violence affects everyone irrespective of their socio-economic backgrounds and their level of education. It does not discriminate anyone as both in heterosexual relationships and in same-sex partnerships are affected (Salihu & Gholami 2018:133). Most of domestic violence cases that are reported to the authorities, women are the ones who are more often victimised. However, there are also several men who experience abuse such as verbal and emotional, it is just that they are afraid to be open about it (Vaez et al. 2015:34). Furthermore, men who are willing to report their abuse cases experience stigma from other men who judge them and telling them that a real men cannot be abused by a woman (Webba, Phillip, Kavanaghb & Chonodyc 2020:67). The bottom line is that abusive behaviour is never acceptable, whether from a man, woman, teenager or an older adult. All individuals deserve to feel valued, respected and safe. Domestic abuse can escalate from threats and verbal assault to violence. Furthermore, violence may include physical, sexual and psychological violence (Webba et al. 2020:68). An emotional abusive relationship can also result in domestic violence as it destroys individual's self-worth which lead to anxiety and depression and also make him or her feel helpless and lonely. No person should tolerate this kind of suffering and the first action is to accept that you're in an abusive relationship (Webba et al. 2020:68).

Most of the challenges mentioned above are not found within *'Gonyalelwa lapa'* cultural practice because they involve a husband and wife, whereas within *'Gonyalelwa lapa'* cultural practice women are married for the deceased man. Furthermore, women only encounter challenges with their "marital families". However, within *'Gonyalelwa lapa'*

cultural practice domestic violence does exist. Having presented some of the challenges within the marriage, it is important to also include factors which may influence a dissolution of marriages.

3. 8 FACTORS THAT COULD LEAD TO A MARRIAGE DISSOLUTION

Cultural marriage practice just like any other marriages has many challenges and those challenges may lead to marriage dissolution. Thus, this section presents factors which may lead to dissolution of marriage. These factors include stress and fight over money, poor communication, sexual fulfilment, economic and educational disparity and issues regarding the children. These factors are described below:

3.8.1 Stress and fight over money

According to Zheng, Cong and Gong (2020:504), stress and fight over money are the major problems that are faced by the couples within the marriage. Stress is a particular unpleasant feeling that an individual experiences when a person perceives that something valued has been lost or is threatened. Shanmuganathan (2021:330) posits that a fight over money can be a result of financial stress wherein the individual is unable to meet financial demands or afford the necessities of life and also have insufficient money to meet his or her needs. The feeling includes the emotions of dread, anxiety and fear. In most instances, the individual may also feel angered and frustrated (Shanmuganathan 2021:330). During financial difficulties couples experience financial strains which cause some misunderstanding and conflict amongst themselves within the family. Stress and fight over money can be caused by a job loss or gambling and as a result it may lead to dissolution of relationships or divorce in a marriage situation (Zheng et al. 2020:504). Stress and fight over money also occurs within *'Gonyalelwa lapa'* cultural practice wherein the young people's mothers have been promised to be taken care of financially by the "marital families". However, after they have settled within the "marital practice" the "marital families" reneged to their promises and as a result it affects their relationship with young people who are raised within *'Gonyalelwa lapa'* cultural practice. Furthermore, the young people and their mothers end up regretting to be part of this "marital practice" *'Gonyalelwa lapa'*.

3.8.2 Poor communication

Another factor that can result in a failed marriage is poor communication wherein the partners fail to share and discuss their challenges and the problems they encounter within and outside their home. Within the family, communication has been identified as one of the most elements of a healthy marriage (Baloyi & Manala 2019:6). Poor communication or communication breakdown complicates the relationship whereby the partners lose some interest in the union (Monsma 2014:27). Poor communication or communication breakdown is when the two people hardly interact and share information with each other as a couple. It also includes a situation whereby the couples are unable to open up to each other to share whatever joys or pains they feel, maybe as a result of their marital problems (Oguchi, Emmanuel & Chigozirim 2015:4).

Symbols of communication breakdown within the marriage, includes the couple who hardly express their affection for each other and most of the times couples assume that once they have good sexual intercourse, it ends there (Baloyi & Manala 2019:6). However, they forget that the other partner can bulge for sexual intercourse, so they do not go out looking for it (Oguchi et al. 2015:4). In other words, couples should learn to affirm their love and affection for each other, and this will give them a sense of belonging. Most of the conflict situations in marriage can be traced through the communication breakdown between the two partners. Young people' mothers face some challenges within *'Gonyalelwa lapa'* cultural practice and this may be due to poor communication between them and their "marital families' which may lead to dissolution of their union.

3.8.3 Sexual fulfilment

Sexual fulfilment may result in marriage dissolution, and it may also be a sensitive subject wherein the partners find it difficult to discuss openly about it (Tasew & Getahun 2021:17). Sexual dissatisfaction amongst the couple may lead to infidelity in a relationship wherein the other partner cheats. According to Shakeriana, Nazari, Masoomi, Ebrahimi and Danai (2014:329), it is difficult for a partner to express dissatisfactions in marriage as it is hard

to express and unpleasant to receive. Betrayal, adultery and cheating in marriage have become some of the most common reasons for dissolution of marriages among young couples and that infidelity in marriage can ruin the best of relationships (Mohlatlole et al. 2017:257). Lack of sexual fulfilment results in high risk of divorce or dissolution of marriage. However, sexual satisfaction could predict low marital problems among couples. Within the relationships if a couple is not physically satisfied, they look for a companion to satisfy their needs which encourage infidelity, and the effect of infidelity leads to a divorce (Shakeriana et al. 2014:329). Most of the young couples' marriages dissolve due to loss of sexual attraction and subsequent weakening of their intimate relationships (Mohlatlole et al. 2017:258). Sexual fulfilment plays an important role in many relationships within the different types of marriages, including *'Gonyalelwa lapa'* cultural practice. Furthermore, within *'Gonyalelwa lapa'* cultural practice young people's mothers who struggle to find partners who can satisfy them sexually, loose interest in continuing to be *'dingwetši tša lapa'* (daughters-in-law) (Bekker & Buchner-Eveleigh 2017:92). This may also dissolve their partnership or union with their "marital families".

3.8.4 Economic and Educational Disparity

Economic and educational disparity affects the marriage, a partner who has a socio-economic ladder gain less from the marriage in terms of the fulfilment of their marital needs and this potentially results in marriage dissolution (Bustos 2016:31). According to Salihu and Gholami (2018:136), educational gap between the partners can also contribute to a marriage dissolution. Furthermore, when there is a wide gap between couple's levels of education, there is the likelihood of discrepancies in their attitudes and approaches to life and disagreements about how to handle issues. These variations make it difficult for partners to get along and maintain a peaceful and stable home (Vaez et al. 2015:30). Monsma (2014:24) posits that economic and educational disparity is very important as it contributes to the problems in marriage. For instance, if a wife is higher in educational qualifications than a husband in the marriage, the possibility of marital instability is very high. However, economic and educational disparity does not have effects within *'Gonyalelwa lapa'* cultural practice as the "marital families" ill-treat young people and their mothers irrespective of their financial and educational background.

3.8.5 Issues regarding children

The children within the family are also identified as the reasons for marriage dissolution (Tasew & Getahun 2021:15). A couple that is just blessed with a child is faced with conflicts that the partners have never encountered before due to the fact that their lives begin to change, as they assume a new responsibility of taking care of their child (Salihu & Gholami 2018:144). The parental responsibility requires commitment from both partners and as such their union will be tested. Some partners get married with many expectations and ambitions which include having children and when such expectations are unfulfilled after some years of marriage, they become disappointed, and they start to perceive nothing special about their union (Tasew & Getahun 2021:17). Issues regarding children is also important in *'Gonyalelwa lapa'* cultural practice as most of the "marital families" marry women with her children for the purpose of name perpetuation. Furthermore, they also marry a woman without children with the expectation that she will bear children for their deceased son. However, if those women do not procreate children especially a boy, the "marital families" become disappointed, and this may lead to dissolution of *'Gonyalelwa lapa'* cultural practice.

The above-mentioned factors can dissolve marriages if not taken into consideration by the couples within the marriage. Since within the marriage, fathers are regarded as the breadwinners, however, there are children who grow up without their fathers. It is for the reason the next section focuses on the effects of father absence on children.

3.9 EFFECTS OF FATHER ABSENCE ON CHILDREN WITHIN THE FAMILY

Most cultural marriage practices involve a man and woman as a couple, however, *'Gonyalelwa lapa'* cultural practice takes place in the absent of a man or a father. This means that the children who get involved in this practice whilst they know their biological fathers, find themselves having to compromise to have a relationship with them, as they are forbidden to have contact with their fathers after their mothers have been married. Moreover, those children who are raised within *'Gonyalelwa lapa'* cultural practice experience a lot of challenges due to the absence of their fathers.

Most of the children are raised by the single mothers within *'Gonyalelwa lapa'* cultural practice. However, lack of a father figure has a negative impact on the development and upbringing of young people across cultures (Magqamfana & Bazana 2020:167). Within the different families, fathers are traditionally regarded as providers of protection and support for their children (Nduna 2014:34). The absence of the biological father in the family can influence the child's behaviour, especially during their tender age. Additionally, the absence of the biological fathers can contribute to a decline in household income (MehChu 2021:105). Most of the children who are raised in the absence of their fathers are likely to suffer a long-lasting damage. In addition, they are more likely to suffer from poverty, drop out of the school, become addicted to drugs, have children out of wedlock and or end up in prison (Koketso, Calvin, Lehlokwe & Maf 2019:3).

Children without the father's love struggle with low self-esteem and feel neglected and as a result some of them turn to drugs, alcohol, risky sexual behaviour and unhealthy relationships as a way of dealing with their challenges (Nduna 2014:34). Growing up without a biological father or father figure has effects on children, especially boys that persists into manhood. Boys need a father figure to learn how to become men. Growing up without having this influence in their lives, the boys are at risk of growing up with behavioural problems which can affect their relationships with both significant others and their own children in future. The children who grow up without a father figure will struggle to bond with their own children, as they have never experienced a father and son bond. Additionally, they will have doubts when they establish their own relationship with their children (Koketso et al. 2019:3).

Boys who grow up without biological father's involvement are likely to develop hyper masculine behaviours such as emotional instabilities and aggression (Nduna 2014:34). The absence of the fathers also affects girls as they experience plethora of problems (Salami & Okeke 2018:3). Moreover, the girls suffer from depression, low self-esteem, anger, failed romantic relationships, a compulsive need to seek approval from others and fear of rejection. They also have obsession of earning approval from their father in the family (Koketso et al. 2019:3). The discussion below provides the effects of father

absence on children by focusing on gender identity, academic performance, financial deprivation, premature age of menarche in girls, psychological disturbances and the involvement of father figure.

3.9.1 Gender identity

Culturally, there is a belief that the parent with the same sex as the child within the family has the task to facilitate the process of gender identity formation of the child (Denov & Van Vliet 2021:601). This belief was supported by studies conducted between the 1940s and the 1970s in which focus was placed on the father role as a sex-role model. Since most of the fathers were commonly absent parental figures, therefore the children, especially the boys suffered from lack of role models (Corey (2013:258). According to Ludici and Orczyk (2021:1519), the absence of a father negatively influences gender identity including the children who are raised in lesbian households. However, this perception has been challenged by Denov and Van Vliet (2021:601) who assert that children from lesbian households are as likely as children in two parents' heterosexual households to achieve a heterosexual gender orientation. Moreover, Denov and Van Vliet (2021:601) state that children from lesbian headed households are not likely to experience gender identity problems than those children who are raised by heterosexual parents. All children grow up looking after their parents as their role models and the absence of their fathers affect their stage development and this also includes young people who are raised within *'Gonyalelwa lapa'* cultural practice.

3.9.2 Academic performance

Absent father and lack of academic achievement have major implications for the future of children. The more the children display the extent of academic problems, the more they are likely to be involved in criminal behaviour. Moreover, poor academic performance or lack of education has significant implications for the sexual behaviour of the children (Ludici & Orczyk 2021:1519). According to Corey (2013:258), girls whose prospects for education and employment are severely restricted utilise transactional sex to secure financial or emotional support. Lack of education can result in transactional sex for young women in order to meet their basic survival and subsistence needs as there is no fathers

who can financially maintain them. According to Ludici and Orczyk (2021:1519), the children who are raised by a single parent within the family most of them their school performance becomes less successful compared to those children who are raised by both parents.

Ludici and Orczyk (2021:1519) assert that the South African Human Sciences Research Council's Scholastic Achievement Test (SAT) was used to examine if there is a difference between academic performance of high school learners who have their fathers at home and those whose fathers were absent due to migrant work. The results showed that learners whose fathers are present at home scored higher than learners whose fathers are away from home due to migrant work. Fathers who are always present at home are involved in child development and influence their infants' cognitive as well as their social development during their preschool age (Nduna 2014:34). Fathers also encourage their children's attainment of intellectual, social and language skills. For instance, children become successful in their academic, athletic, and social pursuits, have better adjusted personalities and greater self-esteem when their fathers are supportive and nurturing. Furthermore, the children experience positive effects from the fathers who are nurturing and supportive to them. Thus, these kinds of fathers who are involved and engaged in their children's lives, positively affect their academic performance (Salami & Okeke 2018:4). Most of young people who are raised within *'Gonyalelwa lapa'* cultural practice are not performing well at schools and this may be influenced by the absence of fathers who supposed to guide and encourage them in their studies.

3.9.3 Financial deprivation

The absence of the father in the family is a significant predictor of household socio-economic status and this can be witnessed during the paternal death. Furthermore, in most cases the children whose fathers have passed away live in significantly poorer families. This means that optimal parenting is compromised due to poverty and lack of financial support within the family (Corey 2013:258). According to Borisenko and Evseenkova (2019:108), children who live with their fathers at home are supported financially as he is regarded as a breadwinner. Most of the children want to know their

fathers because of financial difficulties they encounter at home, and they believe that the presence of a father will alleviate their financial difficulties (Borisenko & Evseenkova 2019:108). The child headed household or youth headed household and poverty are two reasons that can influence youth to commit crime (Corey 2013:258). Financial deprivation in South Africa influenced the fathers to leave their home to seek jobs and this result in a situation wherein children will remain with the single parent (their mother) without any means of financial support while waiting for the father to come home or give them the money (Sarti, Schalkers & Dedding 2015:539). The decisions by many poor men to shed the family responsibility have left many young men without role models of successful males. Most of the young people who are raised within *'Gonyalelwa lapa'* cultural practice experience poverty due to the absence of the father who is supposed to maintain them.

3.9.4 Premature age of menarche in girls

The absence of fathers in families due to separation or divorce can influence the developmental stages in children, especially girls as they grow up experiencing difficulties of forming a stable long-term relationship with their partners (Koketso et al. 2019:3). According to Koketso et al. (2019:3), early pubertal maturation in girls of the same age group with their peers is associated with variation of undesirable health and psychosocial outcomes. This includes substance abuse, mood disorders and adolescence pregnancy. Young women who grew up without their fathers are constructed as sexual beings and sex is not only perceived as normal in their relationships but as essential for success of the relationships with their boyfriends (Sarti et al. 2015:539).

Most girls who are born in a family without a father experience poverty to such an extent that they even meet with boyfriends hoping to provide transactional sex, which is described as the exchange of sex for material gain such as money or gifts. This appears to be a culturally acceptable practice (Salami & Okeke 2018:5). A transactional sex carries a higher HIV transmission risk for women than non-transactional sex. This occurs due to reduced likelihood of condom use (Ludici & Orczyk 2021:1519). Premature age of menarche in girls also exists within *'Gonyalelwa lapa'* cultural practice for young people especially, girls due to absent of fathers who supposed to financially maintain them. As

such, some of the young girls may end up looking for money from their boyfriends in order to maintain themselves and this type of behavior may have a negative impact on their mother' relationship with the marital families which may lead to dissolution of their union.

3.9.5 Psychological disturbances

In South Africa and globally, the absence of the father is regarded as the potential source of psychological distress (Denov & Van Vliet 2021:601). Girls who are raised in the absence of their fathers' involvement have a low sense of self-worth and they are more likely to develop anxiety and depression, including anorexia nervosa which is related to diminishing physical health and interpersonal adjustment (Magqamfana & Bazana 2020:167). Lack of parental support can result in adolescent depression and the paternal involvement is associated with positive social and psychological outcomes. Denov and Van Vliet (2021:601) affirm that young women who lacked parental support during pregnancy and childbirth perceive the support of their husbands as inadequate and deficient in providing practical and emotional support even though the absence of a father may not be the only factor considered in the occurrence of depression or any other psychological disorder. Children who grow up without a father may experience psychological disturbance. Furthermore, individuals who battle with depression may also have lack of concentration and motivation which lead to their low academic performance. Young people, especially girls require a father figure who can prepare them psychologically before they start to get involved in dating (Magqamfana & Bazana 2020:167). Most of young people whose mothers are married for '*lapa*' (family) experience psychological disturbance within *'Gonyalelwa lapa'* cultural practice due to lack of financial support as the "marital families" does not maintain them. The absence of the fathers within *'Gonyalelwa lapa'* cultural practice, psychologically affects young people who are raised within this context as their academic performances at school are affected because they worry about challenges at home.

3.9.6 The role played by father figures

Corey (2013:258) asserts that within the different families there are children who have a good relationship with men who are not their biological fathers but who play the role of

father figure. In most cases the father figure becomes a male relative such, as patrilineal and matrilineal grandfather, uncles, brothers, or family associates who demonstrate or portray parental behaviours towards them (Corey 2013:258). Most of the men are both social and biological fathers. For instance, the father figure supports his sister's children who live in the same family as he does, because their custom requires the older brother to become the one who becomes responsible to maintain his unmarried sister's child (Ludici & Orczyk 2021:1519). A father figure may also be family friends, religious leaders, community leaders or teachers (Corey 2013:260). According to Ludici and Orczyk (2021:1519), children who live with stepfathers behave better than the children who live with their single mothers and the quality of the relationship between the children and the father figure is very important. In addition, the bond and attachment between the children and the father figure indicates the extent to which the relationship can be beneficial to the children. This bond and attachment between children and the father figure can be affected by the duration of the father figure and children's relationship as well as the age of the children when their relationship begins (Corey 2013:260). The role played by a father figure does not apply within *'Gonyalelwa lapa'* cultural practice because this "marital practice" takes place in the absence of the father. However, young people who came with their mothers into the "marital practice", especially boys require a father figure who can respect them and also guide them.

Moreover, young people who are raised within *'Gonyalelwa lapa'* cultural practice especially boys look to other male figures as their role models. On the other hand, most of the girls who came with their mothers into *Gonyalelwa lapa'* cultural practice only look after their mothers as role models. The children who grow up in a family without a father experience many challenges. Furthermore, the effects of father's absence make it difficult for children to cope within the families, including young people who are raised within *'Gonyalelwa lapa'* cultural practice. The next section presents the discussion on the experiences of stepchildren within the stepfamilies.

3.10 THE CHALLENGES OF STEPCHILDREN WITHIN THE STEPFAMILIES

A stepfamily is a family where at least one parent has children that are not biologically or adoptively related to the other spouse (Mitchell 2020:18). According to Tephen and Udisi (2016:117), there are many challenges experienced by the children in different families. However, the focus is on the challenges faced by the children who are raised by the stepparents within the family. Poor educational achievement is one of the challenges experienced by children within the stepfamily. The stepfamily has no interest in the stepchildren's education and as such there is no one who help them with school homework in the family, as a result it affects their school performance (Tephen & Udisi 2016:117). Sibling conflict makes children to feel uncomfortable within the family. The children born out of wedlock and also who came with the parent into the marriage their relationship becomes unhealthy especially when there is an issue of personal space (Mitchell 2020:18).

According to Gath, Didham and Daly (2021:4), most of the children experience loyalty conflicts and they fear that becoming emotionally close to their stepparents implies that they are betraying their biological parents. Moreover, the children live in fear within the stepfamily, as they try to protect their biological parents' loyalty (Tephen & Udisi 2016:117). The children enjoy staying with the stepparents who do not admonish them when they have committed some mistakes. However, those stepparents who ill-treat the children make them feel uncomfortable within the family, actually children who are in the adolescence stage unsolicited heavy-handed stepfathers (Moore 2021:13).

The children who are raised by the stepparents experience high risk of poverty, as the stepfamilies are unable to maintain them, as they only focus on their biological children (MehChu 2021:101). The children who are living with stepparents in the family also experience maltreatment, as compared to those who are living with their biological parents. Additionally, this is because most of the stepparents hate the biological parents of the children who came into the marriage (MehChu 2021:105). Within the stepfamily there are different types of abuse such as emotional, physical and neglect which are

experienced by children. However, sexual abuse is one of the most popular types of abuse which the stepchildren suffer, especially from their stepfathers (Mari 2019:1036).

This type of abuse normally takes place in the absence of their mothers at home. The children who live with their biological parent and his or her partner in the family has the highest incidence of maltreatment (Rabanal 2020:7). Within *'Gonyalelwa lapa'* cultural practice young people who came with their mothers into the "marital family" also experience challenges with their "marital families" who ill-treat them and unable to maintain them financially. Furthermore, young people who came with their mothers into the "marital family" also experience the effects of *'Gonyalelwa lapa'* cultural practice wherein they face difficulties at school due to the challenges they come across at home. There are also benefits for children within marriage, thus, the next section addresses the benefits for children who are raised within marriage.

3.11 THE BENEFITS FOR CHILDREN WHO ARE RAISED WITHIN MARRIAGE

Greene, Perlson, Taylor and Lauro (2015:11) state that children who are raised by their parents within marriage do much better on average across a range of outcomes as compared to children who grow up in other living arrangements. Furthermore, children who are living with their biological parents grow up within a stable family structure compared to children whose parents have divorced or remarried, as they are likely to experience instability within the family. According to Ribar (2015:13), children who are raised by their married biological parents enjoy physical, cognitive and emotional support within the family. A family environment helps the children to grow up with better relationships, better communication and social skills. It also helps them to be prepared for school and get ready to experience success in their lives. The married couples create the building blocks the children need in order to go out and face the world (Clark, Cotton, Margolis & Kohler 2018:5).

Strasser (2013:115) indicates that since the children are forming their own sense of themselves, the attitudes and values of their parents will influence them. For instance, the

relationship that the children form with their own families sets the standards they seek when forming new relationships. If the family members treat their children with respect, offer good communication and act positively towards them then the children will also seek similar qualities from their other relationships (Ribar 2015:13). To spend time with the family also makes the children more sociable which leads to more relationships and more happiness in their future. Furthermore, the family also benefits the children in terms of self-confidence. Children who grow up in stable and unified households have the ability to go out and face the world without worrying about the support system. The parents ensure that their children are on the right path by encouraging them to study and perform well at school (Clark et al. 2018:9).

The children raised in intact married families are physically and emotionally healthier and unlikely to experience physical or sexual abuse. They are also unlikely to abuse substances and commit crimes (Ribar 2015:13). Moreover, these children are also unlikely to experience poverty at home (Strasser 2013:115). According to Freccero and Taylor (2021:37), children who live with their two biological married parents experience better educational, social, cognitive and behavioural outcomes compared to those who are raised by unmarried parents. Children who are raised by their married parents are likely to become happy, healthy and morally upright citizens in future (Strasser 2013:115). The most important benefits received by the children from the married parents within the family are love and attention. Furthermore, this ensures that the children are unlikely to engage in bad behaviours such substance abuse, delinquency, suicide and premarital sex (Freccero & Taylor 2021:37). The children who are raised by their biological married parents acquire health and socio-economic benefits within the family (Greene et al. 2015:11). Within *'Gonyalelwa lapa'* cultural practice, there are also some benefits for some young people as they receive emotional, physical and financial support from their mothers' "marital family".

3.12 SUMMARY

This chapter reviewed literature related to marriages and other cultural marriage practices. The chapter discussed the arranged marriages and different kind of marriages

and their characteristics. The challenges within the different marriages and the experiences of stepchildren within the stepfamilies were also discussed. The effects faced by the children who grow up without their biological fathers or father figures within the family and the experiences of the children who were born out of wedlock were also discussed. Each and every cultural practice has its own requirements for marriage and the children who are raised within the marriage experience some benefits as compared to those who are within the stepfamilies. Different types of marriages in African countries were outlined and also different kind of marriages in South Africa and its marriage systems or contracts were covered in this chapter. The following chapter presents a detailed discussion of the research methodology that was followed in executing this study.

CHAPTER 4

RESEARCH METHODOLOGY

4.1. INTRODUCTION

This chapter presents a detailed description and justification of the research methodology that was used in executing this study. According to Singh (2015:133), the entire study should have coherence across research purpose. The justification of the methodology flows from the research question, which links with the research goals and ultimately the research objectives. This chapter also offers a detailed research methodology which encompasses the application of qualitative research approach which was conducted from the phenomenological research designs that was guided by the exploratory, descriptive and contextual nature of qualitative research. The chapter further outlined the utilised research methods which entail a description of the study population, sampling, data collection methods and pilot testing of the data collection tool. Thematic data analysis and how rigor was determined, are aspects that are also included in this chapter.

4.2. RESEARCH METHODOLOGY

According to Creswell (2014:295), research methodology refers to specific procedures or techniques that involve the forms of data collection, analysis, and interpretation that researchers intend for their studies. It also refers to a technique the researcher intends to use during sampling, data collection, data documentation and data analysis process (Athanasou, Fabio Di, Elis, Ferrira, Gitchel, Jansen, Malindi, McMahon, Morgan, Mpofu, Nieuwenhuis, Panulla, Perry, Pretorius, Seabi, Skalar,Theron & Watson 2012:36). Tracy (2013:82) also defines research methodology as the strategies used by the researcher when collecting and analysing data. Details of the research methodology are covered below, and they guided the researcher to conduct a scientific qualitative study.

4.2.1 Research approach

The researcher adopted a qualitative approach for this study which sought to ==contextually== explore ==and describe== the reflections of young people who are raised within *'Gonyalelwa lapa'* cultural practice. Research approach refers to a plan of action that gives direction to conduct research systematically and efficiently (Creswell 2014:31). Creswell (2014:32) further states that qualitative research is an approach for exploring and understanding the meaning that individuals or groups ascribe to a social or human problem. According to Kumar (2013:305), qualitative research approach is based upon the philosophy of empiricism which follows an unstructured, flexible and open approach to enquiry. It also aims to describe than measure, believes in in-depth understanding and focuses on small samples which explores perceptions and feelings than facts and figures. Qualitative research approach is generally concerned with interpretation and meaning.

Qualitative research approach was found to be suitable for this study as it enabled the researcher to get an in-depth understanding of the reflections of young people who are raised within *'Gonyalelwa lapa'* cultural practice. Through this approach, the researcher provided space for the participants to articulate and elaborate their experiences and challenges of being raised within *'Gonyalelwa lapa'* cultural practice. The researcher was not interested in the statistics but in the depth of information on the reflections of young people who are raised within *'Gonyalelwa lapa'* cultural practice.

The researcher explored the reflections of young people raised within *'Gonyalelwa lapa'* cultural practice and the participants were engaged in a meaningful manner to gain a holistic picture of their life experiences, as qualitative research acknowledges that there is no single truth. Moreover, the researcher approached the participants in their natural environment, and allowed them to describe and explain their experiences of being part of the cultural practice *'Gonyalelwa lapa'*. In determining the rationale for choosing a qualitative research approach, the researcher was guided by the main goal of the study which was to develop an in-depth understanding of the experiences of the reflections of young people raised within *'Gonyalelwa lapa'* cultural practice arrangement.

4.2.2 Research design

Research design is a type of inquiry within qualitative, quantitative, and mixed methods approaches that provide specific direction for procedures in a research study (Rajasekar, Philominathan & Chinnathambi 2013:22). According to Maxwell (2013:2), a good research design has components that work harmoniously together, promoting efficient and successful functioning. Yin (2018:1) explains that through the research design, the researcher decides for his/herself and communicates with others about the decisions regarding what study design he/she proposes to use, how the researcher will select participants, how the collected information will be analysed and how the researcher will communicate his/her findings. In qualitative research, each study is likely to differ in design, allowing the researchers an opportunity to tailor the design in a manner which they deem fit (Rajasekar et al. 2013:22). In this study, phenomenological design guided by the exploratory, descriptive and contextual nature of qualitative research was utilised to develop an in-depth understanding of the reflections of young people who are raised within *'Gonyalelwa lapa'* cultural practice so that scientifically, informed social work interventions could be developed. These research designs are discussed below to illustrate how they were applied in the study.

4.2.2.1 Phenomenological research design

Moule and Goodman (2014:176) define phenomenological research as a qualitative strategy in which the researcher identifies the essence of human experiences about a phenomenon as described by participants in a study. Furthermore, Chaouki (2016:40) states that phenomenological research is a qualitative research approach that focuses on the commonality of a lived experience within a particular group. Phenomenological research design provides the researcher with an understanding of a particular issue from the participant's perspective of their social realities (Athanasou et al. 2012:83).

The researcher utilised the phenomenological research design to unearth reality from participants by allowing them to reflect on their experiences of being raised within *'Gonyalelwa lapa'* cultural practice arrangement. The use of phenomenological strategy enabled the researcher to learn from the participants as experts in their real situations.

4.2.2.2 Exploratory nature of the study

Exploratory research is considered appropriate in an area where the phenomenon to be studied is unknown (Bhattacherjee 2012:6). Exploratory study is undertaken when there is no available information about how similar problems or research issues have been resolved in the past (Sekaran & Bougie 2013:96). The purpose of exploratory research is to discover important categories of meaning, investigate little-understood phenomena, and generate hypotheses for further research and future empirical studies (Marshall & Rossman 2016:78). Due to the dearth of information on the reflections of young people raised within *'Gonyalelwa lapa'* cultural practice, the researcher became interested in exploring this phenomenon, hence the exploratory study was conducted. In order to explore the topic in depth, a small sample of twenty-three participants was used.

4.2.2.3 Descriptive nature of the study

Descriptive research is aimed at documenting and describing rather than explaining a phenomenon in research (Marshall & Rossman 2016:78). Nassaiji (2015:129) further states that descriptive research helps to provide answers to the questions such as who, what, when, where, and how, associated with a research problem; a descriptive study cannot conclusively ascertain answers to why. Descriptive research is intended to gather information that defines the characteristics of persons, situations or events (Sekaran & Bougie 2013:97). Following the exploration of the participants' reflections, the researcher provided a detailed description of what was explored during the interviews. Through qualitative descriptions, the researcher was able to connect and make sense of what was shared by the participants.

4.2.2.4 Contextual nature of the study

According to O'neill (2015:1), contextual research refers to a form of qualitative inquiry in which the researcher collects data in an environment where the participants would normally feel comfortable. The contextual research takes into consideration the experiences of the research participants within their environment (Malagon-Maldonado 2014:121). Contextual research enables the researcher to collect data focusing on specific events within a naturalistic setting (Fawcett & Pockett 2015:55). Taking the

contextual nature of qualitative research into consideration enabled the researcher to ensure that participants are part of the environment in which they live in, which they influence and are also influenced by what is happening in this environment. The researcher interviewed the participants in their natural environments (residences) so that they could feel free to express themselves. The participants were studied in their actual world, and the researcher facilitated the interviews and engaged with them at venues of their choice, in order to develop an in-depth understanding of their reflections on being raised within *'Gonyalelwa lapa'* cultural practice.

4.3. RESEARCH METHODS

Research methods contain the forms of data collection, analysis and interpretation that researchers propose for their studies (Creswell 2014:295). This view supported by Tracy (2013:45) who asserts that research methods are the strategies and techniques used by the researcher in the collection of data or evidence for data analysis in order to discover new information. Research methods are methods, which are used by the researcher while studying research problems or performing research operations (Kabir 2016:202). The research methods used in this research are presented under the following subheadings, study population, sampling, sampling methods and participant recruitment, preparation for data collection, data collection methods, pilot-testing, data analysis method and ensuring trustworthiness of the study. The discussion of each subheading is presented as follows:

4.3.1 Study population

According to Rubin and Babbie (2013:327), population of the study refers to the entire universe of people, objects or events of concern to the study from which a sample is drawn by the researcher. Population also refers to the total number of group of people from which a sample is drawn (Carey 2012:247). A population can also be defined as a group of people which the researcher is aiming to include in the study and understand and draw conclusions around them (William 2015:126). The study population was selected based on the topic the researcher intended to investigate. The population of this study comprised of all young people (male and female) around Ga-Masemola village and

<mark>also</mark> who could be found anywhere as long as they were raised within *'Gonyalelwa lapa'* cultural practice among BaPedi in Limpopo Province.

4.3.2 Sampling

Thorne (2016:96) states that sampling is a process whereby the researcher selects the subset of the population that he intends to engage with and decides on how he will locate and involve them. Sampling refers to the procedures used to select a sample to represent the population for the study (Grove et al. 2013:701). Sampling is the process of selecting a few participants from a bigger group to become the basis for estimating the prevalence of information of interest to the researcher (Saunders, Lewis & Thornhill 2016:275). It was not possible for the researcher to include the whole population in the study and therefore a sample was drawn following the selection process discussed below:

4.3.3 Sampling procedure

According to Taherdoost (2016:18), sampling procedures are steps in which the researcher go through to conduct sampling. Tracy (2013:134) describes sampling methods as designs for how researchers choose sources for their research data. Sampling methods refer to the methods the researcher uses to select a sample to represent the population in the research study (Grove et al. 2013:701). Non-probability sampling was used for this study, because it is relevant in studies where little is known about the topic under investigation (Taherdoost 2016:20). Carey (2013:46) explains non-probability sampling as a procedure used when the number of elements in a population is either unknown or cannot be individually identified. In such situations, the selection of elements is dependent upon other considerations. In order to draw a sample from the larger population, two non-probability sampling methods were used, namely, purposive and snowball, which were found to be suitable, given the fact that the researcher did not have the sample frame. Purposive sampling refers to the primary consideration whereby the researcher's judgment is used to provide the best information to achieve the objectives of the study (Pandey & Pandey 2015:54). According to Waller et al. (2016:66), purposive sampling is a method of selecting participants with specific criteria that allow the researcher to answer the research question of the study. Purposive sampling technique is also called judgment sampling, which refers to a deliberate choice of a

participant due to the qualities the participant possesses (Etikan, Musa & Alkassim 2016:2).

As mentioned above, snowball sampling was also used in this study. Snowball sampling refers to a non-probability method in which the researcher chooses a few participants, using any other method, and asks them to recommend other people who meet the criteria of the research and who might be willing to participate in the project (Grove et al. 2013:701). Tracy (2013:156) asserts that snowball sampling is the method of identifying several participants who fit the research study's criteria and then request them to suggest other people who share the same research study's criteria. Snowball sampling is the process whereby the researcher interviews one participant and build a sample by moving on to interview other people recommended by the initial participants (Carey 2012:39). Snowball sampling technique was applied as some young people who are raised within *'Gonyalelwa lapa'* cultural practice linked the researcher with other potential participants whom they were sure would have an interest to take part in the study.

Purposive sampling enabled the researcher to select participants who were able to answer the questions designed for the study based on the expectation that they have rich knowledge and experience of being raised within *'Gonyalelwa lapa'* cultural practice arrangement. Furthermore, the researcher applied his own judgment and selected participants with a particular purpose in mind. This implies that the researcher went to the field and looked for potential participants who were in the best position to provide, information-rich, experience-based, and first-hand perspective on the phenomenon under investigation and invited them intentionally to bring their perspectives into the study. In assisting the researcher to recruit participants deliberately or purposively, he developed the following criteria to determine who would be included in the study:

- The participants' age was from the age of 18 to 35 years.
- Male and female participants who came with their mothers into the marriage.
- The participants who were born in the marriage arrangement under investigation.
- The participants who stayed in the context of *'Gonyalelwa lapa'* cultural practice for at least a year or more.

- The participants who were speaking Sepedi, the language the researcher can converse in, to avoid confusion for the participants.
- Participants who were willing to voluntarily consent and participate in the study.

The following are the exclusion criteria that were used for this study:

- The participants below 18 years and above 35 years
- The participants who did not belong to BaPedi ethnic group
- The participants who did not stay in the context of *Gonyalelwa lapa'* cultural practice for at least a year or more.
- Participants who were not willing to participate in the study even if they met the above-mentioned selection criteria.

On the other hand, snowball sampling enabled the researcher to get participants through referrals. With the application of the snowball sampling in this study, the researcher initially approached the chief at *'mošate'* (royal kraal) of Masemola traditional council to request access and a referral to one family of young people raised within *'Gonyalelwa lapa'* cultural practice. The researcher found it necessary to approach Masemola traditional council because this cultural practice *'Gonyalelwa lapa'* is dominating in this area and the traditional office is always informed of these marriages. The researcher utilised snowball sampling by asking participants if they knew of other persons who would be relevant to the study, and by following up on referrals.

The size of the sample was based on the point of data saturation. A sample size in a qualitative study is not determined at the onset of the study, but the number of participants to be included in the sample is only known once the data have reached a point of "saturation", that is when the information being gathered becomes repetitive (Schmidt & Brown 2015:243). Saturation is when, in qualitative data collection, the researcher stops collecting data because fresh data no longer sparks new insights or reveals new properties (Creswell 2014:296). In order to determine saturation, the researcher evaluated gaps in the data by continuously analysing the data and deducing themes and subthemes concurrent with the data collection process. Data saturation was reached after

twenty-three participants, males and female young people raised within *'Gonyalelwa lapa'* cultural practice were interviewed. The next section focuses on data collection.

4.4. DATA COLLECTION

Data collection is a systematic process during which information is collected about people or phenomena within their natural settings (Creswell 2013:145). Data collection helps the researcher to obtain first-hand, primary data from the participants (Williams 2015:118). According to Creswell (2016:105), the process of data collection consists of several steps that stretch from the selection of the site to designing forms for recording information. Given the significance of data collection in the research study, it is vital for the researcher to ensure that the process of gaining access to participants is done properly and with diligence. The process of preparing the participants for data collection follows immediately after the researcher has gained access to them (Bryman 2012:111). The next discussion focuses on gaining access to participants and preparation for data collection.

4.4.1 Preparation for data collection

Bryman (2012:114) defines preparation for data collection as the steps involved prior to interviewing the participants. Preparation for data collection refers to a way in which the researcher requires permission from a gatekeeper to gather data from individuals (Creswell 2013:57). During preparation for data collection, gatekeepers provide access to the site and allow or permit the researcher to enter the research site (Creswell 2014:291). Before the researcher could recruit and prepare participants for data collection, he obtained ethics approval from the Research Ethics Committee of the College of Human Sciences at the University of South Africa (UNISA) (see addendum H). This committee comprised a group of independent experts whose responsibility is to ensure that the rights and wellbeing of participants in research are protected, and that the study is carried out in an ethical manner. The ethics committee cautions researchers against predictable consequences which must be addressed timeously. The researcher also requested permission from the chief at *'mošate'* (royal house) of Ga-Masemola in order to have access to the community as most of the participants were found in this area, a place where *'Gonyalelwa lapa'* is mostly practiced. Permission was granted to the researcher to conduct the study (See addendum J).

Gaining access to the research settings is important and must be planned in order to establish trust between the researcher and the participants (Polit & Beck 2012:184). Gaining access to the research site and facilitate meeting with prominent members of the community and identification of gatekeepers helped to make appointments with the relevant participants. Informed consent (see addendum C) and interview guide (see addendum D) formed part of the preparation of participants for data collection. Prior to the commencement of the data collection process, the researcher discussed the informed consent and interview guide with the participants. According to Thorne (2016:123), informed consent is the consent given by the participants after being adequately and accurately made aware of or informed about all aspects of a study. Informed consent forms must be signed by participants before they engage in research to confirm that they are willingly participating in the study. The informed consent forms must acknowledge that participants' rights will be protected when collecting data (Creswell 2014:292).

In preparation for data collection, a semi-structured interview guide with open-ended questions was prepared to aid the process of data collection from participants. The researcher in complying with UNISA COVID-19 guidelines, has ensured that enough face masks, hand sanitiers with 70% alcohol and hand gloves were available for the participants. The researcher had also adhered to the regulations on social distancing. The researcher has ensured compliance with the regulations as gazetted by the National Corona Vrus Command Council with regards to the safety measures to curb the spread of the corona virus. This was important because the compliance with this was also providing safety to the participants in the study. In all methods used during the collection of data in the study, the corona virus safety measures were observed. The provision of the hand sanitisers with 70% alcohol, face masks and hand gloves were significant in the study because the researcher was going to have face to face interview with the participants and this was a difficult period in the country with the spread of the infections rising every day. The researcher had to be cautious for his safety and for the safety of the participants. During the period of data collections, the numbers for the corona virus infections were increasing daily and necessitated the provision of safety equipment to the participants. The researcher began the process by visiting the potential participants at their homes and was given an opportunity to explain his identity to potential participants,

117

the researcher explained the purpose of the study and the envisaged value of the study. It was also important for the researcher to inform the potential participants how he got to know about them and the reason for considering them. Since the researcher planned to have the interviews audio-taped, he firstly requested permission from the participants, who indicated interest in participating. The audiotape recordings helped the researcher to capture all the information shared by participants and facilitated the analysis process as it enabled him to extract verbatim responses of the participants to confirm the trend that was observed from the data. The venue for each interview was negotiated with each participant. The interviews were conducted in a private place preferred by the participants because of the sensitivity of the topic.

4.4.2 Data collection process

According to Grove et al. (2013:373), data collection methods refer to a way of gathering information from the participants with a view to gain answers to research questions. Whereas Carey (2013:179) holds the view that data collection in qualitative studies should be transparent and meet the principle of trustworthiness. The process of data collection in qualitative research consists of more than simply collecting data; it also involves several steps that stretch from the selection of the site to designing forms for recording information (Creswell 2016:105). After the process of preparing participants for data collection, the researcher continued with data collection using face-to-face, semi-structured interviews, with the aid of open-ended questions contained in an interview guide. According to Rosetto (2014:483), the intention of the semi-structured interview is to gather information and facts. Semi-structured interview refers to a method of research used most often in the social research which are based on a predefined set of broad questions and themes (Athanasou et al. 2012:140).

A semi-structured interview refers to a qualitative research method that combines a pre-determined set of open questions with the opportunity for the interviewer to explore responses further (Carey 2012:112). Interview guide is basically a list to remind an interviewer of the areas to be covered in an interview (Fawcett & Pockett 2015:68). An interview guide is a list of questions, or a memory aide utilised by the researcher during the interviews (Babbie 2016:319). Tracy (2013:143), affirms that an interview guide

represents the questions that will be asked by the researcher and the manner of asking those questions. The interviews were conducted at participants' homes, which enabled the researcher to develop rapport with these individuals in order to facilitate a shared connection to their actual experiences. Drisko (2016:310) emphasises that qualitative data collection does not involve manipulation of human lives but studies human experiences through personal narratives. The researcher personally conducted face-to-face, semi-structured interviews with the participants.

The interview guide consists of two sets of questions: to elicit the participants' biographical details; and their responses on their reflections of being raised within *'Gonyalelwa lapa'* cultural practice (see Addendum D). All the interviews were audio-taped after permission was sought from the participants to do so and to take notes to capture non-verbal information. The researcher was cautious not to take too many notes and thereby disrupt the participants' storytelling. In preparation for the interviews, the researcher ensured that the recording equipment was in good working order, and he brought a back-up audio-recorder and batteries, to ensure that the interviews are not disrupted.

During the initial contact with the potential participants, the researcher explained the purpose of the study and envisaged benefits of the study. Some of the issues which were discussed during the first meeting included the items that they would be expected to share their views on. Measures were put in place to protect the participants from the infection of COVID-19 (corona virus 2019), by practicing social distancing of at least one metre away, using a hand sanitiser with 70% alcohol and face mask at all times. Interview schedule was written or prepared in English language (see Addendum D). However, the researcher requested a 'Sepedi' teacher (see Addendum E) from the local school to translate the interview guide into 'Sepedi' language to facilitate full understanding of the contents thereof, since the interviews were conducted in Sepedi.

The researcher's interviewing skills also have the significant influence on the richness of the information provided by the participants (Babbie 2016:319). During the interviews, the researcher encouraged participants to elaborate on their answers without expressing his approval, disapproval, judgement or bias. He kept track of the questions yet allowed the

119

conversations to develop naturally. The researcher was careful not to express or show any verbal or non-verbal approval or disapproval of the views expressed by the participants by using the following skills:

- **Listening skills**

Babbie (2016:319) indicates that most of the qualitative data in research comes from good listening. Thus, listening in qualitative research needs "intensive listening and systematic effort to really hear and understand what the participant is saying" (Babbie 2016:319). As such, listening goes beyond just the sense of hearing. During the interviews the researcher paid attention to non-verbal behavior such as body language, facial expressions and voice-related behavior even though it was difficult to do that because the participants were wearing masks all the time to avoid the infection of COVID-19.

- **Types of qualitative interview questioning skills**

In addition to applying good listening skills, the researcher derived much of the research data from asking appropriate questions. Alvesson and Sandberg (2013:14) posit that if researchers do not ask good questions, they are more likely to miss critical information. In this study, the researcher applied a wide range of interview questions: introductory questions, follow-up questions, probing questions, specifying questions, and structuring questions. Introductory questions such as kindly share with me your experience of being raised within *'Gonyalelwa lapa'* cultural practice. Follow-up questions prompted participants to expand on their narratives, whereas probing questions enabled the researcher to elicit further information without directing their response. The researcher was an active and supportive listener by probing and encouraging in-depth discussion until the topic was exhausted.

During the interviews, the researcher asked open-ended questions; asked one question at a time; avoided asking leading questions and where necessary, asked follow-up questions to prompt participants to elucidate aspects not mentioned in their responses to the original question. The researcher avoided why questions, which could put participants on the defensive mode or even offend them. As a result, the 'why' questions were avoided in this study. The researcher was able to direct the conversation around the topics

included in the interview guide without necessarily disrupting the natural flow of the conversation.

The researcher conducted twenty-three face-to-face, semi-structured interviews at venues convenient to the participants as well as one telephonic interview with each. All the interviews lasted an average of forty-five minutes to sixty minutes. At the beginning of each interview, the participants read through the first section pertaining to their biographical profile. Semi-structured questions were useful in exhausting a particular topic before moving on to the next. Key to keeping a conversation going is for the researcher to be conversant with and to have mastered the use of probes and follow-up questions such as uh-huh, say more (Alvesson & Sandberg 2013:14). However, this kind of follow-up question does not imply that the researcher is a mere passive participant; but prompt the participant to divulge more detailed information.

- **Maintaining rapport**

According to Elmir, Schmied, Jackson and Wilkes (2017:13), the researcher deemed it important to establish rapport with the participants so that they could feel relaxed when sharing their experiences honestly. The researcher was sensitive to and mindful of the participants' emotional needs by allowing them adequate time to respond fully to the open-ended questions.

4.4.3 Pilot testing of the data collection tool

Pilot testing refers to a selection of a smaller number of participants for the purpose of testing whether the data collection tool is suitable (Creswell 2014:207). Kumar (2013:305) states that pilot testing is a mini-version of a full-scale study to pre-test a research data-collection tool like an interview guide. Pilot testing involves a small sample to test research protocol in order to develop or refine the data collection tools (Grove et al. 2013:703). According to Elmir, Schmied and Wilkes (2017:1074), pilot testing should be carried out with individuals who share the same characteristics as those who have been targeted for the main study.

The researcher pilot tested the interview guide with two participants who met the selection criteria stipulated earlier on. The researcher disclosed the purpose of the pilot test

beforehand. During these interviews, the two participants were requested to share their impressions of the questions in terms of their usability, format, content, duration and perceived difficulties. The participants were also requested to share their experiences based on appropriateness, relevance, clarity of the questions and the clarity of the wording to eliminate any ambiguity. After obtaining informed consent from the two young people whose mothers are married for *'lapa'*, the interviews were audio-recorded and subsequently transcribed. Upon analysis of the data as well as the feedback provided by the participants, the researcher effected minor modifications to the items in the interview guide.

Pilot testing assists researchers in detecting flaws or weaknesses within the interview design and making the necessary adjustments and modifications in the main study (Kim, Weisberg, Simpson, Orina, Farrell & Johnson 2015:85). The researcher established that the two participants needed clarity on the question "how do you identify yourself in terms of your belonging" as they confused it with their origin. The researcher therefore made an addition on the question by elaborating it with this statement "asking to allow participants to share how they see themselves within this arrangement and explain the reason to come to that conclusion". Since the pilot test was not intended to produce results, the data gathered from the two interviews was not included in the data gathered of the main study. Pilot testing gave the researcher an opportunity to test his qualitative interview skills and to verify the data collection tool that was used prior to the actual investigation. Moreover, pilot testing exercise enabled the researcher to get rid of any doubts and inappropriate wording from the data collection tool.

4.5 DATA ANALYSIS

According to Carey (2013:179), qualitative data analysis refers to a way in which interpretative philosophy examines the meaningful and symbolic content of qualitative data. Furthermore, Rasanen and Nyce (2013:656) define data analysis as the most important step in social research and the process of "cooking the raw data." Qualitative data analysis is a procedure the researcher uses to search and code textual, oral data, and pictorial data (Chambliss & Schutt 2013:206).

For the purpose of this study, the researcher used thematic data analysis in order to gain meaningful and useful findings. According to Braun and Clarke (2013:79), thematic analysis is a method which identifies, analyses and reports themes within data. Thematic analysis is one of a cluster of analytic approaches the researcher can use, if he or she wants to identify patterns of meaning across to qualitative data set (Braun, Clarke & Weate 2016:1). The steps provided by the thematic analysis model of Braun et al. (2016) guided the researcher in the process of analysing data as presented below:

Phase 1: Become familiar with the data

This is the first step in qualitative data analysis which involves reading the data. A researcher carefully listens and re-listens to the audio-recorded data from the narratives of the participants. The researcher transcribes the verbatim audio recorded interviews in order to conduct a thematic analysis. It is crucial for the researcher to have a good understanding of the dataset (Braun & Clarke 2013:79). The researcher read through the transcribed data set more than once in order to familiarise himself with it, this enabled him to have a better understanding. Ideas and early impressions that emerged from reading the transcriptions were noted.

Phase 2: Generate initial codes

This phase involves organising data in a meaningful and systematic way. The researcher began by putting codes to every interesting data that was relevant to the topic under study. These were data segments relevant to address the reflections of young people who are raised within *'Gonyalelwa lapa'* cultural practice. This was a flexible process that allowed the emergent of new codes and modification of the existing ones. Coding was done electronically by highlighting sections of phrases or sentences relevant to the study.

Phase 3: Search for themes

This phase begins when all data is coded and collated. The researcher sorted different codes into potential themes and subthemes collated from all the relevant coded data. The researcher then compiled a list of all sub-themes identified after all transcripts had been read. Common sub-themes were grouped together to produce a major theme then classified into columns marked as, themes and sub-themes.

Phase 4: Review themes

The researcher reviewed, modified and developed the preliminary themes that were identified in phase three to check whether they made sense. Relevant data were aligned to relevant themes, and this was done through a highlighter. The researcher then carefully considered the congruency of data with a given theme, checked if there were themes within a theme (sub-themes) and checked if there were themes within the data that could be linked to the identified theme or subtheme. The data associated with each theme were then colour-coded.

Phase 5: Define themes

In this stage, the researcher conducts the final refinement of the themes (Braun et al. 2016). It is in this phase where the researcher tried to find the most descriptive wording for the themes and allocated them into categories. The researcher endeavored to understand the essence of what every theme was saying and strived to understand the relevance of the sub-themes. The researcher then reduced the list of sub-themes by grouping together themes that share relationships. For every individual theme, the researcher has conducted and written a detailed analysis, as well as identifying the "story" that each theme tells. Important consideration was also given to how each theme and its story fits into the research question, and then the researcher ensured that there were no overlaps between the themes. The researcher was able to clearly define the meaning of every theme at the end of this stage.

Phase 6: Writing-up

In this final stage, the researcher wrote the research report after the process of data analysis was completed in order to present and discuss research findings.

4.6 ENSURING RIGOR/TRUSTWORTHINESS

Trustworthiness refers to a way in which research data are collected, sorted and classified for the study (Athanasou et al. 2012:140). Trustworthiness also refers to appropriate, adequate and replicable methods to have correctly reported the findings by the researcher to ensure the quality of the findings (Hill 2012:175). Data verification involves

checking the collected data for biases that might affect the process of drawing conclusions (Tracy 2013:235; Creswell 2013:248). The discussion below presents how trustworthiness was ensured through ensuring credibility, dependability, confirmability and transferability.

4.6.1 Credibility

According to Bless, Higson-Smith and Sithole (2016:236), credibility is a situation where the results obtained through qualitative research are agreeable to the participants of the research. It also refers to factors such as the significance of findings and their credibility for participants and readers (Athanasou et al. 2012:140). Credibility refers to trustworthiness, plausibility, and good character of the researcher, which impacts the believability of the research findings (Tracy 2013:248). Member-checking method is also known as informant feedback which is a technique used by the researcher to help improve the accuracy, credibility, validity, and transferability (Charlesworth & Foex 2016:148; Maree, Creswell, Ebersohn, Eloff, Ferreira, Ivankova, Jansen, Nieuwenhuis, Pietersen, Plano Clark & Van der Westhuizen 2012:80). The researcher used the member-checking method to establish the trustworthiness and credibility of the findings. Therefore, the researcher shared the analysed data with the participants and gave them an opportunity to comment on the findings and check whether the emerging interpretations and conclusions are accurate representations of what they shared.

4.6.2 Dependability

Athanasou et al. (2012:140) describe dependability as the stability and consistency of the research study and methods over time that influence the degree of control in a study. While Cope (2014:89) states that dependability requires the research study to produce the same results if repeated. Dependability is concerned with whether the study would obtain the same results if it can be repeated, the greater the similarity in two results, the greater the dependability (Kumar 2013:383). On the other hand, Amankwaa (2016:122) states that dependability is concerned with whether the same results would be obtained if the study is replicated in a different setting or context. To ensure dependability, the researcher provided a dense description of the exact research methods of data collection,

analysis and interpretation. The researcher used the iterative process of coding to return to earlier data in order to achieve consistency of data.

4.6.3 Confirmability

According to Amankwaa (2016:122), confirmability is demonstrated through audit trail, triangulation and reflexivity. Marshall and Rossman (2014:263) are of the view that, through confirmability the researcher is allowed to prove the transparency of his or her study that others will use to confirm their findings. Confirmability refers to the degree to which the results obtained through qualitative research could be confirmed or corroborated by others (Hays, Wood, Dahl & Kirk-Jenkins 2016:174). Moreover, confirmability is similar to reliability in quantitative research (Cope 2014:89). To ensure confirmability, the researcher compared his findings to literature to strengthen his own view of confirmability. The recordings and verbatim transcripts formed part of evidence of the participants' lived experiences. The researcher kept a diary to record and reflect on how personal experiences, observations, thoughts, feelings and assumptions affect the interview process. Moreover, the researcher sought and invited critique from supervisors who have expert knowledge of the research methodology.

4.6.4 Transferability

Transferability refers to the degree to which the findings of qualitative research can be generalised or transferred to other contexts or settings (Amankwaa 2016:122). Athanasou et al. (2012:140) describe transferability as the characteristics of the research, which enable the researcher to assess whether qualitative results are transferable to other contexts. According to Tracy (2013:250), transferability allows the readers to make connections between the research findings presented in one study and those of other works. The researcher ensured that in-depth and thick descriptions of participants and their experiences are presented as far as possible, which include details of the context, process and settings in order to enable transferability of the findings. However, the researcher acknowledges that qualitative data is not easily transferable.

4.7 SUMMARY

In this chapter, the researcher presented the research methodology applied in the study starting with the motivation for choosing the qualitative research approach. The researcher further described the nature of qualitative research, its characteristics, relevance to this study and how it was put into practice during data collection and analysis processes. The researcher further elaborated on how the research design was applied in the process of conducting this study. The discussion about research methods focused on the population, sampling and the criteria used to select participants. The presentation also focused on the preparation for the collection of data and obtaining informed consent from participants. The manner in which trustworthiness was ensured has also been discussed using credibility, dependability, confirmability and transferability. The following chapter provides a detailed discussion of the findings that were derived from the data collected.

CHAPTER 5

PRESENTATION AND DISCUSSION OF THE RESEARCH FINDINGS

5.1 INTRODUCTION

In this chapter, the researcher presents and discusses the research findings that emerged from the collected data. The data was sifted, sorted and thematically analysed using steps in the qualitative data process adapted from Braun et al. (2016) as stipulated in chapter four (4) earlier. The total of eleven (11) themes and six (6) sub-themes emerged during the data analysis process. This chapter provides the demographic data of the research participants that was used to profile the participants in an effort of facilitating understanding of the findings. The identified themes and sub-themes are discussed in details and literature control was used to compare the findings to the existing literature.

5.2 DEMOGRAPHIC DATA OF THE RESEARCH PARTICIPANTS

In trying to give clarity to the data collected, it was essential that the demographic information of the participants in the study is described, as it might influence how the participants responded to the research questions. The presented inclusion and exclusion criteria in chapter four assisted the researcher in the selection of participants who possessed relevant and required characteristics to participate in this study. A total of twenty-three (23) participants, both male and female young people participated in the study and the total number of participants was determined by the point of data saturation. For the purposes of ensuring anonymity, pseudonyms were allocated to participants. According to Lahman, Rodriguez, Moses, Griffin, Mendoza and Yacoub (2015:443), a pseudonym or alias is a fictitious name that a person or group assumes for a particular purpose, which differs from their original or true name. Lahman et al. (2015:445) further stated that orthonym is a legal or family name given to a person whereas a pseudonym, or fake name is adopted for a certain and typically limited purpose. The demographic information of the participants is presented in Table 5.1 below.

Table 5. 1: The biographical information of young people who are raised within *'Gonyalelwa lapa'* cultural practice

#	Pseudonym	Gender	Age	Number of years being raised within *'Gonyalelwa lapa'* cultural practice
1	Hlabirwa	Male	27	03 years
2	Hunadi	Female	22	10 years
3	Meladi	Female	29	05 years
4	Mogoshadi	Female	23	02 years
5	Kolobe	Male	28	05 years
6	Phuthi	Male	22	20 years
7	Mapula	Female	29	10 years
8	Mapitsi	Female	27	20 years
9	Tlou	Male	24	02 years
10	Manare	Female	18	02 years
11	Mapeu	Female	32	19 years
12	Phaahla	Male	18	03 years
13	Makgomo	Female	33	03 years
14	Phala	Male	27	05 years
15	Mologadi	Female	21	16 years
16	Pebetsi	Female	28	16 years
17	Marekolle	Male	29	22 years
18	Hlomphi	Male	32	32 years
19	Seoke	Male	23	02 years
20	Ledimo	Male	18	08 years
21	Mahlako	Female	28	04 years
22	Phogole	Male	24	04 yeas
23	Mahlodi	Female	25	25 years

As reflected in Table 5.1 above, the demographic information of the participants is categorised in terms of gender, age and number of years being raised within the cultural practice *'Gonyalelwa lapa'*. The researcher's consideration of gender balance is pivotal

because gender identity can influence a participant's perspective on a topic. The above information reflects that twelve (12) of the participants were females and eleven (11) were males. This domination of female participants in this sample was coincidental as the researcher was focusing on young people (male and female) who were available and willing to participate in the study. According to Miller and Sassler (2012:428), gender is a social institution on its own with repeated social patterns and its inclusion in the study is crucial. The participants should represent the range of population members in terms of all relevant social categories, including gender (Waller, Farquharson & Dempsey 2016:70). According to Umeogu and Ifeoma (2012:149), gender domination is one of the earliest known and most widespread forms of inequality in human history. The highest number of female participants confirms the general view that there might be more girls who are raised within *'Gonyalelwa lapa'* cultural practice, who end up being vulnerable to ill-treatment than boys.

In order to have an eligible sample for this study, the participants between ages eighteen (18) and thirty-five (35) were recruited, however those willing to participate in the study were up to the age of thirty-three (33). The biographical information of the participants shows that three (3) of the participants were eighteen (18) years old, seven (7) of them were between the ages of twenty-one (21) and twenty-four (24), ten (10) of them were between the ages of twenty-five (25) to thirty (30) years and lastly three (3) of the participants were between the ages of thirty-two (32) to thirty-three (33) years. The participants' age range falls within the youth category in the South African context which is eighteen (18) to thirty-five (35) years, as the study was focused on young people raised within *'Gonyalelwa lapa'* cultural practice. According to Schafer (2015:17), youth refer to a period of life between the ages of 18 to 35 years. Age is an important factor to consider during data collection as it helps the researcher to obtain perspectives from different participants with different life experiences, since young people who are raised within *'Gonyalelwa lapa'* cultural practice of the same generation often share similar values, beliefs and attitudes (d'Albis & Collard 2013:628).

The duration of living within the cultural practice *'Gonyalelwa lapa'* was also considered as part of the criterion for inclusion in the study, where young people who should have stayed in the marital arrangement under study for a year and above. This was done to ensure that only those who have had a considerable period in '*Gonyalelwa lapa'* cultural practice are included, for them to share their experiences. On the duration of being raised within the context of *'Gonyalelwa lapa'*, participants had different defining moments or the exact date on which they began to be part of this cultural practice, *'Gonyalelwa lapa'*. Some participants recalled the month or year during which they started living within the marital arrangement under study. The demographic information of the participants revealed that two (2) of the twenty-three (23) participants were born in cultural practice *'Gonyalelwa lapa'* and their fathers are related to a family which married their mothers for *'lapa'* (family) while the other twenty-one (21) came into the cultural context *'Gonyalelwa lapa'* with different durations which ranged between two (2) and twenty-two (22) years. Lestariaa and Rahmab (2017:35) articulate that children who are born into the marriage have good relationship with their marital family compared to those who came with their mothers into the marriage.

According to Bhakat (2015:179), there are significant different outcomes between children born into the marriage and those who came with their mothers into the marriage. Moreover, the children born into the marriage display better social and emotional development and stronger cognitive development compared to children who came with their mothers into the marriage (Mabelane, Makofane & Kgadima 2019:162). The duration of participants living within *'Gonyalelwa lapa'* cultural practice helped the researcher to contextually explore and describe the different challenges or experiences between young people who were born into the "marital practice" and those who came with their mothers into the "marital practice". Having presented the biographical information about the sample, the focus of the discussion is now centred on the themes and subthemes that were derived from the data analysis process.

5.3 DISCUSSION OF THE THEMES AND SUB-THEMES

This section presents the different themes and sub-themes, as they were identified from the collected data, i.e., the narratives of young people raised within *'Gonyalelwa lapa'* cultural practice. The identified themes and sub-themes present the reflections of young people raised within *'Gonyalelwa lapa'* cultural practice and are outlined in Table 5.2 below:

Table 5. 2 Summary of themes and sub-themes

THEMES	SUB-THEMES
1. Gender preferences and gender discrimination	
2. Feeling of rejection and not belonging within the cultural practice *'Gonyalelwa lapa'*	
3. Difficulties of growing up without the biological father	
4. Challenges of ill-treatment from the "marital family" within *'Gonyalelwa lapa'* cultural practice	
5. Young people's lived experience of hunger	
6. Description of identity and a sense of belonging	6.1. The impact of surname within *'Gonyalelwa lapa'* cultural practice

	6.2. The impact of praise/clan name within *'Gonyalelwa lapa'* cultural practice
7. The relationship between young people and the "marital family" within the cultural practice *'Gonyalelwa lapa'*	
8. Lack of support within *'Gonyalelwa lapa'* cultural practice	8.1. Difficulties in receiving financial support within *'Gonyalelwa lapa'* cultural practice 8.2. Difficulties in receiving emotional, physical and moral support from the "marital family"
9. The views of young people towards *'Gonyalelwa lapa'* cultural practice and its effects on them	
10. Benefits within the cultural practice *'Gonyalelwa lapa'*	10.1. The value of acquiring a surname for young people whose mothers are married for *'lapa'* (family) 10.2. The impact of acquiring a home for young people whose mothers are married for *'lapa'* (family)
11. The views of young people regarding the social workers who provide services to them.	

A detailed discussion of the themes and accompanying sub-themes is provided below and confirmed or endorsed by direct quotes (verbatim responses) from the transcripts. The translation by the professional was conducted where participants responded in Sepedi (see addendum E) and the meaning and originality of the participants' responses

where kept. The identified themes and subthemes, with their supporting storylines from the transcripts were compared with the body of knowledge available from literature sources as a means of literature control.

5.3.1 Theme 1: Gender preferences and gender discrimination

Contrary to a marriage between a man and a woman, this cultural practice *'Gonyalelwa lapa'* has a different process and steps that need to be considered prior to the finalisation of the process. The most significant factor is gender preferences. This is whereby the family that wants to marry a woman for *'lapa'* (family) considers the gender of the children who come with their mothers into the practice. They normally prefer a "boy" child with the reason that he will perpetuate their deceased son's name, unlike the "girl" child who will get married in future and end up utilising her husband's surname. Moreover, this "marital practice" is considered by the family only if the deceased did not have his own children. It is important to note that for the children who come with their mothers into this marital arrangement, for them to be part of the family, they have to be culturally introduced to the ancestors so that there will be no complications in their life journey.

The demographic information of the participants who have less than four years being raised within this cultural practice *'Gonyalelwa lapa'* revealed that during the process of this cultural practice, the family considered several factors such as the gender of children who are being brought into the family (unrelated). The "boy" child is considered more or given priority to a point that he is even allowed to use the surname of the family in which his mother is considered to be the *"ngwetsi ya lapa"* (family wife). On the other hand, the "girl" child is believed to have a lesser role to play in carrying the family name as she will be married at some point. Interestingly, not only does the "marital family" considers the issue of gender of the children the woman is bringing to the family, but they also consider the order of birth of the deceased's son whom according to the practice the family would be marrying the woman for. For example, if the deceased was the first-born child, then the family will then ensure that this woman does not stay in the deceased's parents' house. However, if the deceased was the last-born child, then the woman would be considered to stay with the deceased's parents.

According to primogeniture, a male first born child is entitled or legitimate for inheritance (Christine 2012:18). However, in Sepedi culture, a last-born child, especially a boy is the one who is entitled to family inheritance. Both primogeniture and Sepedi culture encourage gender discrimination, as they only focus on male first born child and male last-born child respectively. It is important to note that there is a contradiction between primogeniture and Sepedi culture as within BaPedi culture a last-born male child is regarded as *'mojalefa'* (heir) while according to the principle of primogeniture the first-born male child is entitled for inheritance. According to Khoshhal (2017:15), in many different cultures within the families a "boy" child, usually is the one who is considered to take over the last-born title and becomes legitimate for inheritance within the family and this result in gender discrimination against a "girl" child. Furthermore, the "marital family" only allows the "boy" child to utilise their marital surname and a "girl" child feels less important and unwelcomed in the family. The research participants revealed the following:

> *"Maitemogelo a ka ka go golela ka gare ga lenyalo la lapa ke a ma kaone ka gore family ye e re nyaletšwego lapa ga e dule le rena kamo gae ba dula lapeng la bona. Lebaka ke gore ba nyaletšwe bo mma morwa wa bona wa mathomo yo e lego gore o hlokofetše. E be re tlo dula ka kua lapeng la bona ge e be ba nyetšwe bo mma for ngwana wa bona wa mafelelo wa mošemane yo a hlokofetšego. Setšo sa rena se re ge o le ngwana wa mošemane wa mafelelo o mašhala lapeng bjale le rena ne re tlo šhala lapeng la mokgekolo ge e be bomma ba nyaletšwe ngwana wa bona wa mošemane wa ma felelo" (Mahlako, 28 female). ["My experience of being raised within 'Gonyalelwa lapa' is good because the marital family is not staying with us here, they live in their home. The reason is that they married my mother for their first-born son who passed on. We would stay with them in their home if my mother was married for their last-born son who had passed on. Our culture says if you are the last-born male child you have to remain at your home of origin and so we were going to remain at my mother's marital grandmother's home if my mother was married to their last-born male child"] (Mahlako, 28 female).*

"Maitemogelo a ke na le go wona ka 'Gonyalelwa lapa' ke gore go na le kgethologanyo, family ye re nyaletšwego lapa go yona ga e nyake nna ke le mosetsana ke fetola sefane ke šhomiša sa bona e fela go dumeletšwe bana ba bašemane ka gore batlo godiša sefane sa ka mo lapeng. Seo se dirile gore ke ikwe ke se ka amogelega ka mo lapeng le gona bjale ke bona o ka re ga ba na taba le nna ka gore ke ngwana wa mosetsana" (Hunadi, 22 Female). [*"My experience about 'Gonyalelwa lapa' is that there is discrimination, and the marital family does not want me, as a "girl" child to change my maternal surname to their surname, however, male children are allowed to utilise their surname because they will perpetuate the family name. This made me feel unwelcomed in this family even now I feel like they do not care about me because I'm a girl child"*] (Hunadi, 22 female).

Based on the above responses, it is evident that the participants have different experiences regarding *'Gonyalelwa lapa'* cultural practice and they also witness gender preferences. It is clear that this cultural practice perpetuates patriarchy, which is so prominent in the African continent with negative impact on women and girl children. Monsma (2014:27) confirms that gender preferences for children within *'Gonyalelwa lapa'* cultural practice have been widely observed around the globe especially by the marital families. Additionally, Bhakat (2015:180) asserts that gender preferences within *'Gonyalelwa lapa'* cultural practice can cause discriminatory practices against children of different sex and these practices can have unfavourable social and demographic consequences. These views resonate with Chowdhary's (2016:70) assertion that gender preferences in patriarchal societies such as within *'Gonyalelwa lapa'* cultural practice exist, and male child may be desired for the continuity of the family lineage. In most societies including *'Gonyalelwa lapa'* cultural practice, there is discrimination whereby male children are getting preferential treatment over female children (Sennott, Madhavan & Nam 2020:3). Thus, this means that within *'Gonyalelwa lapa' cultural* practice male children are more important than their female siblings. Moreover, the girls are discriminated and unsolicited as compared to boys just because girls cannot perpetuate their family name or lineage within this cultural practice *'Gonyalelwa lapa'*.

It is clear from the findings that girls who are raised within *'Gonyalelwa lapa'* cultural practice end up developing low self-esteem due to being discriminated. On the other hand, boys would grow up knowing that women are marginalised, and this can perpetuate gender-based violence. Gender preferences do not only exist within *'Gonyalelwa lapa'* cultural practice, but it is also encouraged by the society wherein some cultures do not recognise women as good leaders. The strengths-based perspective allows people to see themselves at their best and their value as human beings. Therefore, the application of this perspective helped the researcher to witness courage and strengths from young people, especially girls who feel less valued within *"Gonyalelwa lapa'* cultural practice as a result of gender preference to mitigate against the challenges they come across within the "marital family".

5.3.2 Theme 2: Feeling of rejection and not belonging within the cultural practice *'Gonyalelwa lapa'*

The biographical information of the participants showed that both male and female young people aged between twenty-two years and twenty-nine years and who have ten years to twenty years being raised within *'Gonyalelwa lapa'* cultural practice feel rejected and not belonging within the marital families. Some of the women who already had children by the time they got married, typically came with their children into the "marital practice". Most of these children come across the challenges such as the feeling of rejection and not belonging to that family, specifically that there is never a process of their legal adoption into the new family. Culturally, when the family marries a woman who already have children, it is expected that they automatically have to perpetuate the family name. It is also important to note that in this cultural practice a woman is married by the relatives or family of the deceased son for the purpose of giving birth to children who will perpetuate his name. Those children who are born while their mothers are already married into the family, their father is either a brother, cousin or uncle of the deceased, in some instances, they are fathered by someone unrelated to the family. However, a child born in this arrangement belongs to the deceased and is given the name of the deceased.

Against this backdrop, it is clear that marrying under 'Gonyalelwa lapa' cultural practice implies that their mothers live under the authority of the family of the deceased. Moreover, upon the marital practice, their mothers relinquish their autonomy, privacy and their reproductive rights which are ceased and arbitrated to control their body, as their body is taken over to be used to bear children for the deceased son in order to perpetuate his name. Once the marital process is finalised, the marital families tend to ill-treat children who came with their mothers into the "marital practice". By so doing, children feel rejected and not belonging to that family, as was observable in the data that the participants shared in this study. Demographic information of the participants who are raised within 'Gonyalelwa lapa' cultural practice revealed that the "marital family" does not treat the participants equally and males are given more preference as compared to female within the "marital family" as such girls feel rejected and not belonging, as they admonish them. This made them feel rejected and not belonging to the family in which their mothers were married to. Research participants shared their feelings as follows:

"Maitemogelo a ka a bile boima ka gore family ye re nyaletšwego go yona lapa ga e re sware gabotse e phela e re omanya especially ge mama a se no fetša go hlokofala, e bile gona bjale ke no amogela… nje.. gore maemo a ka se fetoge" (Mapitsi, 27 female). ["I had an unpleasant experience because the marital family does not treat us well, as they always admonished us, especially after my mother passed on and even now…nje.. I have just accepted that the situation will never change"] (Mapitsi, 27 female).

"Dihlotlo tše ke kopanego le tšona ke gore mokgalabje wa ka mo lapeng ga ba ntshware gabotse, o njela bogale. Seo se dirile gore ke ikwe o kare ga ba nnyake le gona ga se ka amogelega ka mo lapeng" (Phuthi, 22 male). ["The challenges that I have encountered is that the marital grandfather is not treating me well and he always scolds at me. This makes me feel rejected and not belonging to this family"] (Phuthi, 22 male).

In addition to the participants' feeling of rejection, another participant revealed that the children found in the family have hatred towards them as they even insult their mothers in the family. This was confirmed by what the participant had to say:

"Dihlotlo tše ke kopanago le tšona ke gore ngwana wa ka mo lapeng o nhloile ebile wa nkomanya, a re ke swiele. Tšatši le lengwe o rogile bomma, a re ba mo nyetše e le modidi a sena selo gona bjale o tsene ga a dire selo" (Mapula, 29 female). ["The challenges that I have encountered is that my marital grandmother's child hates me, and she scolds me saying that I should do the cleaning chores. Some other day she insulted my mother and said that she came within the family with nothing and now she is not doing anything to contribute to the family"] (Mapula, 29 female).

The findings revealed further that young people raised within *'Gonyalelwa lapa'* cultural practice experience hatred from the "marital family". The young people suffer from rejection due to hatred, especially when their mothers have passed away. However, to those young people whose mothers are still alive, they also experience ill-treatment. The young people revealed that the treatment is not good, and they feel unwelcomed in the family. The marital families are not inviting them to family gatherings, and this makes them feel isolated and not part of the family. Participants had this to say:

"Maitemogelo a ka a bile boima, mokgekolo le mokgalabje ba lapa ba ka se na pe ba go swara ka mokgwa o wena o ikwago gore o dutše ka ga geno go swana le ge o nale batswadi ba gago. Ke bolediša ke gore ne ba sa ntshware gabotse pele ba hlokofala" (Phala, 27 male). ["I had a difficult experience, the marital grandmother and the grandfather of this family did not treat me well for me to feel at home, like having my own parents. I'm saying this because they were not treating me well when they were still around"] (Phala, 27 male).

"Dihlotlo tše ke kopanago le tšona ke gore ga ba ntshware bjalo ka ngwana wa ka mo lapeng. Ge ba dira dilo tša go swana le mekete a ba mpotše selo as if ke motho wa ka ntle e se go wa ka mo lapeng" (Phaahla, 18 male). ["The challenges

that I have encountered are that the marital family does not treat me like a child who belong to this family. When they do things like ceremonies, they do not involve me, as if I am an outsider and I do not belong to this family"] (Phaahla, 18 male).

"Mathata ke a mantšhi a ke kopanego le wona ka mo lapeng, go ile gware ge rena le bomma re thoma go dula mo seteneng se ka 2006, e be re dula ka gare ga mokhukhu ke moka moya wa tla wa tšea mokhukhu wo e bego re dula ka gare ga wona ra swanela ke go kgopediša marobalo go baagišane. Ba ka bogadi bja bo mma ga ba nyaka le gore thuša ka moago. Se sengwe gape ke gore mokgekolo wa lapa le ga a re sware gabotse, o nale gore felela pelo. Ke lona lebaka le o le dirilego gore bomma ba khuduge ka kua lapeng la mokgekolo re fetše re dula mo. Batho ba gona ka kua lapeng le bomma ba nyaletšwego gona lapa o hwetša ba apeile dijo ba fetše ba re kone tšona" (Mahlodi, 25 female). ["There are more challenges I came across in this family, it happened when my mother and I started living here in 2006. We were living in a shack and the wind blew our shack away and we had to beg for accommodation from the neighbours. My mother's marital family did not want to help us with erecting a building for us. Another thing is that the marital grandmother does not treat us well and she is impatient. This is the main reason which made my mother to move out from the marital grandmother's house and ended up living here. My mother's marital family keeps on cooking food and never share them with us"] (Mahlodi, 25 female).

There are various reasons or factors leading to ill-treatment of young people who came with their mothers into the "marital family". Some of the reasons could include the passing of the mother, or mother's poor background before marriage to mention but a few, which in the end make the participants feel as though they are not belonging to the family and feel rejected. The above-mentioned excerpts from the participants encapsulate that being admonished by the "marital family" makes them feel rejected and unwelcome, as they are not treated well in this cultural practice. These findings are supported by Tellhed, Backstrom and Bjorklund (2017:2) who postulate that young people are social creatures; the need to belong and be accepted is fundamental within *'Gonyalelwa lapa'* cultural practice. Similarly, Mireille et al. (2019:2) posit that the feeling of rejection by young

people within *'Gonyalelwa lapa'* cultural practice is the conscious understanding of being refused sufficient parental affection and care. This emotion is often experienced when or after being disappointed about not achieving something desired or expected (Cipriano, Claes, Gandhi, Cella & Cotrufo 2020:3576).

In this cultural practice, *'Gonyalelwa lapa',* young people who came with their mothers into the practice and those who were born within the practice are being emotionally abused by their "marital family", especially after their mothers passed on. It has been established that most of the children who join their mothers in this cultural practice are not benefitting, instead they are faced with challenges. It is usual for every child who are not born within the family or who came with the parent in the family to feel unwelcomed and rejected when they witness unfair treatment within the household. The ecological system perspective focuses on the maladaptive interpersonal problems between the individuals, family and the environment. The application of this perspective helped the researcher to understand the feeling of rejection from the young people who are raised within *'Gonyalelwa lapa'* cultural practice. This perspective also helped the researcher to understand the challenges between young people and "marital families" within their environment.

5.3.3 Theme 3: Difficulties of growing up without the biological father

The young people raised within *'Gonyalelwa lapa'* cultural practice mostly live with their mothers, as they came with them into the marital practice. There is no father within this cultural practice, as the "marital family" marries a woman with children for their deceased son. Moreover, the children who came with their mothers into the practice experience the challenges which require a father figure to guide them with their lives, specifically boys. The absence of the biological father also has an impact on the financial problems, as the father is regarded as the provider for his family. Most of the women who are married for *'lapa'* (family) are unemployed and rely on the "marital family" for everything at home such as food, clothes etc. According to biographical information of the participants both male and female, young people who have two years to nineteen years being raised within

'Gonyalelwa lapa' cultural practice have difficulties of growing up without their biological fathers. The participants revealed that it is difficult to grow up without the biological father within the context of *'Gonyalelwa lapa'*, as there is no one they can turn to for money to buy food and clothes. Additionally, there is no father figure who can guide them and give them advice with the problems they come across in their journey of becoming men. They shared the following statements:

"Maitemogelo a ka ke a boimanyana ka lebaka la go hloka tate yo e le go gore ke wa nnete ka gore letšatši le lengwe mokgekolo le mokgalabje ba lapa le khwi ba no tsoga ba omana go se bose. O no fetša o duma o ka re ne o nale tate yo a go direlago se o se hlokago e bile a go bontšha tlhompho" (Mapeu, 32 female). [*"It has been difficult for me without a biological father because some days the marital grandmother and grandfather of this family just wake up arguing and this affects us negatively. I sometimes wish I had a father who provides for me and also shows me some respect]"* (Mapeu, 32 female).

"Go golela ka gare ga lapa le o le senago botate go boima ka gore dilo tše di ntšhi o lebelela motswadi go swana le dijo le diaparo. Ka mo ba re nyaletšwego gona lapa ga ba re hlokomele" (Marekolle, 29 male). [*"To grow up in a family whereby there is no father is difficult because you rely on your parents for many things such, as food and clothes. The family which married us for 'lapa' do not take care of us"*] (Marekolle, 29 male).

"It has been difficult without a father figure who could listen to me and guide me as a boy child. There is lack of support as we depend on a single parent for everything we need, which is my mother only. However, if my father was around maybe things would be a little bit different because he was going to provide for us as family" (Phogole, 24 male).

On the other hand, one participant revealed that she wanted to be raised by both her biological parents and unfortunately it did not happen, and this made her feel incomplete. This is what she had to say:

"Matemogelo a ka a bile boima ka gore ne ke dumile go godiša ke batswadi ba ka ka moka bjale ka bo madimabe ke paletšwe ke go godiša ke batswadi ba ka ba le ka moka. Seo se dirile gore ke ikwe o kare go na le se se šothago mo go nna" *(Manare, 18 female). ["It has been difficult for me, as I longed to be raised by both parents, but unfortunately that did not happen. This made me feel like there is something missing in me"] (Manare, 18 female).*

The findings of this study, confirm that young people who grow up in the family without their biological fathers, experience financial difficulties in such a way that they cannot afford to have their basic needs met. These findings correspond with what is said by Bosoni and Mazzucchelli (2019:2) who affirm that father's identity is strongly associated with the idea of breadwinner as he takes care of the economic support of his family. The above-mentioned authors are supported by what is said by Schmidt (2018:447) who posits that a father's primary role within the family is still considered to be the breadwinner and provider for his family. The findings also demonstrated that young people need a father figure in the family who will respect them and guide them, especially male children. In support, Trahan and Cheung (2012:4) affirm that boys seek approval from their fathers from a very young age, as compared to girls. In the absence of a father, boys look to other male figures to guide them on how to behave and survive in the world. Additionally, Ratele et al. (2012:2) postulate that the absence of biological fathers is a problem for children of both sexes but more for male children because female children perceive their mothers as role models.

Within *'Gonyalelwa lapa'* cultural practice, there is no breadwinner, and the absence of the fathers make it difficult for young people to cope fiscally. Furthermore, this results in poverty for young people who came with their mothers into the marital practice and young people who were born within this marital practice. It was evident from what the participants

shared that within *'Gonyalelwa lapa'* cultural practice children who are raised within the "marital practice" are not maintained, instead they experience poverty. It has been established that the biological fathers are not valued within *'Gonyalelwa lapa'* cultural practice, instead they are pushed away. Through the ecological systems perspective, individuals do not operate in isolation, but they are influenced by the physical and social environments in which they live and interact. This perspective made the researcher to realise that the absence of the biological fathers within *'Gonyalelwa lapa'* cultural practice has negative effects on the children who are raised within *'Gonyalelwa lapa'* cultural practice. However, it is important to note that there are a number of children within the various families who enjoy living with their mothers without their biological fathers' involvement.

5.3.4 Theme 4: Challenges of ill-treatment from the "marital family" within *'Gonyalelwa lapa'* cultural practice

Most of the children who are raised within *'Gonyalelwa lapa'* cultural practice experience poverty because the marital families do not provide for their basic needs such as food and clothes. During the negotiations in preparation for this marital practice, the "marital family" promises to look after young people and their mothers. However, after the "marital arrangement" has been completed, they do not fulfil these promises. The children in the "marital families" treat young people who came with their mothers into the marital practice badly due to anxiety of losing their mother's love, as they assume that their parents will only focus on these young people who came with their mothers into the marital practice instead of them. The findings revealed that ill-treatment is not only affecting the mothers in the family, but it also affects their children. This ill-treatment makes young people uncomfortable within the "marital family". To avoid this situation at home, they even considered leaving the "marital family" to get some fresh air. Nonetheless, when they return home, they found the situation still unchanged. This means that the children who came with their mothers into the practice and those who are found in the family are both affected by the family situation. Additionally, the children who were born into the marital practice experience challenges similar to those experienced by children who came with

144

their mothers into the marital practice. The following storylines give testimony to the above discussion:

"Mengwaga e mebedi e o fetilego e be ke sepetše ka mo lapeng ke dula ga bo boyfriend yaka ka lebaka la seemo sa ka mo lapeng ke bona ba sa ntshware gabotse, go tšwelela dipolelo tša gore nna le bana bagešu re ba tšeela sekgoba go bommago bona sa goba le yena e bile a sa ba fa nako o lebeletše rena feela. Ka re go sepela ka ikwa ke le kaone e bile ke bethela ke moya mara ke itše go bowa seemo se sa le ka mokgwa wola wa pele" (Meladi, 29 female) *["Two years ago I relocated to my boyfriend's place due to ill-treatment of this family, there are some unpleasant utterances from the children of this family, they say me and my siblings are occupying their space of being with their mother and she is no longer giving them attention, as she is always focusing on us. After I left home, I got fresh air and felt much better, but since I came back the situation is still the same"]* (Meladi, 29, female).

"Maitemogelo a ka a bile boima ka gore mokgalabje wa ka mo e be a sa re sware gabotse rena le bomma pele a hlokofala. Mokgalabje wa lapa le, ne e le motho wa go bereka makgoweng gomme ge a tlile gae dikgaetšedi tša gagwe di be di mmotša maaka gore go šadile go direga dilo, tša go swana le go rekiša dithulusu tša gagwe ge a sa ile makgoweng. Ba thoma go lwa le bomma go fihlela mo e le go gore ba itše ba re o tlo hlokofala a le tlogela lapa le bjale mmago rena ka nnete o sepetše o le tlogetše lapa le, o hlokofetše" (Phuthi, 22 male). *["It has been difficult for me because the marital grandfather was not treating us well including my mother prior to her passing on. The marital grandfather was employed in Gauteng so when he came back home his sisters lied to him by saying that while he was still away, we sold his working tools. He fought with my mother to such an extent that he even told her that she will die and leave this family, indeed my mother left this family, as she passed on"]* (Phuthi, 22 male).

"Maitemogelo a ke na le go le wona ka go belegelwa ka gare ga lenyalo la lapa ga se a makaone ka lebaka la gore ge ba nyalelwa motho lapa go swana le bomma,

go na le dilo tše ba mo tshepišitsego tšona ke ba ka bogadi bja gagwe. Ba itše ba tla re hlokomela ka go re rekela dijo kgwedi ka kgwedi le go re rekela diaparo. Go dilo tše ka moka ba mo tshepišitšego tšona ga gona le ye tee ye ba mo diretšego yona" (Mahlodi, 25 female). ["My experience with being born into 'Gonyalelwa lapa' is not good because when they marry someone for lapa like my mother, there are things that they promised her. They promised to take care of us by buying food every month and buying clothes for us. Of all the things which they promised her, there was none that they did"] (Mahlodi, 25 female).

Apart from the above-mentioned findings, there are other challenges that young people experienced within the family with their mothers' "marital family". The findings show that the "marital family" controls young people's life and choosing friends they should spend time with. Furthermore, young people struggle to make friends within the community because of the discernment that they receive from the neighbours because their mothers are married for '*lapa*' (family). The findings further show that some young people had some challenges when they were still young whereby, they lived in a mud house and went to school with torn clothes and learners at school were making jokes about them. The participants shared the following:

"Dikgogakgogano e no ba tše di ntšhi se se ngwe gape ke gore gantšhi bana ba bašemane ba dira dilo tšeo e le go gore ka malapeng a ba dinyake. Go swana le nna ke motho wa go kgoga kwai le zolo bjale batho ba e le go gore ba re nyetšwe go swana le mokgalabje wa ka mo lapeng ga kwane le dilo tša go swana le dipatje. So, nna le tate wa ka mo lapeng re sa le ra lwa ka gore o tseba ke kgoga kwai feela, kgane ke kgoga le dipatje, so bona ne ba tšhoga gore nka kgoga le nyaope. Sa mafelelo ke gore ke motho le bakgotsi bjale mosadi wa ka mo lapeng o ile a bona ke phela le bašemanyana ba go se šome a re nna ke berekela bona, ba ja tšhelete ya ka. E be ke le motho wa go šoma di piece job. Ga botse ne a sa nyake ke phela le bagwera ba go se šome" (Hlabirwa, 27 male). ["There are many arguments, another thing is that usually boys do things that families do not like. Just like myself, I'm a person who smoke cigarette and weed so the marital family, especially the marital grandfather does not like anything to do with weeds. So, I

and the grandfather of this family had a fight because he knows that I smoke cigarette only, however, I also smoke weed, so he was afraid that I might smoke other drugs like 'nyaope' as well. Lastly, I have many friends and the woman of this marital family saw me with unemployed friends and she said they are spending my money. I was working some piece jobs. Actually, she did not want me to hang around with friends who are unemployed"] (Hlabirwa, 27 male).

"Challenges ke tše ntšhi ge o sepela batho ba go lebelela ka mokgwa o mongwe le ditšhomi di a go ahlola. Ba re ke bana ba e lego gore bommago bona banyaletšwe lapa" (Phala, 27 male). ["There are many challenges, when you walk on the street people give you funny looks and even friends judge you. They say these are the children whose mother is married for 'lapa'"] (Phala, 27 male).

"There are many challenges I came across, and I remember one day during winter I was going to school with torn uniform. I also used a green bar soap as vaseline and learners at school were making jokes about me, as I was looking dry. Another challenge is that I grew up inside a mud house with bad conditions and even children from my neighbourhood did not want to play with me because they did not want to associate themselves with someone like me who is from a poor family" (Marekolle, 29 male).

The research findings also revealed that there are some families whereby the marital grandfathers are looking after young people who came with their mothers into the marital practice. However, the marital grandfather's children develop jealousy as they see them taking their space in the lives of their fathers. This makes it difficult for young people who came with their mothers into the marital practice, as they end up being ill-treated by the marital grandmother's children. The ill-treatment was reported to occur after the death of the marital grandfather and grandmother. The participant reported a breakdown in communication within the family as confirmed by the following statement:

147

"Maitemogelo a ka a ne a le a makaone ge mokgalabje a be a sa phela mara gona bjale ga se a makaone. Bo kaone bjo ke bilego le bjona ke gore nna ke sokodišitše ke matric, ke o feditše ke na le 23 years, ke moka mokgalabje wa ka mo lapeng pele a hlokofala o ile a nkiša sekolong kua college le ge e le gore bana ba gagwe ga se ya ba swara ga botse taba ye, ba re tšhelete ya papago bona ya jewa. Gona bjale maitemogelo a ka ga se a makaone ka gore ga re boledišane ga botse, letšatši le lengwe ba re segiša letšatši le lengwe a ba re segiše" (Mapula, 29 female). [*"My experience was good when the marital grandfather was still alive but now it is not good. The good experience is that I struggled to pass matric, I managed to complete it at the age of 23 years and then the marital grandfather supported me to obtain my college qualification before he passed on, even though his children were not in favour of this move, saying that their father spends too much on me. My current experience is not good because I do not have a healthy communication with the marital children of this family, sometimes they smile with us and sometimes they just sulk at us"*] (Mapula, 29 female).

The biographical information of the participants revealed that male and female young people being raised within *'Gonyalelwa lapa'* cultural practice experience ill-treatment after their mothers have passed away. It was noted from the data that participants' situations become more difficult in the "marital family", especially those whose mothers passed away. The young people are struggling and even go to sleep without having anything to eat because there is no one who buy them grocery within the family. The data further indicated that the "marital family" has never helped them with money to further their studies. The research participants made these comments:

"Dihlotlo tše ke kopanago le tšona ka mo gare ga lenyalo la lapa ke gore re a sokola le bana ba gešu ga re thuše ke motho. Since bomma ba hlokofala family ye ga e re rekele le ge e ka ba dijo, re no thuša ke tšhelete ya bana ya social grant" (Makgomo, 33 female). [*"The challenges that I encounter inside this marriage arrangement is that I am struggling together with my siblings, as there is no one who help us. Ever since my mother passed on this marital family does not buy us*

grocery and we only rely on the child support grant of my siblings"] (Makgomo, 33 female).

Dihlotlo tše ke kopanago le tšona ke gore sometimes ke robala ke se ka ja ka gore dijo ga di enough ka mo gae. Family ye e re nyetšwego lapa ga e re thuše ka selo. A gona yo a berekago ka mo lapeng, bomma ba hlokofetše, letseno ka mo gae e no ba social grant ye e le go gore bo sesi ba ka ba babedi ba golela bana ba bona feela" (Ledimo, 18 male). ["The challenge I am encountering is that, sometimes I sleep without anything to eat because there is not enough food here at home. The marital family is not helping us with anything. There is no one who is employed in this family, my mother passed on and the income for the family is only the child support grants received by my two sisters in respect of their children"] (Ledimo, 18 male).

"Ga ke holege ka selo ka gore ga ba ntirele selo, ga ba nkiše sekolong, ga ba nthekele diaparo le dijo ga ba reke" (Mogoshadi, 23 female). ["I do not benefit anything because they do not do anything for me, they do not take me to school, they do not buy me clothes even food they do not buy"] (Mogoshadi, 23 female).

The findings of this study show that most of the young people whose mothers are married for *'lapa'* (family) face many different challenges such as ill-treatment and lack of support from the marital families within *'Gonyalelwa lapa'* cultural practice. The findings of this study resonate with other studies that posit that ill-treatment is one of the challenges faced by the children within this "marital practice". Moreover, the challenges include physical, emotional or sexual mistreatment of the children in the family (Stoltenborgh, Bakermans-Kranenburg, Alink & Van IJzendoorn 2014:3). Similarly, Abbasi, Saeidi, Khademi, Hoseini and Moghadam (2015:7) state that children experience ill-treatment, which is often accompanied by verbal violence such as hurling abusive words at children or forbidding them to enquire about their rights. This sentiment is reverberated by Roxanne (2019:10) who also revealed that ill-treatment within the family results in a failure to offer adequate

emotional and physical care for children. It was interesting to realise that no participant in this study shared any sexual abuse, though they experienced other forms of abuse.

Within *'Gonyalelwa lapa'* cultural practice, there is lack of rapport between young people whose mothers are married for *'lapa'* (family) and the "marital families". Furthermore, there is also discernment within *'Gonyalelwa lapa'* cultural practice. It was evident from the findings that most of the children raised within *'Gonyalelwa lapa'* cultural practice are not enjoying to stay with their mother's "marital family", as they are being abused. However, in most societies, it is not all stepparents who ill-treat the children within the family as there are those children who have a good relationship with their stepparents. The ecological systems perspective describes the way in which the environment affects the people and the way in which people affect their environment. Therefore, the application of this perspective helped the researcher to understand the environment wherein the children who are raised within *'Gonyalelwa lapa'* cultural practice live in. The researcher was encouraged by young people who are raised within *'Gonyalelwa lapa'* cultural practice and how they adjust or cope with the way the "marital families" treat them within the family. They show some level of resilience that enables them to continue living, amidst the challenges they are facing. Instead of being negatively affected by the environment, they show a level of growth.

5.3.5 Theme 5: Young people' lived experience of hunger

Within *'Gonyalelwa lapa'* cultural practice, there are many challenges faced by young people such as hunger. The young people experience hunger, as there is no one who supports them financially. The young people whose mothers are still alive as well as those whose mothers passed on experience hunger equally. This occurs because the "marital family" neglects their responsibilities of maintaining the children who came with their mother into the practice, including those who were born within the "marital practice". It must be noted that this cultural practice takes place in the absence of a father. There are participants who revealed that lack of financial support from the "marital family" results in hunger for young people within *'Gonyalelwa lapa'* cultural practice as their basic needs

are not met. Participants further revealed that the "marital family" has no time to listen to their concerns and there is no one they can talk to, as their mothers have passed on. The participants said the following:

"Ke bile le tshokolo e ntšhi, nako ye nngwe e be ke robala ka tlala ka lebaka la go hloka yo a ka go re rekela dijo ka mo lapeng ka ge bomma ba sa bereke" (Ledimo, 18 male). ["I struggled a lot, sometimes I would go to bed without food because there is no one who could buy food for us at home because my mother is unemployed"] (Ledimo, 23 male].

"Dihlotlo tše ke na le go tšona ke gore ba ka mo lapeng ga ba nyake go mpha tšhelete nna le bana bagešu, re bolaya ke tlala. Se sengwe gape ke gore ba ka mo lapeng ga ba dule le nna fase ba ntheeletša gore maikutlo a ka ke a ma bjang. Ke fetša ke ba le stress ke sa tsebe gore ke tlo botša mang gore ke ikwa bjang ka gore bomma ga ba sa le gona, ba hlokofetše" (Mogoshadi, 23 female). ["The challenges which I have encountered are that the marital family does not want to give money to me and my siblings, we are starving. Another thing is that they do not sit down and listen to me to check how I feel. I end up having stress without any idea on who to turn to, to share my feelings with, because my mother passed on"] (Mogoshadi, 23 female).

The study further revealed that the older siblings within *'Gonyalelwa lapa'* cultural practice are forced to take the role of the care giver to their younger siblings. This role is assumed immediately after their mother passed on because the "marital family" did not want to maintain young people who came with their mothers into the "marital practice" and this applies to young people who were born within the "marital practice". Demographic information of the participants revealed that some of the young people who are raised within *'Gonyalelwa lapa'* cultural practice and who are above the age of thirty years, especially females are the ones who take the role of care giver after their mothers passed away. The young people also experience hunger as the "marital family" does not maintain them. The research participants reported the following:

"A gona thekgo le gona family ye re nyaletšwego go yona lapa ga ba re thuše ka selo ka mo lapeng re no sokola ka tlala" (Makgomo, 33 female). *["There is no support, and the marital family does not help us with anything at home we are just struggling with hunger"]* (Makgomo, 33 female).

"Dihlotlo tše ke kopanego le tšona ke go godiša bana bagešu ke sale o monnyane ka ge bomma ba hlokofetše mola ba ka mo lapeng ba sa re thuše ka selo ebile re bolaya ke tlala" (Mapeu, 32 female). *["The challenges that I have encountered is to raise my siblings while I was still younger, in the absence of my mother as she passed on, while the marital family is not assisting us at all and we are starving"]* (Mapeu, 32 female).

"Dihlotlo tše ke kopanago le tšona ke gore mokgekolo o a nyetšwego bomma lapa ga ba re direle selo ka ge ba re tshepišitše go re hlokomela, ga ba re rekele dijo re a sokola ka tlala ka mo lapeng. Ge o ba botša ba tiiša dihlogo ba re roga" (Pebetsi, 28 female). *["The challenges I have encountered is that the marital grandmother is not doing anything for us as she promised to take care of us, she does not buy us food and we are starving in this family. When you ask her, she stiffens her neck and insults us"]* (Pebetsi, 28 female).

The findings of this study show that within *'Gonyalelwa lapa'* cultural practice, young people who came with their mothers into the practice as well as those who were born within the "marital practice" expect financial support from the "marital family". Furthermore, the "marital family" does not maintain them, and this results in hunger for young people whose mothers are married for *'lapa'* (family). These findings are supported by Al-Shirawi (2018:128) who posits that in most cultural practices, the children who come with their mothers into the family are not maintained and most of them experience hunger. Corresponding to these findings, Kelly (2015:7) also indicates that lack of support to children can result in hunger whereby children may encounter health problems such as poor nutrition. Most of the children who are without financial support within the cultural

practice end up experiencing hunger which affects their personality development (Banovcinovaa, Levickaa & Veresa 2014:150).

'Gonyalelwa lapa' cultural practice increases the number of youth-headed household in the community as the majority of young people raised within it were forced to take the parental responsibility immediately after their mothers have passed away. It was evident from the data that children who are raised within this cultural practice *'Gonyalelwa lapa'* are not taken care of, instead they become the caregivers. Moreover, being raised within *'Gonyalelwa lapa'* cultural practice for the children whose mothers have passed away means there is no one they can share their concerns with, instead they become stressed. It has been established that within *'Gonyalelwa lapa'* cultural practice, there is no preferential treatment when it comes to support, instead both children who came with their mothers within the "marital practice" and those who were born into the "marital practice" experience hunger. Since the introduction of social grants, most of the children within the households no longer experience hunger unless if the recipients of their social grants neglect them, by using the money for other things than to buy food. The strengths-based perspective implies that clients have the strength to overcome their challenges as they are the ones who understand them better than any other person. This perspective helped the researcher to understand the strengths and courage of young people who took over the role of caregiving within the family immediately after their mothers have passed on.

5.3.6 Theme 6: Identity and a sense of belonging for young people

It was revealed in this study that some of the participants described themselves as the children of the "marital family" because the marital home is the only place they proclaim, as their home, even though the treatment is not good. Others identified or described themselves as the children of the maternal family because they were born within their maternal family, where they were treated well. There are also those who were not sure whether they belong to the "marital family" or their maternal family. The participants' accounts of their description of identity and belonging are given in two sub-themes,

namely, the impact of the surname within *'Gonyalelwa lapa'* cultural practice and the impact of praise/clan name within *'Gonyalelwa lapa'* cultural practice.

5.3.6.1 Sub-theme 6.1: The impact of surname within *'Gonyalelwa lapa'* cultural practice

The biographical information of the participants revealed that female participants who have five years to twenty-five years raised within *'Gonyalelwa lapa'* cultural practice described themselves as the children of their mother's maternal family. It was revealed that young people who came with their mothers into the "marital practice" and those who were born into the "marital practice" described themselves based on the surname they utilise. The findings further revealed that the participants are still utilising their mothers' maternal surnames because they did not change their certificates or identity documents, which confirms the fact that they were never adopted into the family. Moreover, the participants are still using their mothers' maternal surname because the "marital family" prefers to change the surname of male children and not of female children. Other young people described themselves based on their mothers' maternal surname as the "marital family" did not treat them well. The research participants revealed the following:

> *"Nna ke ihlalosa bjale ka ngwana wa ka gabo bomma, ka ge ke sa somiša sefane sa ka gabo bomma. Ga se ka fetola sefane, ke sa bitšwa ka sefane sa gabo bomma ka ge ke setše ke hlalositše mathomong gore go dumeletšwe bašemane feela go šomiša sefane sa ka bogadi bja bomma"* (Hunadi, 22 Female). [*"I identify myself as a child who belongs to my maternal family as I'm still using my mother's maternal surname. I did not change my surname, as I'm still called by my mother's surname, as I have explained before, only boys are allowed to use the marital surname"*] (Hunadi, 22 Female).

> *"Ke ihlalosa bjale ka ngwana wa ka ga bo bomma mo ba tšwago gona go ya le ka mokgo pasa ya ka e lego ka gona. Lebaka la gore ke ipitše wa ka ga bo bomma mo a tšwago gona ke gore ka mo lapeng le bomma ba nyaletšwego gona lapa ga*

154

se ba ka ba re swara gabotse le go tloga mathomong. Le sefane ke sa šomiša sa ga bo bomma" (Mahlodi, 25 female). ["I describe myself as a child of my maternal family according to my identity book. The reason I'm calling myself the child of my maternal family is because my mother's marital family did not treat us kindly from the beginning. And I'm still using my mother's maternal surname"] (Mahlodi, 25 female).

"Nna ge ke ihlaloša, ka sereto ke Hunadi ke ipitša bjale ka ngwana wa ka ga bo bomma ka gore dilo ga se tša fetoga go swana le di certificate ga se ra tšwa re di fetola, ke sa bitšwa ka sefane sa ka ga bo bomma" (Meladi, 29 female). ["When I describe myself, by praise/clan name is 'Hunadi' I call myself a child of my maternal family because things have not changed such as certificates, are yet to be changed, I'm still called by my mother's maternal surname"] (Meladi, 29 female).

Even though, the research participants were describing themselves as the children of their maternal families, there is one female participant aged twenty years who has more than ten years been raised within *'Gonyalelwa lapa'* cultural practice who was not sure about where she belongs as she is staying with the "marital family" but still using her mother's maternal surname. She made this comment:

"Nna a ke tsebe gore ke ihlalosa bjale ka ngwana wa mang ka gore a ke sure gore ke wela kae. Ke tla re ke sa le wa ka ga bo bomma ka gore le sefane ga se ka be ka se fetola, ke sa bitšwa ka sefane sa ka ga bo bomma. Ge e le tate wa nnete ga ke mo tsebe" (Pebetsi, 28 female). ["I do not know whose child am I, as I do not know where I belong. I will say I belong to my maternal family because I did not change the surname, I'm still called by my mother's maternal surname. As for my biological father, I do not know him"] (Pebetsi, 28 female).

It was interesting to establish from this study that there are some participants who described themselves, as the children of their mother's "marital family" because they live with them and have adopted their surname. The biographical information of the participants revealed that young people who have more than two years being raised

within *'Gonyalelwa lapa'* cultural practice and above twenty years are males who described themselves as the children of their mothers' "marital family". The young people who came with their mothers into the "marital practice" as well as those who were born within the "marital practice" described themselves as the children of their mothers' "marital family" because they were given a home and surname by their "marital family". The research participants had these comments to make:

> *"Ke ihlaloša bjale ka ngwana wa ka mo bomma ba nyaletšweng gona lapa ka gore ke dula le bona full time e bile ke šomiša le sefane sa ka mo lapeng" (Kolobe, 28 male). ["I identify myself, as a child of my mother's marital family because I live with them full time and also use the surname of this family"] (Kolobe, 28 male).*

> *"Ke ihlaloša bjale ka ngwana wa ka mo bomma ba nyaletšwego gona lapa ka gore ba mphile legae le sefane…. wa bona. …" (Makgomo, 33 female). ["I identify myself as a child of my mother's marital family because they gave me a home and surname… you see…"] (Makgomo, 33 female).*

> *"I identify myself as a child of my mother's marital family because the marital family gave me their surname. Even though the maternal family gave me a praise name 'Mmaswi' which I'm named after my mother's brother, but I still consider myself as the child of my mother's marital family because I grew up in this family" (Marekolle, 29 male).*

The study further revealed that one male participant who has more than a year being raised within *'Gonyalelwa lapa'* cultural practice cannot utilise the marital surname prior to the finalisation of the process of marital arrangement and he still describes himself as the child of the maternal family. Participant said the following:

> *"Ka gore ba ka mo lapeng ga se ba tšwa ba fetša go patela magadi ke sa ihlalosa bjale ka ngwana wa ka ga bomma, ke na le mengwaga ye mebedi ke tlile le bomma ka mo lapeng" (Tlou, 24 male). ["Because the marital family is yet to finalise payment of the bride price, I am still identifying myself as a child of my maternal*

family, I have two years since I came with my mother in this "marital family"] (Tlou, 24 male).

Responses show that most of the participants pronounced themselves, as belonging to their maternal family because they are still using their mothers' maternal surnames and the marital families are yet to finalise the *'magadi'* (bride price) payment. The data further portray that the surname plays a significant role in as far as the identity of young people is concerned, as it helps them in terms of belonging. The research findings are in line with what is stated by Pilcher (2017:3) who posits that the impact of surname is to provide people with clues about their origin and assists them with identification. In agreement, Nduna (2014:31) and Sibani (2018:58) maintain that the surname is also imperative for identity in the situation whereby the children do not know whether they belong to maternal family or paternal family. A surname helps the children to identify themselves in terms of where they belong (Aksholakova 2013:465).

Thus, within *'Gonyalelwa lapa'* cultural practice, there is a gender preference and patriarchal tendencies, whereby male children are eligible to utilise the marital surname as compared to female counterparts. It was evident from the findings that children raised within *'Gonyalelwa lapa'* cultural practice are not offered the equal treatment, instead they witness some divisions amongst themselves. Moreover, the benefits and treatment are the factors for identification and description for young people who are raised within *'Gonyalelwa lapa'* cultural practice. It has been established that without benefits and treatment, the children who are raised within *'Gonyalelwa lapa'* cultural practice would not know their identity, and instead they become confused.

5.3.6.2 Sub-theme 6.2: The impact of praise/clan name within *'Gonyalelwa lapa'* cultural practice

According to Thwala (2021:33), a praise/ clan name is a ceremonial name or tittle which is given to a person by the family, as a way of showing respect and reviving their deceased son's or ancestor's name. According to biographical information, male

157

participants who have more than two years been raised within 'Gonyalelwa lapa' cultural practice used their praise/clan name to identity or describe themselves. A praise name/clan name helps people to know their identity and where they belong. The study findings revealed that the praise/clan name given to young people whose mothers are married for 'lapa' (family) by the "marital family" helped them to identify where they belong. The following were revealed by the research participants:

> *"Ke ihlalosa bjale ka ngwana wa ka mo bomma ba nyaletšwego gona lapa le sereto ke filwe sa gona ka mo lapeng, ke nna Mamorokolo, se o se dira gore ke thabe kudu ke be motlotlo go ba kele ngwana wa ka mo lapeng ka ge le nna ke ikwa ke le ngwana wa bona (Seoke, 23 male). ["I identity myself as a child of my mother's marital family as I was also given a praise/clan name by this family, I am 'Mamorokolo, this makes me feel feel extremely happy and proud to be the child of this family and I also feel a sense of belonging"'] (Seoke, 23 male).*

> *"Ba mphile sereto sa gona ka mo bomma ba nyaletšwego gona lapa, ka seroto ke nna Phaahle, se o se dira gore ke ikwe ke amogelegile bjale ka ngwana wa ka mo lapeng" (Ledimo, 18 male). ["I was given a praise/clan name by my mother's marital family and my praise/clan name is Phaahle, this makes me feel welcomed as the child of this family"] (Ledimo, 18 male).*

Some young people who were raised within 'Gonyalelwa lapa' cultural practice developed a misperception when it comes to their identity as a result of good treatment, they received from both their maternal family and their mother's "marital family". In addition, the research findings show that some participants describe themselves based on their mothers' marital status. The following research participants' storylines give a testimony:

> *"Kua ke tšwago gona ga bomma ba mpitša ngwana wa bona le gona ka mo lapeng le, ba mpitša ngwana wa bona. E fela nna ke ihlalosa bjale ka ngwana wa ka mo lapeng le bomma ba nyetšwego go lona lapa ka gore tate o ile a hlokofala then ke ge re tlo nyalelwa lapa, a ke re ka culture ya mo ba re ngwana ke wa kgomo"*

(Phala, 27 male). ["Where I come from at my maternal family I am regarded as their child and even in this family they call me their own child. But I identify myself, as a child of my mother's marital family because my father died, then is when we got married for 'lapa', our culture says 'Ngwana ke wa kgomo' (which contextually means that a child belongs to a marital family)"] (Phala, 27 male).

"Ke ihlaloša bjale ka ngwana wa ka bogadi bja bomma ka gore bomma ba nyetšwe, e ra gore ke swanela ke dire tše ba di dirago ba ka bogadi bja bomma" (Mologadi, 21 female). ["I identify myself, as a child of my mother's marital family because my mother is married, which means that I should do what my mother's marital family do"] (Mologadi, 21 female).

The findings of this study confirm that the praise name is important for young people whose mothers are married for *'lapa'* (family), as some of them based their identity on the name given by the "marital family". The praise name/clan name helped them to describe themselves and know where they belong. Although, some of the research participants were not sure about their identity but the praise/clan name helped them to clear their misperception. There were young people who did not hesitate when it comes to their identity, as they already regarded themselves as the members of the household, they live in. These findings share similarities with the view of Thwala (2021:33) that the impact of praise names persists to provide individuals a strong sense of identity and belonging to family and social hierarchies. Similarly, Lusekelo and Muro (2018:65) add that praise names given to individuals carry cultural, personal and historical connections of the family. They provide individuals with a sense of who they are, the community in which they belong and their places in the universe (Habib & Ward 2019:3).

It is clear from the findings that children who join their mothers in this cultural practice *'Gonyalelwa lapa'* without being given clan names would not know their identity and they would not belong within the marital families, as compared to children who are born within the "marital practice". Furthermore, it has been established that within *'Gonyalelwa lapa'* cultural practice, the children without a praise/clan name feel not valued, instead they

become confused in as far as their identity is concerned. It is important to note that nowadays people no longer give their children clan names, and as a result they grow up with some challenges and when they seek spiritual help from the prophet or clairvoyants regarding those challenges or misfortunes, they are being told that their ancestors cannot recognise them since most of the clan names belong to the ancestors. The strengths-based perspective assesses the inherent strengths of a client, rather than diagnosing and labelling them. The application of this perspective guided the researcher to assess the young people's identity instead of labelling them as the children of their mothers' "marital families".

5.3.7 Theme 7: The relationship between young people and the "marital family" within *'Gonyalelwa lapa'* cultural practice

Some of the relationships between young people who came with their mothers into the "marital practice" and the "marital family" within *'Gonyalelwa lapa'* cultural practice, were reported to be unhealthy. It was revealed that female participants who have more than twenty years being raised within *'Gonyalelwa lapa'* cultural practice experience unhealthy relationship within the family. The findings of this study show that research participants experience an unhealthy relationship within the family because their mothers' marital families are not treating them well as part of the family, as they admonish them. The following research participants' story line elucidates the point:

> *Nako e nngwe kgwerano ga e be e botse, ga go bose ka mo lapeng ka gore ga ba re sware ga botse, mokgalabje wa ka mo lapeng o na le mašhata, wa omana"* (Mapitsi, 27 female). ["Sometimes the relationship becomes strained, it is not nice in this family because the marital grandfather of this family always quarrels with me"] (Mapitsi, 27 female).

> "A go na kwano ka mo lapeng, le gona a go bose. Mokgalabja wa ka mo o dula ka kua ga gabo o kare ba mo hlohleletša gore a re sware makgwakgwa, a re omanye ka mehla" (Mapeu, 32 female). ["There are a lot of disagreements in this family,

and it is not nice. The marital grandfather of this family stays at his parents' home and it seems they are instructing him to treat us badly and admonish us"] (Mapeu, 32 female).

There is one male participant who has two years being raised within *'Gonyalelwa lapa'* cultural practice who viewed his relationship with his mother's "marital family", as unhealthy due to lack of visits from the members of the "marital family". The participant shared the following:

"Kgwerano ga se ye botse, mokgekolo wa lapa le, le bana ba gagwe ga ba fele ba etla ka mo lapeng go re bona gore re phela bjang. Le rena ga se ra ba tlwaela, re tšhaba le go ba etela" (Phaahla, 18 male). ["The relationship is not good; the marital grandmother and her children do not come in this home to check how we are doing. We are also not close to them, and we are afraid to visit them"] (Phaahla, 18 male).

Although, some of the young people are experiencing unhealthy relationships with their mothers' "marital family" due to ill-treatment, there are some young people who enjoy healthy relationships with their mothers' "marital families". The biographical information of the participants revealed that young people who are born within the "marital practice" have a good relationship with their "marital families". They reported that they appreciate them and treat them well like their own children, especially those who were born within the "marital practice". The participants had this to say:

"Relationship ke ye botse le ba ka mo lapeng. Mokgalabje le mokgekolo ba lapa le khwi ba re swere ga botse bjalo ka bana ba bona pele ba hlokofala" (Hlomphi, 32 male). ["We have a healthy relationship with the marital family. The marital grandfather and grandmother of this family were treating us well, as if we are their own children, before they passed on"] (Hlomphi, 32 male).

"Kgwerano ke ye botse ka mo gae ka ge ba ka mo lapeng ba amogela se ke le go sona, ba ntshwara ga botse ebile ba nkamogetše bjale ka ngwana wa bona" (Mahlodi, 25 female). *["The relationship is very good in this family as the "marital family" appreciate me the way I am, they treat me well and they welcomed me like their own child"] (Mahlodi, 25 female)*

Moreover, there are also some young people who are well received in their marital families and enjoy being part of these families. According to the biographical information of the participants, there are some males and females participants who have two years to five years being raised within *'Gonyalelwa lapa'* cultural practice, feel welcomed within the "marital families". It feels for them as if they are staying with their biological parents within this "marital practice" due to their healthy relationship. Participants shared as follows:

"Kgwerano ke ye botse ka ge ba nkamogetše ka diatla tše pedi ka mo lapeng ke family ye re nyaletšwego go yona lapa le gona ke no bona go swana le ge o ka re ke dula le tate le mma. Ebile ba ntshwara gabotse bjale ka ngwana wa bona ka mo lapeng" (Tlou, 24 male). *["The relationship is good as they welcomed me with open arms in this marital family and I feel like I am living with my biological father and mother. They also treat me well, as if I am their own child in this family"] (Tlou, 24 male).*

"A go na challenges tše ke kopanago le tšona ka gore re phedišana gabotse ka mo gae le gona ka mo lapeng mokgekolo ba ntshwara bjale ka ngwana wa bona" (Kolobe, 28 male). *["There are no challenges I have encountered because we have good relationships in this family and marital grandmother treats me like her own child"] (Kolobe, 28 male).*

"Ga se ka hlakana le dihlotlo ka mo lapeng ka gore ba re swara gabotse bjale ka bana ba bona ebile ba re amogetše gabotse" (Manare, 18 female). *["I have never*

encountered any challenge because they treated us well, as their children and welcomed us warmly"] (Manare, 18 female).

The study revealed that some of the young people within *'Gonyalelwa lapa'* cultural practice have unhealthy relationships with their mothers' "marital families". These research findings are in line with what is said by Arfaie, Mohammadi and Sohrabic (2013:177) who attest that unhealthy relationship is one of the difficulties confronted by the children who came with their mothers within the cultural practice, including those who were born within the cultural context. This statement is supported by Choi (2012:91) who posits that most of the children who live within the "marital family" without their biological mothers, experience unhealthy relationship with the "marital family". Unhealthy relationship frequently occurs in most cultural practices such as *'Gonyalelwa lapa'* whereby the children within the family are incapable to listen to one another when they express their feelings (Arfaie et al. 2013:177).

It was also interesting to find out that there are also some young people who have a healthy relationship with their marital families, and they enjoy living with them as the "marital families" treat them like their own children. Within *'Gonyalelwa lapa'* cultural practice, there is no good rapport for young people who are raised within the "marital practice" as a result of miscommunication, ill-treatment and admonishment. It was evident from the findings that most of the children who came with their mothers within this cultural practice *'Gonyalelwa lapa'* are not appreciated, instead they are faced with mistreatment as compared to children who were born within *'Gonyalelwa lapa'* cultural practice. It is not only within *'Gonyalelwa lapa'* cultural practice wherein there is an unhealthy relationship as it also occurs in most families as a result of unfair treatment by the parents towards their biological children and the stepchildren. However, that does not justify that unhealthy relation should be experienced within the family.

The ecological systems perspective describes the ways in which the environment affects people and the ways in which people affect their environment. The application of this perspective helped the researcher to understand the ill-treatment faced by young people

163

within their settings or "marital families" especially those who came with their mothers into the "marital practice". The fact that there are other young people who are raised within 'Gonyalelwa lapa', who enjoyed their relationship with their mothers' marital families, one could say that this cultural practice is not only accompanied by negative experiences, but also positive ones.

5.3.8 Theme 8: Lack of support within 'Gonyalelwa lapa' cultural practice

In order to understand various kinds of support received by young people within 'Gonyalelwa lapa' cultural practice, the participants were asked this question: "what kind of support do you receive from your mother's "marital family". The findings revealed that some of the participants raised within 'Gonyalelwa lapa' cultural practice lack support from their mothers' marital families. The participants' accounts on understanding the kind of support they received are given in two sub-themes, namely, difficulties in receiving financial support within 'Gonyalelwa lapa' cultural practice and difficulties in receiving emotional, physical, and moral support from the "marital family".

5.3.8.1 Sub-theme 8.1: Difficulties in receiving financial support within 'Gonyalelwa 'lapa' cultural practice

Financial support plays a vital role within the family, as most of the young people who are raised within 'Gonyalelwa lapa' cultural practice expect financial support from families that married their mothers. The findings revealed that young people do not receive financial support from the "marital family", but they received support from them. The issues regarding lack of financial support does affect everyone regardless of gender. This was experienced by both male and female participants. Financial support is key especially when it involves survival issues such having to buy groceries and or paying for accommodation during the time of study in an institution of higher learning. The following research participant's story line gives evidence:

"A gona thekgo ye ke hwetšago gotšwa ka mo lapeng ntle le ya go no reka dijo feela. Nna e be ke lebeletše gore mohlomongwe ge ke le kholetšeng ba tla nthuša ka tšhelete ya go patela madulo. Ge ke ba kgopela ba re bona ga ba na tšhelete" (Hunadi, 22 Female). [*"There is no support that I receive from the marital family except for buying food. I was hoping that maybe when I was at Tvet college, they would help me with money to pay rent. When I asked them, they said they did not have any money"*] (Hunadi, 22 Female).

"Thekgo ya mašheleng a ke e hwetše, ke no hwetša ya go reka bupi, swikiri le mohlagase feela" (Meladi, 29 female). [*"I do not get any financial support, they only buy me maize meal, sugar and electricity"*] (Meladi, 29 female).

The participants further shared that the marital families were providing financial support, but this stopped after their mothers passed away. The young people are financially supporting one another as a family without the "marital family's" financial contributions. Those young people who have kids are even using their kids' child support grants to maintain one another. The following participants' storylines elucidate the point:

"Ga gona thekgo, mokgalabje wa ka mo lapeng e be a re rekela bupi gona bjale ga sa reka ka gore o phela a le ka kua go bana ba gabo, le go patela burial society wa palelwa. Gona bjale re no thuša ke tšhelete ya bana ba sesi ya grant ka mo lapeng. Ga botse nka no re thekgo be re e hwetša mo la mokgekolo wa ka mo lapeng a be a sa phela o no re go hlokofala dilo tša šašarakana" (Phuthi, 22 male). [*"There is no support, the marital grandfather of this family was buying us maize meal at the beginning, right now he is no longer buying because he is always at his siblings' home, and he even fails to pay the monthly contributions for the burial society. Right now, we rely on the social grant of my sister's children in this family. Actually, I can say we got support while the marital grandmother of this family was still alive, after she passed on things changed"*] (Phuthi, 22 male).

"A gona thekgo, ya gore ba re tshepiša gore kgwedi ye nngwe le ye nngwe ba tla re fa tšhelete….. aowa!….. re no thušwa ke tšhelete ya bana. Ke golela ngwana waka o tee le sesi wa ka o golela bana ba gagwe ba babedi, re no thušwa ke tšhelete ya bana ka mo lapeng" (Mapula, 29 female). [*"We do not have any financial support, even if we were promised that they will give us money on a monthly basis, and we just rely on child support grant. I receive child support grant for my only child and even my sister receives child support grants for her two children and as a family we rely on social grants."*] (Mapula, 29 female).

"Le thekgo ya mašeleng ga se ba ka ba re thuša ka yona. Re no hwetša gore re tla no wa le bomma re tsoga, bophelo bo tšwela pele" (Mahlodi, 25 female). [*"They did not help us with any financial support. We have just decided to support one another as a family and leave them out as we move on"*] (Mahlodi, 25 female).

The research findings revealed that young people who came with their mothers into the marital practice and those born within the "marital practice" lack financial support, as there is no one who helps them financially. These findings are supported by Banovcinovaa, Levickaa and Veresa (2014:150) who postulate that the personality development of children who live within *'Gonyalelwa lapa'* cultural practice is affected due to poverty as there is no financial support from the "marital family". In agreement, Yupita, Heny and Dewi (2020:1124) maintain that most of the children experience some financial difficulties within *'Gonyalelwa lapa'* cultural practice, especially after their mothers' death. This sentiment is contrary to what was said by Kim and Torquati (2016:40) who posit that there are some marital families that provide financial support to their grandchildren, including some of the young people who are raised within *'Gonyalelwa lapa'* cultural practice in order to maintain their wellbeing.

Within *'Gonyalelwa lapa'* cultural practice, young people who are raised within *'Gonyalelwa lapa'* cultural practice are expected to maintain themselves without the help of the "marital families", especially after the death of their mothers. It was evident from what the participants shared that they are left to their mercy immediately after the death

166

of their mothers, they do not get any financial support. Furthermore, social grant is the main source of income for children who are raised within *'Gonyalelwa lapa'* cultural practice. It has been established that social grant alleviates hunger for children who are without means of support within *'Gonyalelwa lapa'* cultural practice. It has been a cultural norm that after marriage, the children should be maintained by the marital families, hence there are financial expectations from the young people who are raised within *'Gonyalelwa lapa'* cultural practice.

5.3.8.2 Sub-theme 8.2: Difficulties in receiving emotional, physical, and moral support from the "marital family"

According to Bekker and Buchner-Eveleigh (2017:81), most families provide moral support to their children as compared to children whose mothers are married for *'lapa'* (family). The collected data from the participants showed that male and female young people who have two years to three years being raised within *'Gonyalelwa lapa'* cultural practice receive no support from the "marital families". The findings revealed that there is no emotional, physical and moral support that young people received from the "marital family". The participants said the following:

> *"Ga gona thekgo ye ba mphago yona ka mo lapeng go tšwa go family ye e re nyaletšwego lapa. Ga gona le se ba nthušago ka sona" (Phaahla, 18 male). ["I am not getting any support from the marital family. There is nothing they help me with"] (Phaahla, 18 male).*

> *"A gona thekgo le gona family ye re nyaletšwego go yona lapa ga ba re thuše ka selo ka mo lapeng, re no sokola ka tlala" (Makgomo, 33 female). ["There is no support, and the marital family does not help us with anything at home, we are starving"] (Makgomo, 33 female).*

> *"None…there is no support that I receive from the marital family, ever since my mother got married for 'lapa' (family) they are not providing any physical or moral*

167

support…. This makes me feel bad about this cultural practice 'Gonyalelwa lapa'"
(Phogole, 24 male).

The findings above illustrate that young people whose mothers have passed away struggle as there is no one from the "marital families" who provide them with moral support as compared to young people whose mothers are still alive. Furthermore, these finding further revealed that young people whose mothers are still alive receive moral and emotional support from them, instead of the "marital family". Participant made the following statement:

Thekgo ya go tšwa go koko ga ke e tsebe, ke thekga ke bomma feela. Ga ke ba kgopele selo, ge ke na le kgatelelo ya monagano ke thuša ke bomma" (Mologadi, 21 female). ["I do not get any support from my marital grandmother, and I only get support from my mother. I do not request anything from her and when I am experiencing stress, my mother assists me"] (Mologadi, 21 female).

It was encouraging to learn from the participants that there are also some young people who receive support from the "marital family", despite the fact that others experiencing lack of emotional, physical and moral support from the "marital family". The findings revealed that there were some "marital families" that provide young people with moral support by ensuring that they receive any kind of help they require. The "marital families" were also supportive to young people who were attending school and they ensured that they pay their school transport fees. The participants had this to say:

"Ke hwetša thekgo ya maleba go tšwa ka mo lapeng le e lego gore ba nyetšwe bomma for lapa, ba ntirela se sengwe le sengwe se ke se hlokago" (Seoke, 23 male). ["I get the appropriate support from my mother's marital family, and they do everything for me"] (Seoke, 23 male).

"Thekgo ke ye botse, e be ke tsena sekolo ke dula le mokgekolo le mokgalabje ka mo lapeng, ba ntlhokometše ga botse. Le transport ya go ya sekolong e be ba

168

mpatelela nako yela ke sa le sekolong. Bona ba re thuša ka sengwe le sengwe e no ba gore ka mahlatse a se re kopane le mathata" (Kolobe, 28 male). [*"Support is good, when I was attending school living with the marital grandmother and grandfather at home, they took good care of me even the school transport they were paying for me. They help us with everything that we need, and we are fortunate to be well cared for."*] (Kolobe, 28 male).

The above information shared by the participants illustrates that within *'Gonyalelwa lapa'* cultural practice*,* some young people do not receive any kind of support whilst some were provided with the support they need. Moreover, some young people were not expecting support from the "marital family", but they felt fortunate to receive support from them. The findings of this study are in contrast with what was found by Ribar (2015:11) who posits that there are some different cultural practices such as *'Gonyalelwa lapa'* wherein children are being provided with affection, security, stability, education, shelter, food and other basic elements for their healthy development by their marital families even after their mothers have passed away. In support, Jarana-Díaz, Romero-Martín, Ponce-Blandón and Jiménez-Picón (2021:44) maintain that the "marital family" provides care to children within the family. There are also some "marital families" within *'Gonyalelwa lapa'* cultural practice who show support to children who came with their mother into the marriage by encouraging them to take responsibility for their choices, so that they can have an opportunity to learn from their experiences (Ribar 2015:14).

This means that some young people whose mothers are married for *'lapa'* (family) suffer from stress, isolation and hunger due to lack of support from the marital families. It was evident from what the participants shared that within *'Gonyalelwa lapa'* cultural practice there is no means of support for the children who are raised within the said context. There are expectations from the family which intends to marry a woman for *'lapa'* (family) and when those expectations are not fulfilled, the women become disappointed and stressed due to hunger as they are unable to maintain themselves. A child can receive all kind of love and support from different people, but a mother's love and support are very special. The strengths-based perspective implies that clients have the strength to overcome their

encountered challenges in their lives, they only need to be assisted to identify their innate strengths through collaboration with the social worker. This perspective helped the researcher to understand the strengths and courage of young people who complain about hunger and lack of support but still remained in '*Gonyalelwa lapa*' cultural practice.

5.3.9 Theme 9: The views of young people towards *'Gonyalelwa lapa'* cultural practice and its effects on them

The researcher went further to explore the perceptions of the participants regarding *'Gonyalelwa lapa'* cultural practice, in order to understand how they interpret this practice. The research findings revealed that some of the research participants perceive *'Gonyalelwa lapa'* cultural practice, as a bad idea because of the challenges they came across within the marital family. However, there are some of the participants who perceive this cultural practice as a good thing because they benefited from the arrangement.

The information from the participants showed that both male and female young people, who have five years to twenty years being raised within *'Gonyalelwa lapa'* cultural practice have negative perception about *'Gonyalelwa lapa'* cultural practice. Based on the information shared by participants, some of them perceive *'Gonyalelwa lapa'* cultural practice, as a way of oppression and maltreatment to young people. Furthermore, young people who came with their mothers into the practice are treated differently to children who were born within the "marital practice". The findings further revealed that children who were born in "marital practice" receive more love than the children who came with their mothers into the marital family. The participants revealed the following:

> *"Mmono waka ka 'Gonyalelwa lapa' ga se o mokaone ka gore ke bona bahlakiša bana le bo mmago bona ba e lego gore ba nyaletšwe 'lapa"* (Pebetsi, 28 female). *["My perception about 'Gonyalelwa lapa' is not good because I see this as oppression of the children and their mothers who are married for 'lapa'"] (Pebetsi, 28 female).*

170

"Go ya ka nna eish… 'Gonyalelwa lapa' a go sharp at all ka gore le bana ba sokola because ga ba ba sware sharp le discrimination ke ye ntšhi. O hwetša ka mo lapeng mokgalabje le mokgekolo ba sa le sware go swana, ba bontšha bana ba e le go gore ba belegetšwe ka mo lapeng lerato go feta rena ba re tlile go le bo mma ka mo lapeng" (Phala, 27 male). [*"According to me eish….., 'Gonyalelwa lapa' is not a good thing at all even the children suffer, because they are not treated well and discrimination is rampant. You find that the marital grandmother and grandfather are not treating us the same way, and they show children who were born in the family more love than us who came with the mother into the family"]* (Phala, 27 male).

"Go ya ka nna 'Gonyalelwa lapa' ke bona go se selo sa maleba ka gore ga go bose, batho ba tlaišega ka dilo tše dintšhi ka ge ba sa ba sware ga botse" (Mapitsi, 27 female). [*"According to me, 'Gonyalelwa lapa' is an inappropriate practice because it is not a good thing for the affected people. People suffer from many things as they are not treated well"]* (Mapitsi, 27 female).

In addition, some participants who have two years to three years being raised within *'Gonyalelwa lapa'* cultural practice mentioned that they were not informed in advance about this cultural practice when they married their mothers for *'lapa'* (family). Moreover, they were surprised when they were told that their mothers will relocate with them to a new family. The findings also show that some young people were still young when they came with their mothers into the marital family and their opinion is that this cultural practice must take place when the children are matured enough to make their own decisions. The participants gave the following narratives:

"Go no ba gore ge ba re nyalwa mokgekolo ga se a re botša, mola a re botše pele, ne nkase dumele gore ke sepele le bomma ro dula le family ye nngwe ye e lego gore a ke e tsebe" (Hlabirwa, 27 Male). [*"It's just that when we got married my maternal grandmother did not inform us, had she told us before, I would not have*

agreed to leave with my mother to another family that I did not know"] (Hlabirwa, 27 Male).

"'Gonyalelwa lapa' ga se selo sa maleba, go ya ka nna ke re ga ba nyale motho yo e leng gore o na le maikarabelo a go ipolelela. Se sengwe gape ke gore ga se ba boledišana le nna ge ba re nyalelwa lapa" (Mogoshadi, 23 female). ['"Gonyalelwa lapa' is not a good thing, according to me, they should marry a person who is responsible and can speak for himself. Another thing is that they never spoke to me when they married us for 'lapa'"] (Mogoshadi, 23 female).

As indicated earlier, some of the participants perceived *'Gonyalelwa lapa'* cultural practice, as a bad idea to be practiced within their community. However, there are also some of the participants who perceived *'Gonyalelwa lapa'* cultural practice, as beneficial to young people together with their mothers. The findings show that this cultural practice helps young people to acquire a home. The research participants had these statements to say:

"Go ya ka nna 'Gonyalelwa lapa' ke selo sa maleba ka gore ke hweditše legae le gona ba ntshwara ga botse ka mo lapeng" (Hlomphi, 32 male). ["In my opinion, 'Gonyalelwa lapa' is the right thing to do, because I have found a home and they treat me well within the family"] (Hlomphi, 32 male).

"Ke bona e le selo se se sharp, for nna ke bona go se ne stress ka gore ba re file legae le bomma ba nale motse wa bona ga ba sa baka le motho go swana le ge ba sa dula ka kua ga gabo bona ba bakisana le dikgaetšedi" (Seoke, 23 male). ["I think it is a good thing, for me I see no problem because they gave us a home and my mother also has acquired her own house, she is no longer arguing with anyone like the time she was staying at her maternal home where she always argued with her brothers"] (Seoke, 23 male).

The findings show that some of the participants' negative perceptions about *'Gonyalelwala lapa'* cultural practice are influenced by the oppression that they

172

experience from their "marital families". These findings are in contrast with Radulovic and Avirovic (2018:113) who assert that most of the young people consider themselves as part of their mothers' "marital family" because they provide them with love and support. Similarly, Sandra (2017:3) states that young people's attitudes towards *'Gonyalelwa lapa'* cultural practice are positive as a result of love, happiness, support and treatment they receive within their "marital families". The perception of marriage is positive because most of youth believe that being raised within '*Gonyalelwa lapa'* cultural practice is a ticket to happier life as it benefits individuals (Karamat 2016:572).

The perceptions of young people whose mothers are married for *'lapa'* (family) are influenced by abuse, discrimination and oppression that they experience from their mothers' "marital families". It was evident from the findings that most of the children who have negative perception about *'Gonyalelwa lapa'* cultural practice are not valued, instead they are faced with discrimination and oppression. Furthermore, it has been established that within *'Gonyalelwa lapa'* cultural practice, there is preferential treatment between young people who came with their mothers into the "marital practice" and those who were born within the "marital practice". It was also established that children's ideas are not consulted prior to their mothers' marriage within *'Gonyalelwa lapa'* cultural practice. The children's life decision can be influenced by good or bad things which happen in their lives when they grow up, as the saying states that first impressions last longer. The strengths-based perspective allows people to see themselves at their best, and their value as human beings. This perspective helped the researcher to understand the courage that young people and their mothers have, to be part of *'Gonyalelwa lapa'* cultural practice and continue to stay with the "marital families" regardless of the challenges they come across.

5.3.10 Theme 10: Benefits within the cultural practice *'Gonyalelwa lapa'*

Some of the participants indicated that there are some different kinds of benefits within '*Gonyalelwa lapa'* cultural practice, whilst others stated that there are no benefits within this cultural practice. The information on the kinds of benefits within *'Gonyalelwa lapa'*

cultural practice shared by the participants is presented under two sub-themes, namely, the value of acquiring a surname for young people and the impact of acquiring a home for young people, as discussed below:

5.3.10.1 Sub-theme 10.1: The value of acquiring a surname for young people

The collected data revealed that young female people who have five years to ten years being raised within *'Gonyalelwa lapa' cultural* practice do not benefit from this "marital practice". The findings show that female participants who do not benefit from *'Gonyalelwa lapa'* cultural practice experienced discrimination from the "marital family", as they witnessed boys being given the "marital surname" and them being left out. The findings further revealed that young people who acquired the "marital surname" also perpetuate the marital family name. The research participants revealed the following:

"Batho ba e lego gore ba holega ka lenyalo le la lapa ke ba ka mo lapeng ka gore bona sefane sa bona se a gola. Se sengwe gape ke gore le motho yo e lego gore bomma ba monyaletšwe yena o a holega le ge a sahlwe a sa phela, ka gore leina la gagwe le ka se hwelele. Bana ba bašemane le bona ba holega ka sefane ka gore ba tla kgona go ba le sefane sa gabo bona gore ba se ke ba ba le mathata ge ba tlo nyala" (Hunadi, 22 Female). *["The people who benefit from 'Gonyalelwa lapa' are the marital family because their surname becomes perpetuated. Another thing is that even the deceased person my mother is married to also benefits, as his name will not vanish. The boys also benefit from the marital surname because they will be able to have their own surname so that they will not have problems when they get married"]* (Hunadi, 22 Female).

"Dikholego tšona ga di gona ka lehlakoreng la ka ke le kgarebe ka gore a ba nthuše ka selo. Ge o le ngwana wa mošemane dikholego di gona ka ge ba hwetša sefane mola family ye e re nyetšwego e holega ka go godiša lapa" (Meladi, 29 female). *["There are no benefits on my side as a girl, because they are not helping me with*

174

anything. There are benefits for male children only as they get a surname, while the marital family benefits from family perpetuation"] (Meladi, 29 female).

In addition, young male participants portrayed that the surname that they acquire from this practice helps them to define themselves or know where they belong. Moreover, the surname is also important for the purpose of culture as it helps young people, especially male participants when they are ready to get married. Young people, especially males when they grow up like any other males, culturally, are not allowed to marry a woman while still using the surname of their mothers' maternal family. The following participants' storylines elucidate this view:

"Ke holega ka go ba le sefane sa ka bogadi bja bomma. Sefane se nthuša ka gore ke tsebe gore ke wa ga mang. Ga go swane le ge e be ke šomiša sefane sa ka ga bomma, se tlo mpalediša go nyala. Bomma ba sa bitšwa ka sefane sa bo bona ga se ba tšwa ba fetola sefane" (Hlomphi, 32 male). ["I benefit from getting my mother's marital surname. The surname helps me to know where I belong. It is not the same if I was using the surname of my mother which will make it difficult for me to get married. My mother still uses her maternal surname, and she is yet to change"] (Hlomphi, 32 male).

"Go no thuša mo tabeng ya culture gore ge ngwana a nyalwa a kgone go tseba gore ke wa kgoro ya kae le taba ya sefane. Ka gore culture ya bo rena e re ge bommago ba se ba nyalwa, o sa bitšwa ka sefane sa ka ga bo bommago, o ka se kgone go tlo nyala mosadi ge o le ngwana wa mošemane mara ge ole ngwana wa mosetsana ga e tshwenye" (Mahlako, 28 female). ["It helps in terms of culture because when a child gets married, she will be able to identify where she belongs, including the surname. Because our culture says that, if your mother is not married and you are still using your maternal surname as a boy child, you cannot marry a woman, but if you are a girl, it doesn't matter"] (Mahlako, 28 female).

The findings show that within the cultural practice *'Gonyalelwa lapa',* young people, especially, the male children benefit from acquiring their mothers' marital surname.

175

Moreover, even the "marital family" also benefits from this cultural practice *'Gonyalelwa lapa'*, as they marry a woman with children and their main focus is on children for the purpose of name perpetuation. The surname is important to young people in terms of their identity and belonging. In support, Nduna (2014:35) affirms that a surname is significant for identification and belonging of individuals. Additionally, Eleanor (2017:3) postulates that through the surname, the children feel a sense of belonging and pride in their families, their peers and communities. Some South African families need a father so that they can utilise his surname for a sense of belonging to the rightful family (Ore & Wikstrom 2012:258).

The main significant factor within *'Gonyalelwa lapa'* cultural practice is name perpetuation by the "marital family" and identity for young people who come with their mothers into the practice as well as those who were born within the "marital practice". It has been established that within *'Gonyalelwa lapa'* cultural practice, children without knowing where they belong do not see any benefits within *'Gonyalelwa lapa'* cultural practice, instead they witness gender preference and ill-treatment. Furthermore, it was evident from what the participants shared that most of the children, especially girls who join their mothers in this cultural practice *'Gonyalelwa lapa'* are not appreciated and not benefiting, instead they feel discriminated against. It was also established that the "marital surname" determines the future of the children, especially boys within *'Gonyalelwa lapa'* cultural practice. The fact that there are other young people, especially male children who are raised within '*Gonyalelwa lapa',* who enjoyed the benefits within the "marital families", one could say that this cultural practice is not only accompanied by negative experiences, but also positive ones. Furthermore, people perceived the pros of the marriage and forgetting that there are also cons of marriage and as a result they suffer the consequences that affect their children, including young people who are raised within *'Gonyalelwa lapa'* cultural practice.

5.3.10.2 Sub-theme 10.2: The impact of acquiring a home for young people whose mothers are married for *'lapa'* (family)

It is important for every child to have a home, and this includes young people who came with their mothers into the practice, including those who were born within the "marital practice". It was interesting to learn from the participants that some young people enjoy living with their mothers' "marital family" because they offered them a home and show them love and support. The information shared by the participants showed that both male and female young people who have two years to three years being raised within *'Gonyalelwa lapa'* cultural practice benefit from this "marital practice". The data collected further revealed that the "marital family" aided young people who came with their mothers into the marital family with a home because they could not proclaim their mothers' maternal family as their own home. The research participants shared the following statements:

> *"Ke holega ka goba le ka ga gešu gape le gore batho ba ka mo lapeng ba ntshwara ga botse ka go mpontšha lerato" (Manare, 18 female). ["I benefit from having a home and that the marital family took good care of me by showing me love"] (Manare, 18 female).*

> *"Ke holegile ka go ba le ka ga gešu ka gore e be ke dula ga bomma, mola e se ga gešu. Gona bjale ke a tseba gore ge ke etšwa ke le makgoweng ke etla gae ke tlo tsenela mo kae" (Phala, 27 male). ["I benefited from having a home because I was living at my mother's maternal family, which is not my home. Now I know where I will be going when I come back home from Gauteng"] (Phala, 27 male).*

The findings further show that there are some other benefits within this cultural practice *'Gonyalelwa lapa',* for young people beside to acquire a home from the "marital family". The findings show that some marital families provided young people with freedom and showed them respect. Furthermore, there are also young people who benefited from this

177

cultural practice *'Gonyalelwa lapa'* prior to the passing away of their marital grandmothers. The following participants' storylines give evidence of the above assertion:

"Ke holega ka go hwetša thlompho, ge ke re ke nyaka go ya somewhere ka mo lapeng ga ba gane ba mpha freedom, ke dira se sengwe le se sengwe ka nako ye nna ke nyakago ka yona" (Tlou, 24 male). [*"I benefit from getting respect, if I want to go somewhere nobody prevents me in the family, they give me some freedom, I do everything according to my terms"*] (Tlou, 24 male).

"Nka no re go bile bose mathomong ge mokgekolo wa lapa le a sa phela. Yena e be a reka dijo a patela le di society tša go boloka, le dieta tša sekolo ne a kgona go nthekela, ke tšona tše nkarego ke holegile ka tšona" (Mapeu, 32 female). [*"I can say it was nice at the beginning when the marital grandmother of this family was still alive. She was buying food, paying burial societies' monthly contributions, and even school shoes she could buy for me, that's what I can say I benefited from"*] (Mapeu, 32 female).

The findings revealed that some of the participants did not see any benefits since they came with their mothers into the "marital family". The findings further revealed that there is no means of support for some of the young people who came with their mothers into the "marital practice" and those who were born within the "marital practice". The participants had this to say:

"Ga ke holege ka selo ka gore family ye e re nyetšwego ga e re thuše ka selo" (Ledimo, 18 male). [*"I do not benefit anything because the marital family does not help us with anything"*] (Ledimo, 18 male).

"I have never experienced any benefits, I do not want to lie, and there are no benefits I have ever experienced. Nothing! …...my mother's marital family never helped us with anything" (Phogole, 24 male).

The findings revealed that some young people who came with their mothers into the marital family and those who were born within the family enjoy staying with their "marital family" because they provided them with a home. The findings of this study corroborate what is stated by Henilane (2016:168) who postulates that some of the children within *'Gonyalelwa lapa'* cultural practice experience good health and quality relationship with their marital families as they support one another. In agreement, Guven and Yilmaz (2017:109) reiterate that there are marital families who still provide the children who are born within *'Gonyalelwa lapa'* cultural practice with security and protection. Reuschke and Houston (2016:4) also maintain that a safe environment, love and emotional support create a healthy relationship between the "marital family" and the young people who came with their mothers into the marriage.

This means that within the cultural practice *'Gonyalelwa lapa'*, shelter is very essential to young people whose mothers are married for *'lapa'* (family) because some experience ill-treatment at their mothers' maternal homes, from the maternal family. Most of the children who join their mothers in this cultural practice *'Gonyalelwa lapa'* are benefiting as they are provided with a home by the "marital family". It has been established that children who are raised within *'Gonyalelwa lapa'* cultural practice, and who are without shelter do not see the benefits within *'Gonyalelwa lapa'* cultural practice, instead they witness deficiency in having their basic needs met. It was evident from what the participants shared that the "marital home" determines the origin of the children who are raised within *'Gonyalelwa lapa'* cultural practice. It is important to note that a shelter shouldn't be something that children should worry about as it is the responsibility of the parents, either they are married or not parents should provide a safe environment for their children. The ecological systems perspective emphasises the understanding of the connectedness or interactions between human beings and their environment. The application of this perspective helped the researcher to understand the importance of acquiring a "marital home" within *'Gonyalelwa lapa'* cultural practice.

5.3.11 Theme 11: The views of young people regarding the social workers who provide services to them.

The suggestions to social workers who deal with family matters that were shared by some of the participants are presented in this subsection. However, there were only two male participants who were born within *'Gonyalelwa lapa'* cultural practice who did not give suggestions to the social workers about the challenges faced by young people who are raised within *'Gonyalelwa lapa'* cultural practice. They revealed that they have confidence in resolving their own issues without the social worker's intervention. They further revealed that they cannot make some suggestions to social workers, as they are not familiar with the issues faced by young people within *'Gonyalelwa lapa'* cultural practice because they have never experienced these challenges, as confirmed by the following elucidations:

> *"Go dihlotlo tše ke kopanago le tšona ga ke sure gore nka nyaka thušo go badirela leago gona bjale, ka ge ke bona nka di rarolla ka bonna, ke sa tsebego mo go bana ba gešu"* (Hlabirwa,27 Male). [*"With regard to the challenges that I come across, I am not sure if I will seek help from the social workers right now, as I can resolve them on my own. I am not sure about my siblings"]* (Hlabirwa, 27 Male).

> *"Ga ke tsebe gore di social worker di ka thuša bjang baswa ba e lego gore ba goletšwe ka gare ga monyanya wa lapa. Ge e le nna ke belegetšwe ka mo lapeng le, ga se ke hlakane le mathata"* (Hlomphi, 32 male). [*"I do not know how the social workers can help young people who have been raised within 'Gonyalelwa lapa'. I was born in the family, and I did not encounter any problems"]* (Hlomphi, 32 male).

There were also some participants who shared suggestions on what social workers should do to address the challenges they come across within this "marital practice". The findings revealed that female young people who have ten years being raised within *'Gonyalelwa lapa'* cultural practice and also born within the "marital practice" made suggestions to social workers. They have suggested counselling, as one of the solutions

in which the social workers can use to assist young people whose mothers are married for *'lapa'* (family). The young people suggested counselling because some of the challenges they came across are that, after their mothers were married for *'lapa'* they were not permitted to have contact with their biological fathers, and this made them feel oppressed within this cultural practice. The participants gave the following narratives:

"Ke nagana gore badirela leago ba fe bana ba e le go gore batswadi ba bona banyaletšwe lapa counselling. Se sengwe ke gore ge bomma ba hlalane le bopapa, ka mo lapeng ba ka se dumele nna ke ba le kgwerano le bopapa ba ka ba madi ka gore bomma ba mo nyetše. Bjale ke re badirela leago ba dule fase ba boledišane le family gore ba dumelele bana ba be le kgwerano le bopapa ba bona ba madi, ba se ke ba ba gatelela" (Hunadi, 22 Female). *["I think social workers must provide counselling to children whose parents are married for 'lapa' (family). Another thing is that if my mother is divorced, in this family I would not be allowed to have a relationship with my biological father because my mother is now re-married. I want the social workers to sit down and interact with the family so that they can allow the children to have the relationship with their biological fathers and not oppress them"] (Hunadi, 22 Female).*

"Ke nagana gore badirela leago ba ka thuša baswa ba e le go gore ba goletšwe ka gare ga lenyalo la lapa ka go ba fa counselling go mathata a ba kopanago le wona le family tše ba goletšwego ka gare ga tšona" (Mahlodi, 25 female). *["I think the social workers can help young people who are raised within 'Gonyalelwa lapa' by providing them with counselling on the challenges they face with their mothers' marital families"] (Mahlodi, 25 female).*

In addition, some of the participants indicated that deficiency of basic needs is one of the main problems within the family since the marital families are unable to maintain them financially. Therefore, they have recommended that if the social workers could help them with school uniform and food parcels at least it will alleviate their needs. They further indicated that lack of accommodation is also a challenge in this cultural practice

'Gonyalelwa lapa'. Thus, the RDP (Reconstruction of Development and programme) houses can also help young people to stay away from the abusive marital family. The research participants made the following statements:

"Badirela leago ba ka thuša bana ba e le go gore ba goletše ka gare ga lenyalo la lapa ka diaparo tša sekolo le dijo gore ba kgone go thabiša ke go golela ka ga re ga lenyalo la lapa" (Tlou, 24 male). ["The social workers can help children who are raised within 'Gonyalelwa lapa' with school uniform and food parcels so that they can enjoy being raised within 'Gonyalelwa lapa' cultural practice"] (Tlou, 24 male).

"Ke bona o ka re badirela leago maybe ba ka re thuša ka dijo ka ge re bolaya ke tlala ka mo lapeng" (Ledimo, 18 male). ["I think the social workers should help us with food because we are starving in this family"] (Ledimo, 18 male).

"Ke nagana gore badirela leago ba ka thuša ka taba ya go ba nyakela dintlo tša RDP go re ba kgone go dula kgole le ba ka mo lapeng le bommago bona ba nyaletšwego gona lapa ka ge ba ba tlaiša" (Mahlako, 28 female). ["I think the social workers can help them to find the RDP houses so that they can stay far away from the abusive marital family"] (Mahlako, 28 female).

There are other participants who value the importance of education. Thus, they suggested that the social workers should provide young people in this cultural practice with information related to applications for bursaries so that they can be able to further their studies once they have completed their matric. They further stated that this will serve, as a motivation to young people to avoid dropping out of school due to financial difficulties. The suggestions were also made to social workers by participants, for them to be helped to find jobs so that they can be autonomous. This is what the research participants said:

"Badirela leago ba re thuše ka go hwetša mmereko, nna ga se ka fetša marketing N6 ya ka, ge ba ka re thuša ka masheleng a go ya sekolong go swana le di bursary so" (Mapula, 29 female). ["Social workers should help us to find jobs, I did not

complete my marketing N6, if they could help us with school fees like bursaries"]
(Mapula, 29 female).

"I think the social workers can play a role by monitoring young people's progress at school and together with the Department of Social Development (DSD) to assist them with bursaries to further their studies. Furthermore, this will serve, as a motivation to young people to focus more on their studies" (Marekolle, 29 male).

"Ok!.... I think maybe the social workers can assist young people raised within 'Gonyalelwa lapa' academically so…through financial support at school, university or colleges yah! Or maybe like…help them to find a job so that they can maintain themselves or their families" (Phogole, 24 male).

Lastly, the study findings revealed that the other participants would like social workers to visit the families of young people in this cultural practice, as a way of acquainting themselves with this cultural practice *'Gonyalelwa lapa,'* so that they can be able to assist young people with the challenges they come across within their families. Moreover, where possible they can provide them with advice on how to deal with their challenges. The research participants made the following comments:

"Ke nagana gore di social worker di ka ba thuša ka go ba fa maele go mathata a ba kopanago le wona" (Phuthi, 22 male). ["I think the social workers can help them with advice to address the challenges they come across"] (Phuthi, 22 male).

"Bana ba bantšhi ba hlaka ka mo malapeng ba nyaka support go tšwa go badirela leago. Badirela leago ba swanetše gore ba etele ka mo malapeng ba lebelele seemo gore se bjang" (Mapitsi, 27 female). ["Many children are suffering in the families, and they need support from the social workers. The social workers should visit the families and observe the situation"] (Mapitsi, 27 female).

"Ke nagana gore di social worker di ka thuša baswa ba e le go gore ba goletšwe ka gare ga lenyalo la lapa ka maele go mathata a ba kopanago le wona ka mo

malapeng" (Phaahla, 18 male). ["*I think social workers can help young people who are raised within 'Gonyalelwa lapa' with advice to deal with the problems they face within the family*"] (Phaahla, 18 male).

Young people made suggestions to social workers to succour them with counselling, advice, bursaries, food and accommodation, so that they can relish and be gratified of being associated with this cultural practice *'Gonyalelwa lapa'*. Young people who are raised within *'Gonyalelwa lapa'* cultural practice perceive social workers as people they can trust and believe they can assist them with the challenges they come across within this "marital practice". These findings share similarities with the view of Eneh, Nnama-Okechukwu, Uzuegbu and Okoye (2017:191) who posit that young people are expected to receive counselling from the social workers regarding the challenges they face with their "marital family". Similarly, Dhavaleshwa (2018:26) maintains that young people should be guided and given advice by social workers on how to deal with the challenges they experience within their households. The school learners require social workers to provide them with information on how they can apply for bursaries so that they can be able to further their studies post their matric completion (Kafula 2016:116).

These findings show that there are no benefits for some of the young people who are raised within *'Gonyalelwa lapa'* cultural practice. Therefore, due to the challenges they come across within the "marital families" young people have confidence that social workers can aid them to have a proper life within this "marital practice". Moreover, it has been established that young people are exasperated with ill-treatment within this cultural practice *'Gonyalelwa lapa'* and they believe that seeking professional services can assist in alleviating their plight.

It was evident from the findings that within *'Gonyalelwa lapa'* cultural practice there is no happiness for children who are raised within *'Gonyalelwa lapa'* cultural, instead they are faced with many challenges which require the social workers to intervene. Within *'Gonyalelwa lapa'* cultural practice the children's decision is influenced by the treatment they receive from the "marital families". The family is regarded as the pillar of strength for

most of the children but within this cultural practice *'Gonyalelwa lapa'*, professional help is seen as the major solution to their problems. Through the strengths-based perspective, social workers need to have a clear understanding of how to focus on the innate strengths. The social worker has the responsibility to assist the client to identify these strengths and use them for his/her benefit. This perspective helped the researcher to understand that young people who are raised within *'Gonyalelwa lapa'* cultural practice have strengths and they use them to their benefits by focusing on the positive rather than the negative effects of being raised within the "marital families".

5.4. SUMMARY OF THE CHAPTER

This chapter presented the research findings that arose from the collected data. The chapter further offered the presentation and discussion of the demographic data of the research participants, followed by an overview of the identified themes and sub-themes. The themes, sub-themes and complementing storylines from the transcripts were subjected to literature control. The research findings revealed that most of the young people whose mothers are married for *'lapa'* (family) do not enjoy being part of *'Gonyalelwa lapa'* cultural practice because of the challenges they come across within the family such as, discrimination emanating from gender preferences, feeling of rejection and not belonging within the cultural practice *'Gonyalelwa lapa'*, challenges of ill-treatment from the "marital family", lived experience of poverty, difficulties in receiving financial support and difficulties in receiving emotional, physical, and moral support from the "marital family", the value of acquiring a surname for young people whose mothers are married for *'lapa'* (family) and the impact of acquiring a home for young people whose mothers are married for *'lapa'* (family). The following chapter presents the guidelines for social work intervention in cultural practice.

CHAPTER 6

GUIDELINES FOR SOCIAL WORK INTERVENTIONS

6.1. INTRODUCTION

The previous chapter provided the demographic data of the research participants that was used to profile the participants in an effort to facilitate understanding of the findings. The identified themes and sub-themes were discussed in details and literature control was used to compare and contrast the findings to the existing literature. Therefore, this chapter presents the guidelines for social work interventions in order to address the issues or challenges presented by young people who are raised within *'Gonyalelwa lapa'* cultural practice. *'Gonyalelwa lapa'* cultural practice has its complexities which do not only affect those who live within the context but also social workers who are supposed to assist them deal with dynamics within this context. However, with lack of guidelines, social workers find it difficult to address or intervene in such matters arising from the said context involving young people.

The finding of the study revealed that within *'Gonyalelwa lapa'* cultural practice young people are being ill-treated by their "marital families". The ill-treatment by the "marital families" has been established from the literature reviewed and the empirical findings of this study on the reflections of young people who are raised within *'Gonyalelwa lapa'* cultural practice. The understanding of *'Gonyalelwa lapa'* cultural practice is essential in the social work profession because most of young people whose mothers are married for *'lapa'* (family) encounter many challenges which require social work assistance. This chapter focuses on social work guidelines that embrace and encourage social work professionals to be aware of the practice and learn more about it for them to be able to intervene appropriately when young people approach them for assistance. As identified in this study, there is a need for a comprehensive awareness programme in different areas around Limpopo Province to ensure young people who are raised within *'Gonyalelwa lapa'* cultural practice enjoy freedom within their families. The social workers, with the professional knowledge on marriage counselling and skills, are equipped to be part of the multi-disciplinary team that renders services in different contexts such as

schools, community and workplace settings. The focus of the proposed guidelines is on the community setting as *'Gonyalelwa lapa'* cultural practice takes place within the community. Understanding young people's reflections enabled the researcher to formulate guidelines for social work intervention that respond to the needs of young people who are raised within *'Gonyalelwa lapa'* cultural practice. This responsive intervention is aimed at improving the relationship amongst young people who are raised within *'Gonyalelwa lapa'* cultural practice and their mothers' "marital families" in as far as the challenges are concerned.

The following aspects are discussed in this chapter: the process followed by the researcher in developing the guidelines, the objectives of the guidelines, the rationale for the proposed guidelines, service delivery principles to be taken into consideration when rendering services to young people who are raised within *'Gonyalelwa lapa'* cultural practice, the procedure that should be followed by the social workers when rendering services to young people who are raised within *'Gonyalelwa lapa'* cultural practice, the prosed guidelines and the suggested process for implementing the guidelines.

6.2 THE PROCESS FOLLOWED BY THE RESEARCHER IN DEVELOPING THE GUIDELINES

The researcher followed O'Cathain, Croot, Duncan, Rousseau, Sworn, Turner, Yardley and Hoddinott (2019:2)'s process in developing the guidelines for social worker intervention because it provides researchers with guidance on actions to take during intervention development.

- **Identifying and refining the subject area of a guideline**

In developing the guidelines, the researcher firstly identified and refined the subject area. By so doing, the researcher double checked the analysed data and used the findings to develop the guidelines that are responsive to the actual needs of the young people. The findings enabled the researcher to identify and refine the appropriate subject area for the proposed guidelines.

- **Running guideline development groups**

The researcher involved different stakeholders such as the Department of Social Development (DSD), *'kgoro ya mošate'* (traditional council) and Department of Home Affairs (DHA) to get some inputs from them in order to strengthen the guidelines. <mark>However, this was done after data collection</mark>.

- **Identifying and assessing the evidence**

The researcher used the collected data from the participants to identify the challenges faced by young people who are raised within *'Gonyalelwa lapa'* cultural practice and assessed challenges by performing a systematic review. The purpose of a systematic review was to collect all available evidence that would lead to the development of appropriate guidelines.

- **Translating evidence into a social work practice guideline**

The findings were then translated into practice guidelines through learning from different sources how the practice guidelines are developed. This evidence was instrumental in ensuring that the practice gap that has been identified is closed.

- **Reviewing and updating guidelines**

The researcher developed guidelines for social work interventions, and he ensured that the proposed guidelines receive attention and review from the supervisors who have access to this study to ensure content validity, clarity and applicability.

- **Conclusions**

This process helped the researcher to formulate the objectives such as: to assist social workers who deal with young people who are raised within this context regarding the challenges they come across within the "marital families*",* to empower social workers with

knowledge on family preservation to young people who are raised within *'Gonyalelwa lapa'* cultural practice and to foster a collaboration between the social workers and the different stakeholders. These objectives differ from the research objectives of this study, as they are explicitly for developing the guidelines for social work intervention. The next section presents the rationale of developing the proposed guidelines for social work intervention.

6.3 THE RATIONALE FOR THE PROPOSED GUIDELINES

The guidelines were necessitated by the gaps in service delivery to young people who are raised within '*Gonyalelwa lapa'* cultural practice. Moreover, lack of existing guidelines that give direction to social workers who provide services to young people who are raised within '*Gonyalelwa lapa'* cultural practice makes it difficult for them to effectively intervene. The gaps were identified through the literature review process and the empirical investigation, which equipped the researcher with information that guided him in the development process. Guidelines provide a guide describing common standards, methods and systems to determine a plan of action to meet a need (Kredo, Bernhardsson, Machingaidze, Young, Louw, Ochodo & Grimmer 2016:123). The purpose of these guidelines is to enable social workers to advocate for young people who are raised within *'Gonyalelwa lapa'* cultural practice in order to help them with the challenges they come across within the "marital family". It is anticipated that these guidelines will produce the outputs listed below:

- Improved knowledge and awareness of *'Gonyalelwa lapa'* cultural practice in communities through availability of information.

- Improved service delivery because of the collaboration between the families who practice this cultural practice *'Gonyalelwa lapa'* and the *'dikgoši'* (chiefs) who are always informed or consulted prior to the finalisation of this practice.

- Ability of young people to cope and adjust better within the "marital family" because of the co-ordinated and holistic service delivery approach and reduced number of young people who experience challenges within their different families.

- Improved family relationships because of counselling and family preservation.

- Accessible, integrated psycho-social services relevant to address issues related to being raised within *'Gonyalelwa lapa'* cultural practice.

- Availability of reintegration support and provision of aftercare services.

The significance and output of the guidelines described above are based on the suggestions of participants in line with theme 5.3.11, suggestions by young people to improve direct services to young people who are raised within *'Gonyalelwa lapa'* cultural practice. The next section presents the social work principles which should be applied by the social workers who render services to young people who are raised within *'Gonyalelwa lapa'* cultural practice.

6.4 SERVICE DELIVERY PRINCIPLES TO BE TAKEN INTO CONSIDERATION WHEN RENDERING SERVICES TO YOUNG PEOPLE WHO ARE RAISED WITHIN *'GONYALELWA LAPA'* CULTURAL PRACTICE

There are many principles in social work practice, however, for the purposes of this study, only nine comprehensive principles were considered, based on their relevance to *'Gonyalelwa lapa'* cultural practice. These principles include non-judgemental, non-discrimination, respect and dignity, uniqueness/Individualisation, self-reliance/self-determination, acceptance, confidentiality, controlled emotional involvement and purposeful expression of feeling. The aforementioned principles are to be observed by social workers and external service providers in rendering services to young people.

- **Non-judgemental**

Non-judgmental attitude is one of the principles of social work and form the basis for effective working relationships. The premise that all humans have dignity and worth forms the basis for non-judgmental attitudes and every man and woman has worth and dignity (Madhusudanan & Nalini 2015:108). The principle of non-judgmental attitude means that social workers should not judge young people who are raised within *'Gonyalelwa lapa'* cultural practice as good or bad worthy or unworthy, dignified or undignified. However, it does not mean that social workers are unable to make decisions, rather it implies a non-blaming attitude and behaviour to young people who are raised within *'Gonyalelwa lapa'* cultural practice. Sensitive cultural social work practice is very key when dealing with young people who are raised within *'Gonyalelwa lapa'* cultural practice. The social worker should constantly remain non-judgmental (Uzue, Iyiani, Obasi-Igwe, Anazonwu & Ajibo 2017:38).

During the social work interventions, service delivery approach should be non-judgemental in terms of moral standards, culture and religious practices and personal views. It is important that equality and consistency be observed to avoid discrepancies in service delivery for young people who are raised within *'Gonyalelwa lapa'* cultural practice. Sensitive cultural social work practice is essential for young people who are raised within *'Gonyalelwa lapa'* cultural practice and the social workers should not judge them for being part of cultural practice as they came with their mothers into the "marital practice". Non-judgemental principle will help the social workers to build rapport and trust in the helping relationship with young people who are raised within *'Gonyalelwa lapa'* cultural practice.

- **Non-discrimination**

According to Tcholakova, Sotirova and Tzvetanova (2018:667), the anti-discriminatory practice is the core value in social work. It is the social work approach that seeks to reduce or eliminate discrimination and oppression and it also removes the barriers that prevent people from accessing services, including young people who are raised within *'Gonyalelwa lapa'* cultural practice. Anti-discriminatory legislation does not always assure

an effective response of institutions and society as a whole in protecting the rights of certain individuals or groups of people (Uzue et al. 2017:38). The social workers need to guard against discrimination of young people who are raised within *'Gonyalelwa lapa'* cultural practice based on the challenges they come across. The young people should be treated equally with respect for their dignity regardless of whether they were raised within *'Gonyalelwa lapa'* cultural practice or raised by two parents, including their nationality, level of education, race and gender, religious and cultural beliefs. Since young people who are raised within *'Gonyalelwa lapa'* cultural practice are discriminated according to their gender by the "marital families". Therefore, the social workers must take this principle of non-discrimination into consideration to ensure that young people who are raised within *'Gonyalelwa lapa'* cultural practice, especially girls feel free to express themselves during the social work intervention.

- **Respect and dignity**

According to Tcholakova et al. (2018:667), the social workers should show consideration and appreciation to the clients during the social work intervention, and this should also apply to young people who are raised within *'Gonyalelwa lapa'* cultural practice. They should also value and respect clients' rights and treat them ethically. It is of significance in morality, ethics, law and politics as an extension of the Enlightenment-era concepts of inherent, inalienable rights. Respect describes personal conduct, as in behaving with dignity (Uzue et al. 2017:38). Being raised within *'Gonyalelwa lapa'* cultural practice compels young people to make sacrifices that affect their lives negatively such as losing their friends to please their "marital families" as they take over the role of caregiver after their mothers have passed away. It is important that young people who are raised within *'Gonyalelwa lapa'* cultural practice be acknowledged for the important role they play by treating them with dignity, respect and courtesy like any other clients. The social workers should apply this principle of respect and dignity when dealing with issues such as ill-treatment from the "marital families" within '*Gonyalelwa lapa'* cultural practice wherein young people complain about being manipulated and abused by the "marital family" who scold them and also choose friends for them whom they should spent their time with.

- **Uniqueness/ Individualisation**

Uniqueness is the principle of individualisation which stipulates that the social worker should relate and help each young people who are raised within *'Gonyalelwa lapa'* cultural practice as an individual person in a situation which involves a unique combination of biological and social forces (Tcholakova et al. 2018:668). Through individualisation young people who are raised within *'Gonyalelwa lapa'* cultural practice are to be treated not just as a human being but with his or her personal differences. The ability to see the client or young people who are raised within *'Gonyalelwa lapa'* cultural practice as a distinct individual and by being perceptively observant of the distinctive features with a visible readiness to respond to his or her particular needs is essential in individualisation (Madhusudanan & Nalini 2015:108).

In providing support and rendering services to young people who are raised within *'Gonyalelwa lapa'* cultural practice, a universal approach should be avoided as young people and their "marital families" are diverse with unique needs. Services to young people who are raised within *'Gonyalelwa lapa'* cultural practice should be individualistic and responsive, based on the needs of specific to each young person who request assistance from the social worker, including their "marital families". When the social workers render services to young people who are raised within *'Gonyalelwa lapa'* cultural practice they should treat their cases differently even though they are all raised within the same context as each individual has its own characteristics.

- **Self-reliance/ self-determination**

Self-reliance or self-determination is the ethical principle in social work which states that clients including young people who are raised within *'Gonyalelwa lapa'* cultural practice should be permitted, enabled and encouraged to make their own informed decisions about the course of their lives (Akbar 2019:2). Social responsibility, emotional adjustment and personal development are feasible only when the individuals exercise their freedom, choice and decision (Madhusudanan & Nalini 2015:108). Self-determination empowers and acknowledges that clients or young people who are raised within *'Gonyalelwa lapa'* cultural practice are the best resource on their own needs. It is important to note that one

can never fully be self-determined and social workers face an impossible dilemma. They must promote client self-determination while upholding societal and agency conventions, oftentimes in contradiction with each other (Azeez 2013:3). Self-determination is based on the freedom to think, choose and act on one's own path in life, is considered to be a core principle and among the top of the hierarchy is importance in many Western nations (Akbar 2019:2).

Services to young people who are raised within *'Gonyalelwa lapa'* cultural practice should aim at empowering them to be self-reliant. These young people halt their freedom when they join their mothers into *'Gonyalelwa lapa'* cultural practice (Horwitz & Marshall 2015:295). They terminate contact with their biological fathers and maternal families and assume a new identity. After marriage, it is difficult for them to have contact with their biological fathers as culturally, they are prohibited to have contact with their fathers after marriage. It is important that young people who are raised within *'Gonyalelwa lapa'* cultural practice be empowered with knowledge or life skills by the social workers to become self-reliant when they leave their maternal family, especially those who are unable to return to their mothers' maternal homes due to the fact that their mothers were chased away at home by the maternal family.

- **Acceptance**

In social work, acceptance is the recognition of a person's positive worth as a human being without necessarily condoning the person's actions. It is also considered as one of the fundamental elements in the helping relationship (Parmar 2014:304). When the social workers accept the young people who are raised within *'Gonyalelwa lapa'* cultural practice, he/she should accept with all his/ her good and bad qualities, strengths and weaknesses, regardless of his behaviour. Acceptance is a fundamental social work principle that implies a sincere understanding of clients including young people who are raised within *'Gonyalelwa lapa'* cultural practice. Social workers who accept young people who are raised within *'Gonyalelwa lapa'* cultural practice should treat them humanely and considerately and afford them dignity and worth. According to Chukwu et al. (2017:46), acceptance implies that social workers must perceive, acknowledge, receive and

194

establish rapport with the young people as they are, not what they think they (young people) should be.

To accept also mean to say yes to an invitation and in social work situation, a client invites the social worker into his/her life, problem, and emotional stressful state and personal affairs (Parmar 2014:304). The principle of acceptance means that the social workers should show their acceptance of young people who are raised within *'Gonyalelwa lapa'* cultural practice by taking genuine concern and listening receptively to their concerns. The social workers should apply this principle in order to establish a relationship with the young people who are raised within *'Gonyalelwa lapa'* cultural practice by accepting them as they are and not comparing them with just ordinary young people who belong to any family. Moreover, the social worker should encourage the young people who are raised within *'Gonyalelwa lapa'* cultural practice that when they describe themselves, as the children of their mothers' "marital family" they should also accept the challenges that are accompanied by the "marital surname".

- **Confidentiality**

Confidentiality is the principle of ethics according to which the social worker should not disclose information about a client without the client's consent (Banks 2013:593). This information includes the identity of the client, content of overt verbalisations, professional opinions about the client, and material from records (Van der Tier, Hermans & Potting 2021:193). According to Clark and Sayre (2016:3), respectability of conduct of the young people who are raised within *'Gonyalelwa lapa'* cultural practice will definitely lead to the principle of confidentiality. Since clients or young people who are raised within *'Gonyalelwa lapa'* cultural practice share sensitive, personal material with social workers, preserving confidentiality or privacy is essential for developing trust because trust is a key ingredient of any effective working relationship. Through the principle of confidentiality, the social workers should ensure that the challenges of young people who are raised within *'Gonyalelwa lapa'* cultural practice are treated with confidential. This can be done by avoiding to disclose their information and identity to anyone, including the "marital families" whom they are complaining about unless they (young people) gave a consent.

Moreover, the principle of confidentiality will help the social workers to build rapport or working relationship and trust between them and the young people who are raised within *'Gonyalelwa lapa'* cultural practice.

- **Controlled emotional involvement**

Emotions of any person are expressed by verbal and non-verbal cues (Heiman & Nevo 2021:355). The social workers should assist young people who are raised within *'Gonyalelwa lapa'* cultural practice who lack support within the 'marital families. However, they should be empathetic than sympathetic. The social worker must not be emotionally attached with young people's experience of hunger during the intervention process but rather focuses on the intervention process. The social worker has to respond to all feelings of the young people who are raised within *'Gonyalelwa lapa'* cultural practice with his/her knowledge and understanding and try to understand their feelings of gender preferences and gender discrimination but always be on guard against getting emotionally involved in the process. This principle of controlled emotional involvement will help the social workers to avoid being emotionally attached to young people's challenges, especially when dealing with young people who are raised within *'Gonyalelwa lapa'* cultural practice who are feeling rejected and not belonging to the "marital families" due to ill-treatment they experience after passing away of their mothers within *'Gonyalelwa lapa'* cultural practice.

- **Purposeful expression of feeling**

According to Kaushik (2017:21), emotions are an integral part of human life and people experience a range of feelings. Young people who are raised within *'Gonyalelwa lapa'* cultural practice need to have opportunities to express their feelings freely about being raised within '*Gonyalelwa lapa'* cultural practice.so that they can be relieved from their stressful situation. Although it is not particularly prudent to encourage them to be uncontrollably tied up with anger or negative feelings, social workers should direct young people who are raised within *'Gonyalelwa lapa'* cultural practice to express their feelings purposefully related to the challenges they experience within *'Gonyalelwa lapa'* cultural practice. Social workers have to go beyond the content of "just the facts" to uncover

feelings that underlie these facts (Tulebayev 2021:715). By listening attentively, asking relevant questions and demonstrating tolerance and non-judgementalism, social workers encourage young people who are raised within *'Gonyalelwa lapa'* cultural practice to share both negative and positive feelings about *'Gonyalelwa lapa'* cultural practice. Although expressing feelings is desirable, it has to be always for a particular purpose.

The purpose may be to relieve pressure or tension within *'Gonyalelwa lapa'* cultural practice in a way that releases the young people who are raised within *'Gonyalelwa lapa'* cultural practice for positive or constructive actions. For some young people who are raised within *'Gonyalelwa lapa'* cultural practice, expressing their feelings of ill-treatment from the "marital families" to a social worker can be an experience that enables them to put their situation in perspective. Kaushik (2017:21) postulates that expressing feelings solidifies relationships. The purposeful expression of feelings brings feelings into the open so they can be dealt with constructively, allows for a more accurate understanding of the affective or emotional elements of the situation and provides opportunities for demonstrating psychological support (Forrester et al. 2014:71). This principle of purposeful expression of feeling will help the social workers to allow the young people who are raised within *'Gonyalelwa lapa'* cultural practice to express their feelings of growing up without a biological father within *'Gonyalelwa lapa'* cultural practice. This includes their identity, as well as their sense of belonging.

The above-mentioned principles of social work are very essential for helping the social workers who render services to young people who are raised within *'Gonyalelwa lapa'* cultural practice. Moreover, these principles will guide the social worker to remain professional in executing his/her skills in helping young people who present with problematic situations. The next section discusses the integrated approach that needs to be considered by the social workers who render services to young people who are raised within *'Gonyalelwa lapa'* cultural practice.

6.5 INETEGRATED APPROACH TO BE CONSIDERED WHEN RENDERING SERVICES TO YOUNG PEOPLE WHO ARE RAISED WITHIN *'GONYALELWA LAPA'* CULTURAL PRACTICE

- **Integrated approach**

Integrated approach helps the social worker to use a holistic approach in the practice of social work when dealing with the clients, including young people who are raised within *'Gonyalelwa lapa'* cultural practice. Integrated social work method is an innovative scope in the fields of intervention. It responds to crisis and emergencies as well as to everyday personal and social problems of clients and also young people who are raised within *'Gonyalelwa lapa'* cultural practice (Tcholakova et al. 2018:667). Uzue et al. (2017:38) assert that social work utilises variety of skills, techniques and activities in line with its holistic focus on person and their environment. The integrated approach in social work practice has two dimensions. Firstly, it facilitates the combined application of social work methods on specific area and the other, by the combined practice the target groups get a holistic development, which touches all dimensions of their needs. Secondly, the integrated approach in social work emphasises the needs for coordination of different methods and agencies under a single management system. Among the social work agencies, there are few agencies that utilise the combined approach in dealing with the problems. Generally, social group work and casework are practiced together in agencies such as mental health setting, schools, correctional homes and many more (Azeez 2013:3).

The social workers should render services to young people who are raised within *'Gonyalelwa lapa'* cultural practice through an integrated and co-ordinated system by relevant role players in accordance with the Generic Norms and Standards for Social Welfare Services: towards Improved Social Services. This will help the social workers to deal with the challenges faced by young people within *'Gonyalelwa lapa'* cultural practice because providing services alone will not eradicate the challenges such as ill-treatment or abuse from the "marital family", thus the success of the family preservation requires the collaboration and support of other stakeholders such as the Department of Home

Affairs, Social Development and community leaders. Further, co-ordination of internal service delivery of the multidisciplinary team within DSD (Department of Social Development) is vital to ensure integration of services. The next section discusses the procedures that should be followed by the social workers when rendering services to young people who are raised within *'Gonyalelwa lapa'* cultural practice.

6. 6 THE PROCEDURE THAT SHOULD BE FOLLOWED BY THE SOCIAL WORKERS WHEN RENDERING SERVICES TO YOUNG PEOPLE WHO ARE RAISED WITHIN *'GONYALELWA LAPA'* CULTURAL PRACTICE

Social work services to young people who are raised within *'Gonyalelwa lapa'* cultural practice have to be rendered according to the social work generic service delivery model and follow the steps from intake to termination or referral in order to understand the reflections of young people who are raised within *'Gonyalelwa lapa'* cultural practice. The steps of the social work intervention for this clientele are discussed as follows:

6.6.1 Intake/ engaging

According to Marais and Van der Merwe (2015:15), during this stage, the social worker makes initial contact with young people who are raised within *'Gonyalelwa lapa'* cultural practice and begins to establish the framework of the helping relationship, develops rapport and trust. Establishing rapport usually starts with greeting the client warmly and asking them how he or she prefers to be addressed. During this phase, young people appreciate that the social workers greet him/her with an elbow bump, make eye contact and introduce themselves (Horwitz & Marshall 2015:295). It is important to note that rapport is the initial assessment of a person based on first impressions, on the basis of which young people who are raised within *'Gonyalelwa lapa'* cultural practice decide whether they continue with the intervention process or not and how much information they will divulge whether they will allow change to be facilitated.

The first meeting with the young people who are raised within *'Gonyalelwa lapa'* cultural practice creates first impressions and helps to establish rapport with the young people (Marais & Van der Merwe 2015:15). On this phase, the social worker must be on time, attend to the young people's comfort, listen carefully and remember the young people's name. These aspects convey to the young people who are raised within *'Gonyalelwa lapa'* cultural practice the value of dignity and worth (Horwitz & Marshall 2015:295). The first contact between the social worker and the clients, including young people who are raised within *'Gonyalelwa lapa'* cultural practice is very important. It provides the first opportunity to establish rapport and trust between the service provider and the service recipient. In this phase, young people who are raised within *'Gonyalelwa lapa'* cultural practice visits the social worker by themselves, or they come with their mothers who are married for *'lapa'* (family). The social worker has to allow the clients to present their problem, and, in most cases, they complain about their "marital families" who ill-treat them at home. After the clients presented their problems then the social worker compiles a standardised intake form (CW4) to write down the details of the client including the presented problem.

- **Building rapport with the client**

Intake is a point of entry or engagement when young people access social welfare services. This first contact represents the point where young people who are raised within *'Gonyalelwa lapa'* cultural practice become connected to social welfare services, with intervention as one of the possible options when appropriate. It is important at this stage for the social worker to establish trust and respect between the family and the young people who are raised within *'Gonyalelwa lapa'* cultural practice. In order to build a trusting and sound relationship with young people who are raised within *'Gonyalelwa lapa'* cultural practice, the social worker must ensure that he/she treats them with respect irrespective of age, race, gender and their religion or culture. Moreover, during the engagement with young people who are raised within *'Gonyalelwa lapa'* cultural practice, the social worker has to ensure that communication is based on the principle of transparency. This also

includes being collaborative and non-judgemental and helping clients without any bias (Marais & Van der Merwe 2015:147).

- **Aspects of the social worker-client relationship to be taken into consideration**

When engaging with young people who are raised within *'Gonyalelwa lapa'* cultural practice, it is important to keep in mind that:

- In order to receive the most honest exchange of information, it is necessary that the social worker establish as much trust and rapport as possible with young people who are raised within *'Gonyalelwa lapa'* cultural practice so that they can feel free and comfortable to share their personal experiences.
- The focus of the engagement must be on enabling young people to feel emotionally, physically and socially safe within the helping relationship and within the environment.
- Without engaging with the young people, there is no legitimate and ethical context in which the social worker can expect to receive personal and often painful and intimate information.
- Young people in crisis often have strong feelings and fears. The social worker should identify and address these emotions in order to establish a trusting relationship.
- If the young people are reluctant to engage, the reasons for their hesitation to engage should be established and addressed.
- The social worker needs to be empathetic towards the pain and suffering of the young people who experience ill-treatment within *'Gonyalelwa lapa'* cultural practice and demonstrate feelings of warmth, respect and care towards the young people.
- The focus should be on young people who are raised within *'Gonyalelwa lapa'* cultural practice including their families. The whole family is affected

when confronted with difficulties, crisis or adversities and react in different ways.

- By getting to know the family, the social worker will not only be able to address the risk factors but will also be able to assess the family strengths and protective factors, for them to be used to improve the functioning of the family as a unit.

6.6.2 Assessment

In accordance with the Guidelines for the Prevention of and Response to Child Exploitation (2015:13), an assessment is the first activity that a social worker undertakes after a case on families has been reported to get a clear picture of a family background or situation. Assessment is a comprehensive, ongoing, mutual process between the young people who are raised within *'Gonyalelwa lapa'* cultural practice and the social worker. Assessment is an ongoing process that commences with the first contact with the client. It is a process of analysing factors that influence or determine the social functioning of the individual, family, group or the community.

For the purpose of this procedure, assessment for families of young people who are raised within *'Gonyalelwa lapa'* cultural practice needs to be conducted.

- **Consultation with different stakeholders**

During assessment, the social worker should not only depends on the information from the client but rather holistically involve other stakeholders such as *'mošate'* (royal house) and gather more information about this cultural practice *'Gonyalelwa lapa'* for families who practice *'Gonyalelwa lapa'* cultural practice as *'mošate'* (royal house) are more knowledgeable about this practice because they are always informed by the families who practice this cultural practice *'Gonyalelwa lapa'*. The community leaders such as *'moruti'* (pastor) should also be consulted to provide the experiences about this cultural practice *'Gonyalelwa lapa'* because he/ she is the one who performs the exchange of wedding

vows between the couple and also pronounces the couple as married. The officials from the Department of Home Affairs should also be consulted in order to find out how they assist the families who are married under *'Gonyalelwa lapa'* cultural practice who require assistance related to change of surnames. The main purpose of the consultation with the other stakeholders will assist in sourcing enough information that can guide the social worker to apply correct intervention method to the problem at hand.

6.6.3 Planning and contracting

Based on the social worker's assessment and in conjunction with the families, during the contracting phase, the social worker attempts to define the issues and goals for work and develops plans likely to resolve the identified issues and achieve the final goals (Generic Norms and Standards for social welfare in South Africa 2013:15). When an agreement is reached with regard to the problems and needs of the systems, goals can be formulated. The goal formulation flows from an agreement (contracting) over factors such as what needs to be achieved, when it must be achieved and how it is to be achieved. This implies amongst other things specifying roles and practical arrangements. Even though, the social worker is regarded as a jack of all trades, however, these steps always form part of a joint venture.

After assessment the social worker should plan how to collaborate with stakeholders such as SASSA (South African Social Security Agency), Department of Home Affairs and the *'mošate'* (royal house) on how to assist young people and their mothers who are married for *'lapa'* (family) experiencing challenges at their home. Social workers should engage SASSA concerning young people who are raised within *'Gonyalelwa lapa'* cultural practice who experience hunger at home. The main purpose of referrals to SASSA is to help the clients with the application of SRD (Social Relief of Distress) food parcels. It is important to note that since *'Gonyalelwa lapa'* cultural practice is not recognised in terms of Recognition of Customary Marriage Act No 120 of 1998 and there is no marriage certificate in the present moment, therefore, young people who are raised within *'Gonyalelwa lapa'* cultural practice experience challenges when they apply for their Identity document (smart card) using the "marital surname". Therefore, the clients should

be referred to Department of Home Affairs for further intervention. The social worker should also work together with the *'mošate'* (royal house) as they form part of the community, and they are also knowledgeable about *'Gonyalelwa lapa'* cultural practice. Young people and their mothers who experience ill-treatment within the "marital families" and seek to move out of the "marital families to get their own place, thus, they must be referred to the *'mošate'* (royal house) to assist them with the ownership of their tittle-deeds (stands). Through this collaboration, the social worker can know which stakeholders to consult when he or she wants to refer the clients who are married through *'Gonyalelwa lapa'* cultural practice.

6.6.4 Treatment/ Intervention

The social work intervention or the treatment phase is the heart of the action phase of the problem-solving process (Marais & Van der Merwe 2015:15). The social work intervention phase is an attempt to achieve the set goals according to priorities. This includes the implementation of specific tasks and strategies. The social work intervention is a joint attempt by the social worker and the young people who are raised within *'Gonyalelwa lapa'* cultural practice and that it is the result of assessment, the setting of goals and contracting. The social worker and the young people who are raised within *'Gonyalelwa lapa'* cultural practice take action toward resolving the identified issues and achieving the established goals. During this phase, the social worker uses both empathic skills and work phase expressive skills (Ebue, Uche & Agha 2017:85). The social worker should use the following skills when assisting young people who are raised within *'Gonyalelwa lapa'* cultural practice, such as active listening skills, communication skills, empathy, and problem-solving skills because they require full attention from the social workers for them to share their feelings, as their needs and concerns are not taken into considerations by the "marital families".

- **Active listening skills**

According to Marais and Van der Merwe (2015:146), active listening is necessary for social workers to understand and identify young people's needs. Moreover, listening

carefully, concentrating, asking the right questions, and utilising techniques such as paraphrasing, and summarising also helps social workers to engage and establish trust with young people who are raised within *'Gonyalelwa lapa'* cultural practice. Through active listening, the social worker should sit down with the young people who are raised within *'Gonyalelwa lapa'* cultural practice and listen to their problems. The social worker should also allow the young people who are raised within *'Gonyalelwa lapa'* cultural practice to express his or her feeling and create an environment wherein the young people will feel free and trust the social worker with the aim of getting help.

- **Communication skills**

Verbal and non-verbal communication is a vital skill for social workers. The ability to communicate clearly with young people who are raised within *'Gonyalelwa lapa'* cultural practice regarding to their challenges with their "marital families" is essential. The social worker should advocate for young people who are raised within *'Gonyalelwa lapa'* cultural practice through understanding their needs such as financial and moral support. The social workers should communicate appropriately and effectively with young people who are raised within *'Gonyalelwa lapa'* cultural practice regardless of cultural background, age, gender, literacy skill level or disability. They must also communicate with their mothers, "marital families" and they must document and report information in a clear manner (Ebue et al. 2017:90). Through communication skills, the social worker should engage with the young people who are raised within *'Gonyalelwa lapa'* cultural practice and understand the process of *'Gonyalelwa lapa'* cultural practice so that he or she can know the techniques will use when assists the young people.

- **Empathy**

Empathy is the act of perceiving, understanding, experiencing and responding to the emotional state and ideas of another person, including young people who are raised within *'Gonyalelwa lapa'* cultural practice (Kurian & Kurian 2014:28). Stanfield and Beddoe (2013:46) postulate that stepping into young people's shoes and recognising that experiences, perceptions and worldviews are unique to each young people who are raised within *'Gonyalelwa lapa'* cultural practice enables social workers to better

understand and build stronger relationships with them. It is a vital skill that helps social workers to determine young people who are raised within *'Gonyalelwa lapa'* cultural practice their needs based on their unique experiences such as ill-treatment in order to efficiently provide services.

- **Problem solving skills**

According to Kurian and Kurian (2014:24), problem solving skills help social workers to have a strong critical thinking and problem-solving skills, including a mix of logical thinking and intelligence with creativity and thoughtfulness. These skills come in handy especially when dealing with clients facing unique or uncommon challenges in their lives for instance, the young people who are raised within *'Gonyalelwa lapa'* cultural practice. Because it helps the social workers to understand what they need to do with the young people's reflections of being raised within *'Gonyalelwa lapa'* cultural practice and how to assist them with the challenges they come across within *'Gonyalelwa lapa'* cultural practice. Through problem solving skills, the social worker should also understand what brought the young people who are raised within *'Gonyalelwa lapa'* cultural practice to the office to seek help and what kind of help does the young people requires from the social worker. The young people who are raised within *'Gonyalelwa lapa'* cultural practice is expected to give entails information about this cultural practice *'Gonyalelwa lapa'* and what made him or her to be part of this cultural practice. The purpose of this cultural practice *'Gonyalelwa lapa'* must also be asked from the young people whose mothers are married for *'lapa'* (family).

- **Collaboration**

According to Stanfield and Beddoe (2013:46), there are advantages of working collaboratively with other stakeholders. Moreover, different team members can bring their individual expertise to the group, ensuring that problems are addressed from all angles and there are no blind spots when considering how to tackle a challenge. During this phase, the social worker should also ensure that the young people who are raised within *'Gonyalelwa lapa'* cultural practice their issues have been addressed, including those issues which does not fall inside the scope of social work practice by referring them to

other stakeholders such as the *'mošate'* (royal house) or Department of Home Affairs. These stakeholders are responsible to assist the clients in the situations wherein the families who are married for *'lapa'* family want to own a stand or have a piece of land and those who want to change their maternal surname to their marital surname.

6.7.5 Evaluation

The ending phase of social work intervention process provides an opportunity for the social worker and the young people who are raised within *'Gonyalelwa lapa'* cultural practice to look back on their relationship and the work they undertook together. The social worker has a chance to evaluate the overall progress and to identify directions for future work with the young people who are raised within *'Gonyalelwa lapa'* cultural practice. However, concluding these working relationships can be both a joyful and a painful experience for the social worker and the young people who are raised within *'Gonyalelwa lapa'* cultural practice. The social worker and the young people who are raised within *'Gonyalelwa lapa'* cultural practice may experience satisfaction concerning the progress achieved, regret about actions that were not taken and sadness at the departure of a person who has been important. In optimal circumstances, the social worker can explore these feelings as part of the ending process (Marais & Van der Merwe 2015:18).

The social worker and the young people who are raised within *'Gonyalelwa lapa'* cultural practice should evaluate the intervention and processes that have been followed to assist young people and their mothers who experience ill-treatment within *'Gonyalelwa lapa'* cultural practice. The evaluation should include everyone who participated in the therapeutic intervention such as the "marital families" and the different stakeholders. The purpose of this evaluation is to check whether the social worker has managed to address all issues that were raised by the young people who are raised within *'Gonyalelwa lapa'* cultural practice during the intervention process. Furthermore, evaluation helps the social worker to check if young people who are raised within *'Gonyalelwa lapa'* cultural practice are happy and satisfied with the services they have received from the social worker. It

also helps the social worker to evaluate the young people who are raised within *'Gonyalelwa lapa'* cultural practice their' experiences within the context and perceptions of change that occurred after the intervention. Through evaluation, the social worker comes to conclusion on the perceptions of change that occurred during the social worker intervention with the young people who are raised within *'Gonyalelwa lapa'* cultural practice.

6.6.6 Referral /Termination

There are times in the social work intervention process where the resources necessary for the intervention are insufficient. In such instances it is necessary for the social workers to mobilise the resources to bring about a fit between the young people who are raised within *'Gonyalelwa lapa'* cultural practice and the appropriate resources such as *mošate'* (chief), Department of Home Affairs and SASSA. It is important to note that young people who are raised within *'Gonyalelwa lapa'* cultural practice must be ready to be referred to a resource. A decision by the social worker must be made together with the young people who are raised within *'Gonyalelwa lapa'* cultural practice as to what resource and network best suits the young people's needs. The rights to self-determination must be taken into consideration and false expectations of a resource must not be created, for instance, the social workers must specify the available resources to address the identified needs (Marais & Van der Merwe 2015:20).

During this phase, the social worker should check if the young people who are raised within *'Gonyalelwa lapa'* cultural practice need to be referred to other stakeholders in case he or she cannot assist them with services which are rendered within his/her organisation. However, if the case has been completed after the social worker's intervention, then evaluation is necessary to check whether the young people who are raised within *'Gonyalelwa lapa'* cultural practice are happy with the services they have received. After evaluation the social worker should prepare the young people who are raised within *'Gonyalelwa lapa'* cultural practice for termination of services. The above-mentioned phases should be used by the social workers who render services to young people who

208

are raised within *'Gonyalelwa lapa'* cultural practice so that he or she can understand their challenges. The next section presents the outlined guidelines and suggested process which should be used by the social workers when rendering services to young people who are raised within *'Gonyalelwa lapa'* cultural practice.

6.7 GUIDELINES AND THE SUGGESTED PROCESS FOR IMPLEMENTING THE GUIDELINES

The strengths-based perspective and the ecological systems perspective are appropriate in understanding the needs and challenges faced by young people who are raised within *'Gonyalelwa lapa'* cultural practice. The following table outlines the guidelines based on the findings, suggestions of the participants and the literature, on how to best ensure a coordinated service delivery approach to young people who are raised within *'Gonyalelwa lapa'* cultural practice. Furthermore, this includes the process to be followed in implementing the guidelines by relevant officials.

Table 6. 1: The guidelines and the process of implementation

FINDINGS OF THIS STUDY BASED ON SUGGESTIONS OF PARTICIPANTS (young people raised within *'Gonyalelwa lapa'* cultural practice)	PROPOSED GUIDELINES	PROCESS OF IMPLEMENTING THE GUIDELINES	RELEVANT LEGAL FRAMEWORKS, THEORIES AND PRINCIPLES
• There is gender preferences and gender discrimination within *'Gonyalelwa lapa'* cultural practice.	Educate families about gender balance.	Families who marry a woman for *'lapa'* (family) must be educated about gender equality to avoid discriminating their children based on their gender. Below are the steps which need to be followed by the social workers: **Step one: Family engagement** ❖ The first meeting with the families =The social worker should meet with the families either at their home or in the office,	The Constitution Act No 108 of 1996: Chapter 2. The strength-based perspective and ecological systems perspective. Microsystem as the level of ecological system perspective will help or guide the social worker who educate the family about gender balance. Moreover, through microsystem, the

		a place where they will feel comfortable and engage them based on gender balanced.	knowledge provided to the "marital families" by the social worker will help
		❖ Establishing a rapport	the young people who are raised within *'Gonyalelwa lapa'* cultural practice to
		=A social worker should establish a working relationship with the families to ensure that they feel comfortable to share their knowledge about gender balance.	experience less gender imbalance within their "marital families".
		Step two: Data collection and assessment	
		❖ Assessing the family	
		=A social worker must assess the family and find out their knowledge about gender balance. If they are knowledgeable about the gender balance, he/she should ask them about the pros and cons of gender balance.	

		Step three: Planning and contracting	
		❖ Plan of action	
		=The social worker should plan on how he/she will educate the family about gender balance to ensure that the family no longer practice gender discrimination.	
		=The social worker should also outline the objectives that will guide him/her to achieve his/her goal which is to assist the family.	
		Step four: Intervention and monitoring	
		❖ Implementation of planning	
		=The social worker should implement the plan by ensuring that he/she conducts at least three to four sessions, educating the parents about gender balance through information sharing which include the	

		advantages and the disadvantages of gender balance.	
		=During the intervention, the social worker should inform the parents that he/she will do the follow ups after the sessions with them to ensure that he/she monitor their progress regarding the information that they have learnt. **Step five: Final evaluation and termination** ❖ Evaluation and termination of services =The social worker should evaluate the sessions he/she had with the parents regarding the gender balance and recap on the information which was shared to them to allow them to reflect as a way of checking if they have acquired the knowledge.	

		=The social worker should terminate the intervention services after the evaluation of the sessions. =After the termination of intervention services, the social worker should at least conduct one session to check with the young people who are raised within *'Gonyalelwa lapa'* cultural practice if they still experience gender imbalance within the family.	
• There is a feeling of rejection and not belonging within the "marital families".	Provision of psycho-social support, counselling and family preservation services.	Awareness should be created in communities about the danger of not protecting children and of raising children in a toxic environment wherein they feel rejected and not belonging within the "marital families". This will enable the community that practice this cultural practice *'Gonyalelwa lapa'* to consider the feelings of the children before they marry their mothers for *'lapa'* (family). The children must also be allowed to give a	Strength-based perspective and ecological system perspective. The mesosystem as the level of ecological system perspective will guide the social worker who provides psycho-social support, counselling and family preservation

| | | consent to be part of the marriage, specifically those who are above 10 years old, as stipulated in the Children's Act No 38 of 2005. The process to be followed during family preservation is presented as follow:

Step one: Engaging the family

❧ Compile Intake

= The social worker should sit down with the young people who are raised within *'Gonyalelwa lapa'* cultural practice and establish a working relationship, by so doing is to allow them to feel comfortable to interact with the social worker.
=The social worker should allow young people to present his or her problem of feeling rejected and not belonging within 'G*onyalelwa lapa* cultural practice. During this phase the social worker should | services to young people who are raised within *'Gonyalelwa lapa'* cultural practice. Through mesosystem the social worker should engage and educate the traditional leaders, *mošate* (chief), "marital families" and young people's mothers about the effects of being rejected and not belonging within the "marital families". Moreover, the social worker's intervention of services can positively affect young people who are raised within *'Gonyalelwa lapa'* cultural practice without feeling |

		compile an intake form by writing down the details of the client and problem presented by the client which is the feeling of rejections and not belonging within the family. ❖ Preliminary assessment of the family =The social worker should assess the problem presented by the young people who are raised within *'Gonyalelwa lapa'* cultural practice so that he can develop a plan of action. **Step two: Planning and contracting** ❖ Plan of action =The social worker should compile a process note form and write the plan of	rejected and not belonging within the "marital families".

		action or the next step to take after young people presented their feeling of rejection and not belonging within their "marital family".
		= The social worker should also plan on when to visit the family to conduct the assessment and intervention.
		He/she should develop objectives for intervention based on the feeling of rejection and not belonging within the family.
		Step three: Assessment and Intervention
		In this phase, the social worker should at least have more than three sessions. During those sessions he/she should visit the "marital family" and do a comprehensive assessment to hear the "marital family"'s side of the story regarding the feelings of rejection and not

| | | belonging. This will help the social worker to compare both stories so that he/she can come up with the solution.

= During the assessment, the social worker should observe verbal and none-vernal communication. He or she should compile assessment, planning and contracting form.

=The social worker should agree with the "marital family" and the young people about the time and date of joined session.

= During the joined session, the social worker should provide therapeutic counselling and empower the "marital family" with the parenting skills so that they can know how to treat the children. This will help the young people who are raised within *'Gonyalelwa lapa'* cultural practice to feel welcomed at home.

=The social worker should also educate young people who are raised within *'Gonyalelwa lapa'* cultural practice with the | |

		life skills so that they can know how to conduct themselves in the family.	
		Step four: Evaluation	
		❖ Evaluation of the intervention service	
		=The social worker should evaluate the sessions he/she had with the "marital family" and the young people who are raised within *'Gonyalelwa lapa'* cultural practice regarding the feeling of rejection and not belonging within the "marital family".	
		=The social worker should evaluate the intervention sessions by compiling evaluation form.	
		= After the intervention of service, the social worker should at least conduct a follow up session after three months with the young people who are raised within *'Gonyalelwa lapa'* cultural practice and	

		check if they are still feeling rejected and not belonging within the "marital family". **Step five: Termination** ❖ Termination of the service =The social worker should terminate the services rendered by compiling the termination report.	
• Challenges of ill-treatment from the "marital family" due to lack of healthy relationship between young people and the "marital family" within *'Gonyalelwa lapa'* cultural practice.	Community empowerment programme on effects of *'Gonyalelwa lapa'* cultural practice.	Families who practice *'Gonyalelwa lapa'* cultural practice need to be educated on the effects of *'Gonyalelwa lapa'* cultural practice on children through the use of an empowerement programme. The empowerment programme should include community leaders and *'mošate'* (royal house) who are always informed about the marriages involving this cultural practice *'Gonyalelwa lapa'* before it can be finalised. This will enable the families who want to marry for *'lapa'* (family) to have a	Generic Norms and Standards for Social Welfare Services: towards Improved Social Services 2013. Ecological system perspective. The exosystem as the level of ecological system perspective will help the social worker who empower the community on the effects of

		clear picture and understanding of the advantages and the disadvantages of this practice. This will also enable the community leaders and *'mošate'* (royal house) to be aware of the challenges and how it affects the children negatively and positively so that they can give a concern considering the children's well-being. This will also make it easy for young people who experience ill-treatment within their mothers' marital family to feel free to inform the area social worker and *'mošate'* (royal house) about their challenges. Below are the steps which need to be followed by the social workers: **Step one: Situational analysis** ❖ Analysing *'Gonyalelwa lapa'* cultural practice = After young people who are raised within *'Gonyalelwa lapa'* cultural practice	*'Gonyalelwa lapa'* cultural practice to be aware of the challenges within the "marital families". Even though the young people are not informed about the arrangement of this cultural practice *'Gonyalelwa lapa'* but the challenges between the young people's mother and the "marital families" affect them anyway.

221

presents their problem such as ill-treatment from the "marital families" to a social worker. The social worker should engage *'mošate'* (royal house) in order to understand the purpose of '*Gonyalelwa lapa'* cultural practice as they are always informed by the family who wants to marry *'Ngwetšii ya lapa'*.

Step two: Identification and analysis of the impediments

- ❖ Identifying the problem

=The social worker should identify the problems faced by young people who are raised within *'Gonyalelwa lapa'* cultural practice.

= The social worker should engage young people who are raised within *'Gonyalelwa lapa'* cultural practice from different families and their mothers in order to

		understand their challenges within the "marital practice". =The social worker should understand the reason why women continue to marry under *'Gonyalelwa lapa'* cultural practice in spite of the challenges. **Step three: Formulation of plan of action** ❖ Plan of action regarding community empowerment programme =The social worker should outline the objectives that will guide him/her to achieve his/her goal, which is to empower the community about ill-treatment so that the "marital families" should no longer abuse the children who are raised within *'Gonyalelwa lapa'* cultural practice. =The social workers should also develop the empowerment programme aimed at	

223

		educating community leaders, the *'mošate'* (royal house), marital families and young people's mothers about the ill-treatment within 'G*onyalelwa lapa'* cultural practice on young people. **Step four: Implementation of plan of action** ❖ Implementation of planning =The social worker should implement the plan by ensuring that he/she conducts at least one hour to two hours session educating the community members including community leaders, the *'mošate'* (royal house), marital families and young people's mothers about the effects of ill-treatment, through information sharing which include how to avoid ill-treatment within the family.	

| | | = The social worker should organise and conduct another session on ill-treatment of young people who are raised within *'Gonyalelwa lapa'* cultural practice after three months to ensure that the information reaches most of the community members.

Step five: Evaluation and termination

❖ Evaluation and termination of the community empowerment programme

=Questions and clarity must be posed to the participants by the social worker to ensure that everyone participate during the engagement.
=The community members should suggest the way forward on how to deal with the ill-treatment faced by young people and their | |

		mothers within *Gonyalelwa lapa'* cultural practice.	
		=The social worker should evaluate the empowerment programme by asking each member about what they have learnt or acquired from this empowerment programme.	
		=The social worker should terminate the empowerment programme after evaluation.	
• Young people's lived experience of hunger.	Empowerment in terms of learning skills for survival.	Young people who are raised within *'Gonyalelwa lapa'* cultural practice should be linked to Institutions of Higher Learning such as Tvet colleges wherein they learn various skills that can be used to raise income in the future. Below are the steps which need to be followed by the social workers: **Step one: Engagement**	Generic Norms and Standards For Social Welfare Services: towards Improved Social Services 2013. Strength-based perspective and ecological system perspective. The macrosystem of ecological system

		❖ The first meeting with the young people who are raised within *'Gonyalelwa lapa'* cultural practice =The social worker should meet with young people who are raised within *'Gonyalelwa lapa'* cultural practice at their home or a place where they will feel comfortable and engage them based on learning skills for survival. ❖ Establishing a rapport = The social worker should establish a working relationship with young people who are raised within *'Gonyalelwa lapa'* cultural practice to ensure that they feel free and comfortable to share the qualification they want to study at Tvet colleges.	perspective will help the social worker to focuses on how lived experience of hunger affects the developmental stages of young people who are raised within *'Gonyalelwa lapa'* cultural practice.

		Step two: Data collection and assessment	
		❖ Assessing young people who are raised within *'Gonyalelwa lapa'* cultural practice.	
		= The social worker must assess young people and find out their career choices. If they know the careers, they want to study, he/she should ask them the rationale for their choices.	
		Step three: Planning and contracting	
		❖ Plan of action	
		=The social worker should plan on how he/ she will empower young people who are raised within *'Gonyalelwa lapa'* cultural practice about career guidance to ensure that they acquire learning survival skills.	

		=The social worker should also outline the objectives that will guide him/her to achieve his/her goal which is to assist young people who are raised within *'Gonyalelwa lapa'* cultural practice.	
		Step four: Intervention and monitoring	
		❖ Implementation of planning	
		=The social worker should implement the plan by ensuring that he/she conducts at least three to four sessions empowering young people who are raised within *'Gonyalelwa lapa'* cultural practice about career guidance through dialogue wherein the information is shared, which includes the application requirements. =During the intervention, the social worker should inform young people who are raised within *'Gonyalelwa lapa'* cultural practice that he/she will do the follow ups	

229

| | | after the intervention process with them to ensure that he/she monitors their progress regarding the information that they have learnt.

Step five: Final evaluation and termination

❖ Evaluation and termination of services

=The social worker should evaluate the sessions he/she had with young people who are raised within *'Gonyalelwa lapa'* cultural practice regarding career guidance.
=The social worker should allow young people to reflect on the information which he/she provided to them to check if they have acquired the knowledge. | |

| | | =The social worker should terminate services after the evaluation of the sessions. | |
| | | = Before the termination of services, the social worker should at least conduct one session to check with the young people who are raised within *'Gonyalelwa lapa'* cultural practice if they have made a decision to study at Institutions of Higher Learning such as Tvet colleges in order to learn skills which will help them to alleviate hunger in their different families for survival, as most of the Tvet colleges allow students who are without matric, and they provide them with valuable workplace skills through in-classroom learning. | |

It is proposed that the guidelines above be disseminated to the provincial offices of the DSD by the National Director and further be deliberated upon by staff members during a workshop in all provincial offices for the purpose of operationalising them.

6.8 SUMMARY OF THE CHAPTER

In this chapter, the guidelines for service delivery improvement for young people who are raised within *'Goyalelwa lapa'* cultural practice were presented. The guidelines are informed by the findings of this study based on the views and suggestions of young people who are raised within *'Goyalelwa lapa'* cultural practice, as well as the reviewed literature in the field of marriage.

The discussion of the guidelines started with a brief introduction and identification of the gaps in service delivery in the cultural practice *Goyalelwa lapa'* that necessitated the development of these guidelines. The significance and anticipated output of the guidelines were also discussed. The presentation also touched on the principles for consideration in the implementation of the guidelines, namely a non-judgemental approach, respect and dignity for young people who are raised within *'Gonyalelwa lapa'* cultural practice, uniqueness of the services provided, integrated approach, self-reliance, family preservation and accountability.

The last part of the chapter focused on a tabular presentation of the guidelines linked to the findings and suggestions of participants, the relevant legislative framework, as well as the process of implementing the guidelines. The purpose of the guidelines is to ensure improved and co-ordinated service delivery to young people who are raised within *'Gonyalelwa lapa'* cultural practice. The following chapter presents the summary, conclusions and recommendations based on the literature and empirical findings of the study.

CHAPTER 7

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

7.1. INTRODUCTION

This chapter is the culmination of the research process through reporting on the summary of the qualitative research process, conclusions reached by the researcher, and recommendations based on education, practice, and policy. This chapter also demonstrates how the goals of the study were achieved. Summary of the previous six chapters, followed by conclusions derived from the research process and the research findings, are presented. The recommendations pertaining to the qualitative research process, research findings and suggestions for future studies were also presented.

7.2. SUMMARY OF THE WHOLE CHAPTERS

The study comprises of seven chapters; the previous six chapters are summarised as follows:

Chapter 1 provides the introduction and general orientation to the research study. The background, problem statement, and rationale for the study are described with the support of relevant literature. The research questions and research goals derived from the topic are provided, followed by objectives that guided the inquiry. The ethical considerations that guided the researcher's conduct during the study are outlined in the chapter. These comprise informed consent, anonymity and confidentiality, avoidance of harm, debriefing of participants and data management. Limitations of the study are also contained in this chapter, followed by clarification of key concepts that were utilised in the study, to provide context and demarcation.

Chapter 2 provides an overview of two theories used to understand the reflections of young people who came with their mothers into the practice and also those who were born within this cultural practice. First, the chapter presents the basic assumptions and main features of each theory. Second, a brief discussion on how each theory was used

to interpret the reflections of young people who are raised within *'Gonyalelwa lapa'* cultural practice is presented. Lastly, the researcher's views on each theory are discussed. The justification for the inclusion is provided.

Chapter 3 identifies the literature for review and earnestly interrogates findings, assumptions and examples from previous studies by various authors. This literature review analysed authoritative sources judged to be relevant to different types of cultural marriage practice.

Chapter 4 provides a detailed description of the application of the qualitative research process. The chapter also orientates the reader on the chosen research paradigm and the justification and application of the research methodology in accomplishing the goals of the study. A discussion on the application of the research designs, sampling methods, data collection methods, data analysis and data verification is presented in detail.

Chapter 5 provides the presentation of the findings according to the themes and sub-themes that were identified from the collected data. Literature control is utilised to compare and contrast the findings with the existing literature.

Chapter 6 articulates some guidelines for social work interventions based on young people who are raised within *'Gonyalelwa lapa'* cultural practice, while the last chapter presents the summary, conclusions and recommendations for future research and for the social work profession.

7.3 CONCLUSIONS BASED ON THE RESEARCH FINDINGS

Conclusions drawn from the findings detailed in Chapters 5 are presented below following the pattern of the themes and subthemes.

Conclusion on the gender preferences and gender discrimination

- Within *'Gonyalelwa lapa'* cultural practice, there is a discrimination as the "marital families" prefer "boy" children over "girl" children for the purpose of name perpetuation or family lineage.

- Within *'Gonyalelwa lapa'* cultural practice the birth order of the deceased children plays an important role for the "marital family" when they marry young people's mothers for *'lapa'* (family).

- Without the "marital families" at home most of the children who came with their mothers into *'Gonyalelwa lapa'* cultural practice enjoy to stay with their mothers at home. Moreover, freedom is experienced by the children whose mothers are married by the "marital families" for their deceased first born sons.

- There is a feeling of uncomfortable for children whose mothers are married by the "marital families" for their deceased last born as they live with their "marital family" at home.

- Patriarchy, lineage and lack of male child in the family are the main reasons for gender preferences and gender discrimination within *'Gonyalelwa lapa'* cultural practice.

Conclusion on the feeling of rejection and not belonging within the cultural practice *'Gonyalelwa lapa'*

- A detest within the "marital families" is the reason young people whose mothers are married for *'lapa'* (family) feel rejected and not forming part of the "marital families".

- There are insults and scolding within *'Gonyalelwa lapa'* cultural practice for most of the children who came with their mothers into the "marital practice" and also those who are raised within the "marital practice".

- Ill-treatment, insults, scold and detestation by the "marital family" negatively influenced most of young people whose mothers are married for *'lapa'* (family).

- Unhealthy relationship, conflicts and disagreement from the "marital families" influenced most of the young people who are raised within *'Gonyalelwa lapa'* cultural practice to feel rejected.

Conclusion on difficulties of growing up without the biological father

- Within *'Gonyalelwa lapa'* cultural practice, young people are maturing without the role model or a father figure who can guide them through stages of life.

- The absent of the biological fathers influenced young people especially boys to seek guidance from other male figures on how to behave and survive in the world.

- Within *'Gonyalelwa lapa'* cultural practice, a "girl" child grows up looking after her mother for guidance, support and advice. On the other hand, a "boy" child looks after his father for guidance, support and also advices. In other words, a "girl" child considers her mother as a role model while a "boy" child considers his father as a role model.

- There is a financial struggle within *'Gonyalelwa lapa'* cultural practice for children who are raised in the absent of their biological fathers. Within *'Gonyalelwa lapa'* cultural practice, there is lack of identity, direction, stability and cohesion from the families whose children were raised by single parents in the absent of their biological father or a father figure.

Conclusion on the challenges of ill-treatment from the "marital family" within the cultural practice *'Gonyalelwa lapa'*

- There is a hatred from the "marital families" towards the children who came with their mothers into the cultural practice.

- Moving in with the boyfriends is a way young people, especially girls evade ill-treatment and conflicts within the family.

- There is ill-treatment suffered by the young people and their mothers within *'Gonyalelwa lapa'* cultural practice.

- There is a texture of ill-treatment within *'Gonyalelwa lapa'* cultural practice for young people, especially after their mothers have passed away. Moreover, there is manipulation from the "marital families" as a result of choosing friends on behalf of young people despite the promises made by them.

- There is ill-treatment within *'Gonyalelwa lapa'* cultural practice for most of young people, especially after their mothers have passed away.

Conclusion on young people' lived experience of hunger

- There is experience of hunger within *'Gonyalelwa lapa'* cultural practice for most of young people after their mothers have passed away.

- Within *'Gonyalelwa lapa'* cultural practice, when young people's mothers passed on they experience hunger and the older siblings are forced to be youth headed household.

- There is hunger for young people and their mothers after *'magadi'* (bride price) payment as the marital family reneged to their promise of financially maintaining them.

- Within *'Gonyalelwa lapa'* cultural practice, there is experience of hunger for young people due to unemployment, lack of support from the "marital family", absence of the fathers who supposed to maintain them and the death of their mothers who supposed to take care of them.

Conclusion on description of identity and a sense of belonging for young people

- Within *'Gonyalelwa lapa'* cultural practice, identity for young people whose mothers are married for *'lapa'* (family) influenced by surname and clan/praise name given by their "marital family".

- A marital surname plays a significant role for identification of children within *'Gonyalelwa lapa'* cultural practice. It also benefits the "marital families" with their name perpetuation.

- Within *'Gonyalelwa lapa'* cultural practice, a praise/clan name commemorates ancestors and keep their memory alive. It also serves as a link between the children whose mothers are married for *'lapa'* (family) and their identity within the cultural practice.

- Without a marital surname or praise/clan name, young people loss their identity and sense of belonging.

- The treatment, ancestral or ceremonial name and surname influenced young people's identity within *'Gonyalelwa lapa'* cultural practice.

Conclusion on understanding the relationship between young people and the "marital family" within *'Gonyalelwa lapa'* cultural practice

- There is unhealthy relationship between the young people and the "marital families' within *'Gonyalelwa lapa'* cultural practice due to miscommunication.

- Admonishment affect the relationship between young people and the "marital families" within *'Gonyalelwa lapa'* cultural practice.

- A respect from the "marital families" results in a healthy relationship between young people and the "marital families" within *'Gonyalelwa lapa'* cultural practice.

- Due to ill-treatment and dearth of visit by the "marital families", most of young people who are raised within *'Gonyalelwa lapa'* cultural practice experience unhealthy relationship within the "marital families"

Conclusion on descriptions of lack of support within *'Gonyalelwa lapa'* cultural practice

- Within *'Gonyalelwa lapa'* cultural practice, there is empty promises from the "marital families" for most of the young people whose mothers are married for *'lapa'* (family).

- There is no financial, physical, emotional and moral support from the "marital family" due to unhealthy relationship and conflicts within the "marital family" for young people who are raised within *'Gonyalelwa lapa'* cultural practice.

Conclusion on the views of young people towards *'Gonyalelwa lapa'* cultural practice and its effects on them

- There are negative perceptions about *'Gonyalelwa lapa'* cultural practice by young people who came with their mothers into the practice and also those who were born within the "marital practice".

- Young people's perceptions influenced by the oppression and discrimination they encounter from their "marital family".

- Ill-treatment experienced by young people who are raised within *'Goyalelwa lapa'* cultural practice dishearten individuals to become part of *'Gonyalelwa lapa'* cultural practice.

- There is negative perception about *'Gonyalelwa lapa'* cultural practice by most of the young people who are raised within *'Goyalelwa lapa'* cultural practice.

- The "marital home" influenced perceptions of young people about *'Gonyalelwa lapa'* cultural practice.

- The benefits, treatment and relationship within the "marital families" influenced the perceptions of young people who came with their mothers into the practice and also those who were born within the "marital practice."

Conclusion on description of the benefits within the cultural practice *'Gonyalelwa lapa'*

- A "marital surname" and a "marital home" are the benefits for young people who are raised within *'Gonyalelwa lapa'* cultural practice.

- Within *'Gonyalelwa lapa'* cultural practice, a "marital surname" benefits young people through identity and sense of belonging.

- There are benefits for "marital families" within *'Gonyalelwa lapa'* cultural practice through name perpetuation of their deceased son.

- There is feeling of enjoyment for young people who are raised within *'Gonyalelwa lapa'* cultural practice who stay with their mothers at the "marital families'" home.

- The "marital surname" is significant within *'Gonyalelwa lapa'* cultural practice especially for boys as it provides them with dignity and opportunity to marry a woman of their choice without any obstacle in future.

- A "marital home" helped young people whose mothers are married for *'lapa'* (family) as they are prohibited to live with the maternal family after marriage.

- Young people who came with their mothers into the "marital practice" and those who were born within the "marital practice" their descriptions of the benefits were influenced by the discrimination, isolation and unsolicited from their maternal family.

Conclusion on the views of young people regarding the social workers who provide services to them

- Counselling is needed for most of young people whose mothers are married for *'lapa'* (family).

- Within *'Gonyalelwa lapa'* cultural practice, there is a need for provision of food as young people whose mothers are married for *'lapa'* (family) experience hunger within the "marital families."

241

- There is a need for assistance with application of bursaries for young people whose mothers are married for *'lapa'* (family) specifically those who are still studying.

- The provision of RDP (Reconstruction of Development and Programme) for young people to stay away from the abusive "marital families" within *'Gonyalelwa lapa'* cultural practice.

- Provision of services for young people who seek advice with challenges they come across within the "marital families".

- Assistance from the social workers is required for most of young people who are raised within *'Gonyalelwa lapa'* cultural practice due to their challenges within the "marital families."

- Oppression, discrimination, rejection, lack of physical, emotional, financial and moral support, hunger, ill-treatment and lack of accommodation within *'Gonyalelwa lapa'* cultural practice prejudiced the suggestions made by young people who are raised within *'Gonyalelwa lapa'* cultural practice.

7.4 RECOMMENDATIONS

This section focuses on the recommendations of the study, derived mainly from the findings that have been presented. The recommendations are directed at future research, social workers and policy.

7.4.1 Recommendations for future research

Based on the research findings and conclusions drawn, the researcher recommends that:

- In view of the complex nature of the reflections of young people who are raised within *'Gonyalelwa lapa'* cultural practice, more social work academics and practitioners should initiate collaborative research projects with anthropologists and sociologists to embark on a longitudinal study on the progression of the reflections of young people who are raised within *'Gonyalelwa lapa'* cultural practice.

- The views and experiences of the marital family's children who stay with the young people who are raised within *'Gonyalelwa lapa'* cultural practice should not be discounted.

- Based on the experiences of young people before they raised within *'Gonyalelwa lapa'* cultural practice, social workers should employ a multiple case study design to provide a detailed description of their lived personal experiences.

- In view of the response from the "marital families" of the young people being raised within *'Gonyalelwa lapa'* cultural practice, a qualitative study should be conducted and focus on these "marital families" to explore their attitudes towards young people who are raised within *'Gonyalelwa lapa'* cultural practice and its impact on their relationship.

- In light of the dearth of literature on the experiences of social workers who are rendering services to young people who are raised within *'Gonyalelwa lapa'* cultural practice, evidence-based studies should be undertaken to explore the views of social workers pertaining to the reflections of young people who are raised within *'Gonyalelwa lapa'* cultural practice.

7.4.2 Recommendations for social workers

- In an effort to reach more young people raised within *'Gonyalelwa lapa'* cultural practice, social workers should use awareness campaigns such as forums and local

community radio stations to create awareness about their social work services and also interact with the community about issues related to their culture.

- In the light of the moral implications of *'Gonyalelwa lapa'* cultural practice, which may impact on the professional services providers, social workers should reflect on their personal belief and assumptions about family formation, which may inadvertently impose on the young people who are raised within *'Gonyalelwa lapa'* cultural practice. Keeping a journal may assist them to reflect on their thoughts and feelings as they render services to sensitive cultural social work practice.

- Since, the young people are not informed about the arrangement of the cultural practice *'Gonyalelwa lapa'*, social workers should engage with the community elders who are the custodian of this cultural practice to consider the involvement of the children before they marry their mothers.

- Due to uncertainty on reflections of young people who are raised within *'Gonyalelwa lapa'* cultural practice, social workers should assess and, where applicable, intervene appropriately to improve the living conditions of "marital families" and young people who are raised within *'Gonyalelwa lapa'* cultural practice.

- The social workers should adopt a holistic approach in order to help young people who are raised within *'Gonyalelwa lapa'* cultural practice, holistically with regards to the challenges they come across. This approach will help the social workers to focus on community leaders such as *dikgoši'* (chiefs), *'ntona'* (headmen), maternal and "marital families" to empower them with knowledge related to *'Gonyalelwa lapa'* cultural practice through dialogues.

- The social workers have a role to play in ensuring that young people are capacitated on *'Gonyalelwa lapa'* cultural practice so that they can be free to share the challenges they experience within the "marital families". There is evidence that youth

empowerment is crucial since they are currently more vulnerable at home, especially when their mothers have passed away.

- This study followed ecological systems perspective and strengths-based perspective which provided the researcher with robust means used it to unpack and explain young people's adjustments to a new environment with the marital families and also discover their inner strengths that enable them to cope with their reflections. The social workers should understand the conflict, influence and interconnection between young people and the context they live in, so that they can have knowledge that will empower the young people with strengthen in order to deal with their challenges.

- Social workers need to be well informed about *'Gonyalelwa lapa'* cultural practice for them to empower young people especially girls who are raised within *'Gonyalelwa lapa'* cultural practice, ensuring that girls stand their ground and fight for their rights within this cultural practice which encourage gender preference.

7.4.3 Recommendations for policy

- Anticipating that the reflections of young people being raised within *'Gonyalelwa lapa'* cultural practice will likely increase among BaPedi in Limpopo Province due to the challenges faced by their mothers such as poverty, unemployment, and the stigma of being labelled as *'lefetwa'* (old maid or unmarried woman) by some community members, it is recommended that social workers facilitate dialogues in forums such as community meetings (makgotla), seminars, symposiums, workshops and conferences represented by religious denominations, professional groups, custodians of cultural issues, legal fraternity and young people who are raised within *'Gonyalelwa lapa'* cultural practice.

- In an effort to empower young people who are raised within *'Gonyalelwa lapa'* cultural practice to effect changes in their immediate environment, social workers should assist them to lobby policymakers on issues pertaining to young people.

245

- In view of uncertainty regarding the legal recognition of the cultural practice *'Gonyalelwa lapa'* in South Africa, policymakers should develop legislations that will protect the rights of young people who are raised within '*Gonyalelwa lapa'* cultural practice.

- In view of uncertainty regarding the legal recognition of the cultural practice *'Gonyalelwa lapa'* in South Africa, policymakers should recognise this marriage practice as Civil Union so that women who are married for *'lapa'* family can enjoy the benefits of this cultural marriage practice and also avoid being chased away by their "marital families" after those people who married them for *'lapa'* (family) passed away.

- Since, young people who are raised within *'Gonyalelwa lapa'* cultural practice were not informed or engaged during the arrangement of this cultural practice, the South African policy developers should develop legislations on provincial youth policy which will enable young people who are raised within *'Gonyalelwa lapa'* cultural practice to enjoy freedom within their families.

- In an effort to cover the challenges or reflections of young people raised within *'Gonyalelwa lapa'* cultural practice, the Department of Social Development (DSD), since it is responsible for drafting the departmental policies, should develop social welfare policies for social workers that will focus on cultural practices on young people, especially those whose mothers are married for *'lapa'* (family).

7.5 SUMMARY OF THE CHAPTER

This chapter was aimed at presenting the summary and conclusions of the study and to put forward some recommendations. The chapter began by providing an introduction, followed by the summary of the previous six chapters. This was followed by the presentation of the conclusions based on the themes and sub-themes that emerged from the process of data analysis for the data collected. Thereafter, the presentation of the recommendations was presented. The recommendations were presented in terms of future research, social workers and policy.

REFERENCES

Abalos, JB. 2017. Divorce and separation in the Philippines: Trends and correlates: *Demographic research* 36 (50):1515-1548.

Abbasi, MA, Saeidi, M, Khademi, G, Hoseini, BL & Moghadam, ZE. 2015. Child maltreatment in the worldwide: A review. *Article int J pediatr* (13): 1-1.

Abdullah, S. 2015. An islamic perspective for strengths-based social work with Muslim clients: *Journal of social work practice* 29 (2): 163-172.

Abduroaf, M. 2019. The impact of the South African law of succession and administration of estates on South African Muslims. *Journal Syariah, Jil. 27, Bil.* (2): 321-366.

Abou-Chadi, T & Finnigan, R. 2019. Rights for same-sex couples and public attitudes toward gays and lesbians in Europe: *Comparative political studies* 52 (6): 868-895.

Adkins, AW. 2021. Forced marriage: an international issue calling for international regulation and accountability: *Ga. J. Int'l & Compar. L* (50): 284.

Ahmad, N, Hussain, A, Tariq, MS & Raza, MA. 2014. Role of dowry in successful marital life a case study of district Dera ghazi khan, Pakistan: *Arabian journal of business and management review (Nigerian Chapter)* 2 (11).

Akanle, O, Ademuson, AO & Shittu, OS. 2020. Scope and Limitation of Study in Social Research. In Jegede, AS & Isiugo-Abanihe, UC (eds). *Contemporary Issues in Social Research*. Ibadan: Ibadan University Press.

Akbar, GL. 2019. Thinking critically about self-determination: A literature review: *Journal of social work values & ethics* 16 (2).

Aksholakova, A. 2013. Proper name as a clue symbol of identity. International conference on education & educational psychology: *Procedia - social and behavioural sciences* (112): 465-471.

Alice, W. 2018. Gifts that recalibrate relationships: *Marriage presentations in an Arab liberation movement. Ethnos,* 83 (2): 296-315.

Albritton, AM. 2021. Separation Equality: Retroactive community property regimes for long-term same-sex couples: *law & sexuality* 30.

Al-Shirawi, ME. 2018. A Comparison of marital satisfaction of mothers raising a child with intellectual disability versus a child with autism disorder in Bahrain: Mixed method study: *Journal of studies in education* 8 (2).

Alvesson, M & Sandberg, J. 2013.Contructing research questions: *Doing interesting research.* London: SAGE.

Amankwaa, L. 2016. Creating protocols for trustworthiness in qualitative research. *Journal of Cultural Diversity* 23(3):121-127.

Ambrosino, R, Heffernan, J, Shuttlesworth, G & Ambrosino, R. 2012. *Social work and social welfare: An introduction*. 7th edition. Canada: Brooks/Cole.

Anderson, RT. 2014. The church and civil marriage. *A monthly journal of religion & public life* 242: 33-40.

Ansell, N Hajdu, F, Blerk, L & Robson, E. 2018. "My happiest time" or "my saddest time"? The spatial and generational construction of marriage among youth in rural Malawi and Lesotho: *Trans Inst Br Geogr* (43):184-199.

Arifin, SRM. 2018. Ethical considerations in qualitative study. *International Journal of Care Scholars* 1(2):30-33.

Arfaie, A, Mohammadi, A & Sohrabic, R. 2013. Relationship between marital conflict and child affective-behavioural psychopathological symptoms: *3rd World conference on psychology, counselling and guidance (WCPCG-2012) Procedia - Social and behavioural sciences* (84): 1776-1778.

Arora, N. 2013. Casework: *Concepts and principles*. India: Book Enclave.

Ashraf, N, Bau, N, Nunn, N & Voena, A. 2020. Bride price and female education: *Journal of political economy* 128 (2).

Athanasou, J, Fabio Di, A, Elis, MJ, Ferrira, R, Gitchel, WD, Jansen, JD, Malindi, MJ, McMahon, M, Morgan, B, Mpofu, E, Nieuwenhuis, J, Panulla, S, Perry, JC, Pretorius, G, Seabi ,J, Skalar, RH, Theron, LC & Watson, M. 2012. *Complete your thesis or dissertation successfully: Practical guidelines.* Cape Town: Juta and Company Ltd.

Aurini, JD, Health, M & Howells, S. 2016. *The how to of qualitative research.* London: SAGE.

Azeez, EPA. 2013. Integrated practice of social work methods: Prospects of social work intervention through community palliative care: *Social work chronicle* 2 1.

AZinyemba, AZ & Machingambi, J. 2014. The Effect of Shona cultural beliefs and practices on management practices in small to medium enterprises in Zimbabwe: *International journal of advanced research in management and social sciences* 3 (9).

Azzopardi, C & McNeill, T. 2016. From cultural competence to cultural consciousness: Transitioning to a critical approach to working across differences in social work: *Journal of ethnic & cultural diversity in social work* 25 (4).

Babbie, E. 2016. *The practice of social research*. 14th edition. United States of America: Cengage learning.

Baloyi, ME. & Manala, MJ. 2019. 'Reflections on challenges of preferring the male child in an African marriage – A practical theological observation: *Verbum et ecclesia* 40 (1).

Banovcinovaa, A, Levickaa, J & Veresa, M. 2014. The impact of poverty on the family system functioning. 6th international conference on intercultural education "Education and health: From a transcultural perspective": *Procedia - social and behavioural sciences* (132) 148-153.

Banks, S. 2013. Negotiating personal engagement and professional accountability: professional wisdom and ethics work: *European Journal of Social Work* 16 (5).

Barn, R & Das, C. 2016. Family group conferences and cultural competence in social work: *British journal of social work* 46: 942-959.

Bekker, JC & Buchner-Eveleigh, M. 2017. *The legal character of ancillary customary marriages* 50 (1):80-96.

Bhakat, P. 2015. Involvement of youth in marriage related decision making in India: *European scientific journal* 1857- 7431.

Bhattacherjee, A. 2012. Social science research: *Principles, methods, and practices.* 2nd edition. University of South Florida: Scholar Commons.

Bleichf, JD. 2016. An argument against civil marriage: *A ve maria law review* 14 (1).

Bless, C, Higson-Smith, C & Sithole, SL. 2016. Fundamentals of social research methods: *An African perspective, 5th edition*. Cape Town. Juta.

Bø, BP. 2015. Social work in a multicultural society: New challenges and needs for competence: *International Social Work* 58 (4): 562–574.

Bojuwoye, O. 2013. Integrating principles underlying ancestral spirits belief in counselling and psychotherapy. *Ife Psychologia* 21(1):74-89.

Booley, A. 2021. Legal and social complexities relating to practice of arranged and forced marriages: *Jurnal Syariah, Jil* 29 (1): 21-42.

Borisenko, JV & Evseenkova, EV. 2019. Differences in fathering among Russian men brought up with and without a father: Psychology in Russia: *State of the art* 12 3.

Bosoni, ML & Mazzucchelli, S. 2019. Generations' comparison: *Father role representations in the 1980s and the new millennium. Genealogy* (3) 17.

Braun, V & Clarke, V. 2013. *Successful qualitative research: A practical guide for beginners.* London: Sage.

Braun, V, Clarke, V & Weate, P. 2016. *Using thematic analysis in sport and exercise research*. In Smith, B & Sparkes, AC. 2016. *Routledge handbook of qualitative research in sport and exercise.* London: Routledge.

Bravoa, MP, Martíneza, PA & Ruiza, IJ. 2014. 6th International Conference on intercultural education "education and health: From a transcultural perspective" Arranged Marriages: Women for sale. *Procedia - social and behavioural sciences* (132): 564 -569.

Bryman, A. 2012. *Social research methods.* 4th ed. Oxford University Press: United Kingdom.

Bustos, CMM. 2016. Challenges posed by the reform to the marriage nullity process: *Ius Canonicum* 56: 9-40.

Carastathis, A. 2014.The concept of intersectionality in feminist theory: *Philosophy compass* 101 (111):304–314.

Carey, M. 2012. *Qualitative research skills for social work*. Burlington, NJ: Ashgate.

Carey, M. 2013. *The social work dissertation: Using small scale qualitative methodology*. Burlington: Ashgate.

Chambliss, DF & Schutt, R. 2013. *Making sense of the social world: Methods of investigation*. 4th edition. London: SAGE.

Chaouki, HA. 2016. *Research methodology syllabus.* Mohamed Kheider University: Briskra.

Charlesworth, M & Foex, B A. 2016. Qualitative research in critical care: *Has its time finally come? Journal of the intensive care society* 17(2):146-153.

Chaudhry, S. 2019. 'Flexible' caste boundaries: Cross-regional marriage as mixed marriage in rural north India: *Contemporary South Asia* 27 (2): 214-228.

Chilwarwar, V & Sujata SS. 2019. Exploring gender differences in choice of marriage partner among individuals with visual impairment: *Sexuality and disability* (37):123-139.

Chitkara, R. 2014. Between choice and security: *Irretrievable breakdown of marriage in India: Jurisprudence* 21(3): 847-865.

Chiweshe, MK. 2014. Wives at the marketplace: Commercialisation of lobola and commodification of women's bodies in Zimbabwe: *The oriental anthropologist* 16 (2): 229-243.

Choi, AWK. 2012. The relationship between family cohesion and intimacy in dating relationship: *A study based on attachment and exchange theories: Discovery – SS student e-journal* (1): 91-109.

Chowdhury, S, Rahman, MR & Zayed, NM. 2020. Factors Affecting Early Marriage in Bangladesh. An Analysis on BDHS: *Journal of Humanities, Arts and Social Science* 4(1): 40-47.

Chowdhary, U. 2016. Marriage as a sociocultural rite: Intergenerational changes: *Journal of education & social policy* 3 (1).

Christine, C. 2012. "From agnatic succession to absolute primogeniture: *The shift to equal rights of succession to thrones and titles in the modern European constitutional monarchy". Journal articles* 326.

Chukwu, N, Chukwu, NN, Nwadike. 2017. Methods of social practice. In Okoye, U, Chukwu, N & Agwu, P. (Eds.). *Social work in Nigeria: Book of readings.* Nsukka: University of Nigeria Press Ltd.

Cipriano, A, Claes, L, Gandhi, A, Cella, S & Cotrufo, P. 2020. Does anger expression mediate the relationship between parental rejection and direct and indirect forms of non-suicidal self-injury. *Journal of child and family studies* 29:3575-3585.

Clara, M. 2014. What is reflection? Looking for clarity in an Ambiguous notion: *Journal of teacher education* 1-11.

Clark, S, Cotton, C, Margolis, R & Kohler, HP. 2020. The psychological benefits of marriage and children in rural Malawi: *Studies in family planning* 51(1).

Clark, S, Cotton, C, Margolis, R & Kohler, HP. 2018.The psychological benefits of marriage and children in rural Malawi: *Studies in Family Planning* 51(1).

Clark, JJ & Sayre, MM. 2016. "Social work ethics: Decision making and accountability": *Sociology, anthropology and social work faculty publications* 66.

Coffelt, TA. 2017. *Confidentiality and anonymity of participants*. In Allen, M. 2017. *The SAGE Encyclopedia of Communication Research Methods.* Thousand Oaks, CA: Sage.

Colfer, CJP, Basnett, BS & Ihalainen, M. 2018. *Making sense of 'intersectionality': A manual for lovers of people and forests.* Indonesia: CIFOR.

Collins, CS & Stockton, CM. 2018. The central role of theory in qualitative research. *International journal of qualitative methods* (17):1-10.

Cope, DG. 2014. Methods and meanings: credibility and trustworthiness of qualitative research. *Oncology Nursing Forum* 41(1):89-91.

Creswell, JW. 2014. *Research design. Qualitative, quantitative, and mixed methods Approaches.* 4th edition. Thousand Oaks: Sage publications Inc.

Creswell, JW. 2016. *Essential skills for the qualitative researcher*. USA: SAGE.

Danso, R. 2016. Cultural competence and cultural humility: A critical reflection on key cultural diversity concepts. *Journal of Social Work* 0(0): 1-21.

d'Albis, H & Collard, F. 2013. Demographic research: *A peer-reviewed, open-access journal of population sciences* 29 (23): 617-640.

De Carlo, M. 2018. *Scientific inquiry in social work.* SA: Press books and the rebus community.

Denov, M & Van Vliet, AC. 2021. Children born of wartime rape on fatherhood: Grappling with violence, accountability and forgiveness in postwar Northern Uganda: Peace and conflict: *Journal of peace psychology* 27 (4): 597- 605.

Department of Social Development. 2013. White Paper on Families in South Africa. 2013. Pretoria.

Department of Social Development. 2021. Revised White Paper on Families in South Africa. 2021. Pretoria.

Dimitrios, T & Antigoni, F. 2019. Limitations and delimitations in the research process. *Perioperative nursing* 7(3): 155-162.

Dogan, RY & Aytekin, C. 2021. An Overview of parental alienation from the framework of ecological systems theory ekolojik sistem Kuramı Çerçevesinden Ebeveyn Yabancılaşmasına Genel Bir Bakış: *Current approaches in psychiatry* 13(3):551-572.

Douglas, EM, McCarthy, SC & Serino, PA. 2014. Does a social Wwrk degree predict practice orientation? Measuring strengths-based practice among child welfare workers with the strengths-based practices inventory-provider version: *Journal of Social work education* 50 (2): 9-233.

Doyle, L, Brady AM & Byrne, G. 2016. An overview of mixed methods research revisited: *Journal of Research in Nursing* 21(8): 623-635.

Drisko, JW. 2016. Teaching qualitative research: Key content, course structures, and recommendations. *Qualitative social work* 15 (3):307-321.

Duarte, F. 2017. Reshaping political ideology in social work: A critical perspective. *Aotearoa New Zealand social work* 29 (2): 34-44.

Ebue, M, Uche, O & Agha, A. 2017. *Levels of intervention in social work.* US: In Okoye.

Ebun, OD. 2014. Reflection on an African traditional marriage system: *Journal of social sciences and public affairs* 4 (1).

Eleanor, K. 2017. Nationalism and belonging: Introduction. *Nations and nationalism* 23 (2): 220-226.

Elmir, R, Schmied, V, Jackson, D & Wilkes, L. 2017. Interviewing people about potentially sensitive topics. *Nurse researcher* 19 (1):12-16.

Eneh, J, Nnama-Okechukwu, C, Uzuegbu, C & Okoye, U. 2017. *Social work with families*. Nsukka: University of Nigeria press Ltd.

Enoch, A, Anomah, EJ, Edusei, AK, Charity, N & Afful, BF. 2018. *Expectations of and challenges in marriage among people with disabilities in the Yendi Municipality of Ghana developing country studies* 8 (9).

Etikan, I, Musa, SA & Alkassim, RS. 2016. Comparison of convenience sampling and purposive sampling: *American journal of theoretical and applied statistics* 5(1):1-4.

Ettekal, AV, Peppler, K & Mahoney, JS. 2017. *The SAGE Encyclopedia of out-of-school learning. Ecological systems theory.* Thousand Oaks: SAGE Publications, Inc.

Faucon, CE. 2021. Third parties with benefits: *Stanford journal of civil rights & civil liberties* (18):185.

Fawcett, B & Pockett, R. 2015. *Turning ideas research. Theory, design and Practice*. London: SAGE.

Feinberg, J. 2012. Exposing the traditional marriage agenda: *Northwestern journal of law & Social policy* 7 (2)3.

Fischler, I, Riahi, S, Stuckey, MI & Klassen, PE. 2016. Implementation of a clinical practice guideline for schizophrenia in a specialist mental health centre: An observational study. *BioMed central health services research* 16(372):1-11.

Fogarty, W, Lovell, M, Langenberg, J & Heron, MJ. 2018. *Deficit discourse and strengths-based approaches: Changing the narrative of aboriginal and Torres Strait Islander Health and wellbeing.* The Lowitja institute: Melbourne.

Forrester, D, Holland, S, Williams, A & Copello, A. 2014. Helping families where parents misuse drugs or alcohol? A mixed methods comparative evaluation of an intensive family preservation service: *Child and family social work* 21(1): 65-75.

Freccero, J &Taylor, A. 2021. *Child marriage in humanitarian crises girls and parents speak out on risk and protective factors, decision-making and solutions.* London: HRC Berkeley.

Frese, M. 2015. Cultural practices, norms, and values: *Article in journal of cross-cultural psychology* 46-10.

Garran, AM & Rozas, LW. 2013. Cultural competence revisited. *Journal of ethnic and cultural diversity in social work* 22 (2): 97-111.

Gentle-Genitty, C, Chen, H, Karikari, I & Barnett, C. 2014. Social work theory and application to practice: The students' perspectives. *Journal of higher education theory and practice* 14:1.

Greene, RR. 2014. Resilience as effective functional capacity: *An ecological-stress model. Journal of human behavior in the social environment* 24:937–950.

Greene, ME, Perlson, S, Taylor, A & Lauro, G. 2015. *Engaging men and boys to address the practice of child marriage.* Washington DC: Greene Works.

Gibson, S & Benson, O. 2012. Talking about suicide: Confidentiality and anonymity in qualitative research. *Nursing Ethics* 20(1):8-29.

Gonzales, E, Whetung, C, Kruchten, R & Butts, D. 2020. Theoretical orientations to intergenerational home sharing: Implications for direct social work practice on addressing student debt and aging in community: *Clinical social work journal* 48:179-188.

Goodwin, M. 2013. When institutions fail: The case of underage marriage in India: *Depaul law review* 62:357.

Grove, SK, Burns, N & Gray, JR. 2013. *The practice of nursing research.* Missouri: Elsevier.

Guest, G, Namey, EF & Mitchell, LM. 2013. *Collecting qualitative data: A field manual for applied research.* http://www.sagepub.com/ump-data/48453 ch1.pdf (Accessed by 27/08/2015).

Gundemeda, N. 2020. Caste in twenty first century India: Sociological reflections on university students' perceptions in South India. *Asian and African studies* 29 (1).

Guo, PY. 2020. Marriage-related exchanges and the agency of women among the Langalanga, Solomon Islands: *Oceania 90* (3): 273-291.

Gupta, B. 2014. Where have all the brides gone? Son preference and marriage in India over the twentieth century: *Economic history review* 67 (1): 1-24.

Güven, S & Yılmaz, N. 2017. Role and importance of family at preschool children environmental education: *European journal of sustainable development* 6 (4):105-114.

Habangu, Z & Madiba, S. 2019. The Role of culture in maintaining post-partum sexual abstinence of Swazi women: *International journal of environmental research and public health.*

Habib, S & Ward, MRM. 2019. Identities, youth and belonging international perspectives. UK: Palgrave Macmillan.

Hamid, Z, Bisschoff, C & Botha, C. 2014. The identification of cultural diversity factors in Swaziland's public schools: *Mediterranean journal of social sciences* 5 (23).

Hammon, W & Zimmerman, R. 2012. *A Strengths-based perspective. Resiliency Initiatives: Their potential. Our passion*. Alberta Canada: Resiliency initiatives.

Hare-Osifchin, C. 2021. The right of return: The ISIS bride: *American University national security law brief* 11 (2): 93-111.

Harlan, MA. 2016. Constructing youth: *Reflecting on defining youth and impact on methods. School libraries worldwide* 22 (2):1-12.

Hay, K. & Chaudhury, H. 2015. Exploring the quality of life of younger residents living in long-term care facilities. *Journal of applied gerontology* 34 (6): 675-690.

Haynes, N. 2015. 'Change and Chisungu in Zambia's time of AIDS': *Ethnos* 80 (3): 364-384.

Hays, DG, Wood, C, Dahl, H & Kirk-Jenkins, A. 2016. Methodological rigor in journal of counseling & development qualitative research articles: A 15-Year Review. *Journal of Counseling &   94:172-183.*

Heiman, YS & Nevo, MK. 2021. Redistribution and recognition in social work practice: Lessons learned from providing material assistance in child protection settings: *American journal of Orthopsychiatry* 91 (3): 348-357.

Henilane, I. 2016. Housing concept and analysis of housing classification: *Baltic journal of real estate economics and construction management* (4): 168-179.

Hill, CE. 2012. Introduction to consensual qualitative research, in consensual qualitative research: a practical resource for investigating social science phenomena, edited by CE Hill. Washington, DC: *American psychological association* 3-20.

Holtzblatt, K & Beyer, H. 2014. *Contextual design. Evolved*. Penn State University. Morgan & Claypool Publishers.

Hoplock, LB & Stinson, DA. 2022. Rules of engagement: A Content analysis of accepted and rejected marriage proposals: *Journal of family psychology 36* (2): 258-267.

Horwitz, M & Marshall, T. 2015. Family engagement in child protection social work: *Journal of family social work* (18):288-301.

Hugh-Jones, S. 2013. Bride-service and the absent gift: *Journal of the royal Anthropological institute (N.S.)* 19: 356-377.

Hutchinson, AJ. 2019. Research evidence to inform strengths-based policy and practice: Mapping the coping strategies of young women in Mozambique: *British Journal of social work* 49 116-134.6.

Idang, GE. 2015. African culture and values. *Department of philosophy* 16 (2):97-111.

Imenda, S. 2014. Is there a conceptual difference between theoretical and conceptual frameworks? *Journal of social science* 38 (2):185-195.

Jaafar, MF. 2018. Lexical patterns in customary sayings: *Indonesian journal of applied Linguistics* 8 (1): 226-234.

Jenson, JM. 2014. Science, social work, and intervention research: The case of critical time intervention. *Research on social work practice* 24 (5): 564-570.

Jarana-Díaz, IT, Romero-Martín, M, Ponce-Blandón, JA & Picón, J. 2021. Integrative review of related factors and defining characteristics of lack of family: *International journal of nursing knowledge* 32 (1).

Jordan, SR. 2013. Conceptual clarification and the task of improving research on academic ethics: *Journal of academic ethics* 11 (3): 243-256.

Jobeta, T & Nwauche, ES. 2015. Double marriages in Botswana: Possibilities implications and comparative perspectives. *International journal of law, policy and the family* (29):121-131.

Kabekwa, M. 2017. Probing the experiences of women within the practice of *'Gonyalelwa lapa' among 'BaSotho ba Lebowa'* Ga-Masemola Area Sekhukhune District, Makhuduthamaga Municipality, Limpopo Province South Africa. MA dissertation, University of Venda, Thohoyandou.

Kabir, SMS. 2016. Basic guidelines for research: *An introductory approach for all disciplines*. Bangladesh: Book Zone Publication.

Kahn, SN. 2014. Qualitative Research Method: Grounded Theory. *International Journal of Business and Management* 9 (11): 224-233.

Kafula, SC. 2016. The role of social work in peace, human rights, and development in Africa: *Journal of education & social* policy 3 (5).

Kang'ethe, SM. 2014. The Panacea and perfidy of culture as a platform of behaviour change with examples from Botswana and South Africa: *Mediterranean journal of social sciences* (5) 14.

Karamat, K. 2016. Perceptions on implications of delayed marriage: A case study of married adults in Kuala Lumpur: *International journal of social science and humanity* (6) 8.

Kaushik, A. 2017. Use of Self in Social Work: Rhetoric or Reality: *Journal of Social Work Values and Ethics* 14 (1).

Kebaneilwe, MD, Motswapong, E, Setume, S, Dube, M, Gabaitse, R, Modie-Moroka, T, Kgalemang, M & Madigele, T. 2019. Emergent rites of passage in Botswana: The case study of Naomi/Laban showers. Pula: *Botswana journal of African studies* 33-1.

Kelly, W. 2015. *The Impact poverty has on adolescents' experiences at school.* Sophia: The St. Catherine University repository.

Kim, KL. 2017. Korea and the gender construction of female marriage immigrants: *Pastoral psychol* (66):13-25.

Kim, JH & Torquati, J. 2016. "Does parental financial assistance assist young adults to be financially healthy? Effects of parentchild relationship qualities on financial outcomes and happiness" (2016). *International journal of home economics* 9 (2).

Kim, JS, Weisberg, YJ, Simpson, JA, Orina, MM, Farrell AK & Johnson, WF. 2015. Ruining it for both of us: The disruptive role of low-trust partners on conflict resolution in romantic relationships. *Social cognition* 33 (5): 520-542.

Khoshhal, Y. 2017. The effect of birth order on learning a second or foreign language. *Journal for educators, teachers and trainers* 8 (1): 12-23.

Koketso, MF, Calvin, MJ, Lehlokwe, SI & Maf, P. 2019. Perspectives of single mothers on the socio-emotional and economic influence of 'absent fathers' in child's life: *A case study of rural community in South Africa* 16 (4): 1-12.

Kredo, T, Bernhardsson, S, Machingaidze, S, Young, T, Louw, Q, Ochodo, E & Grimmer, K. 2016. Guide to clinical practice guidelines: the current state of play. *International Journal for Quality in Health Care* 28 (1):122-128.

Kumar, V. 2013. *Design methods. A structured approach to drive innovation in your organisation*. New Jersey: Willey.

Kurian, A & Kurian, T. 2014. The Nexus of Life Skills and Social Work Practice: *Social work chronicle* (3) 1-2.

Kyalo, P. 2012. A reflection on the African traditional values of marriage and sexuality. *International journal of academic research in progressive education and development* 1 (2): 2226-6348.

Lahman, MKE, Rodriguez, KL, Moses, L, Griffin, KM, Mendoza, BM & Yacoub, W. 2015. A rose by any other name is still a rose?: *Problematising pseudonyms in research: qualitative inquiry* 21(5): 445-453.

Lasio, D & Serri, F. 2019. The Italian public debate on same-sex civil unions and gay and lesbian parenting. *Sexualities* 22 (4): 691-709.

Laura, C. 2016. *The Development of cultural competence in social work practice and education*. MA Dissertation, Catherine University repository. Sophia, the St.

Lavner, JA, Lamkin, J, Miller, JD, Campbell, WK & Karney, BR. 2016. Narcissism and newlywed marriage: Partner characteristics and marital trajectories: Personality disorders: *American psychological association* 7 (2): 169 -1.

Lebaka, MEK. 2018. The art of establishing and maintaining contact with ancestors: A study of BaPedi tradition: *HTS Teologiese Studies/Theological studies* 2072-8050.

Lebaka, MEK. 2019. 'Ancestral beliefs in modern cultural and religious practices. The case of the BaPedi tribe': *HTS Teologiese studies/Theological Studies* 5(1): 51-73.

Leonardsson, M & Sebastian, MS. 2017. Prevalence and predictors of help-seeking for women exposed to spousal violence in India – a cross-sectional study: *BMC women's health* 17:99.

Lestariaa, GW & Rahmab, RA. 2017. Parenting styles of single parents for social emotional development of children at early childhood: *Advances in social science, education and humanities research* 118.

Lestawi, IN & Bunga, D. 2020. The role of customary law in the forest preservation in bali: *Journal of landscape ecology* 13 (1).

Limb, GE, Hodge, DR, Leckie, R & Wardambia, P. 2013. Cultural competence in social work practice: *Clin soc work J* (41):395-405.

Li, X. 2017. Gift-giving in society, marriage and its nature in law enforcement in China: *International journal of social work and social sciences* 14 (1).

Li, X & Luo, M. 2020. The analysis of the mystery of gift in human society. A case study of the flow of gift in the modern Yi people's marriage: *Advances in social science, education and humanities research* 455.

Lombard, A & Vivier, A. 2020. The micro–macro nexus: Rethinking the relationship between social work, social policy and wider policy in a changing world: *British journal of social work* 50: 2261-2278.

Ludici, A & Orczyk, G. 2021. Understanding and managing gender identity variance in minors: A qualitative research on the parental role in Italy: *Sexuality & culture* (25):1567-1587.

Lusekelo, A & Muro, LP. 2018. Naming practices in contemporary Machame-Chagga culture: *International journal of modern Anthropology* 2 (11): 64-83.

Lusk, M, Terrazas, S & Salcido, R. 2017. Critical Cultural Competence in Social Work Supervision, Human Service Organisations: *Management, Leadership & Governance* 41(5): 464-476.

Mabvurira, V, Muchinako, GA & Smit E, I. 2021. Shona traditional religion and sustainable environmental management: An Afrocentric perspective. *African journal of social work* 11(3): 111-118.

Machaka, BJ. 2019. *The cultural practice of 'Ukuthwala' in South Africa.* MA (LAW) dissertation, North-West University, Northwest.

Maciver JE & Dimkpa DI. 2012. Factors Influencing Marital Stability: *Mediterranean Journal of social sciences* 3 (1).

Madhusudanan, S & Nalini, R. 2015. Indigenising social casework principles in the light of Thirukural. *International journal of advances in social sciences* 3 (3):107-110.

Maguraushe, W & Mukuhlani, T. 2014. Kupururudzira muroora songs in Muzvezve Bride welcoming ceremony or relegation of women to the subaltern?: *Institute of African Studies* 4.

Malagon-Maldonado, G. 2014. Qualitative research in health design. *Health environments research & design journal* 7(4):120-134.

Maluleke, MJ. 2012. Culture, tradition, custom, law and gender equality. *Per* 15 (1):1-22.

Maluleke, MG & Baker, SL. 2020. Reviewing the socio-cultural effects of the customary. Marriage act of South Africa on women: *Gender & behaviour* 18(1): 1596-9231.

Manap, J, Kassim, AC, Hoesni, S, Nen, S, Idris, F & Ghazali, F. 2013. The purpose of marriage among single Malaysian youth: *Procedia - social and behavioral sciences* (82): 112-116.

Mancoba, DP, Mentasti, A & Karodia, AM. 2015. The impact of organisational culture on the strategy and organisational effectiveness of the Swaziland revenue authority: *Singaporean journal of business economics, and management studies* 3 (7).

Mankga, RW. 2013. *Language usage is some traditional rituals in Northern Sotho*. MA (LCM) dissertation, University of Limpopo, Sovenga.

Maphalala, MC. 2016. The Impact of '*Ukuthwala*' on the schooling and livelihood of a girl child: *A Case of the Emangwaneni tribe in Bergville, KwaZulu-Natal* 7(3): 149-159.

Marais, C & Van der Merwe, M. 2015. Relationship building during the initial phase of social work intervention with child clients in a rural area: *Social Work/Maatskaplike Werk* 51 (1).

Maree, K. 2016. *First steps in research*. 2nd edition. Pretoria: Van Schaik.

Marshall, C & Rossman, GB. 2016. *Qualitative research*. 6th edition. USA: SAGE.

Marumoagae, MC. 2021. Deprivation of retirement benefits on divorce through living annuities in South Africa: *Journal of African law* 1-24.

Maurice, O. 2014. Levirate unions in both the bible and African cultures: Convergence and divergence. *International journal of humanities and social science* 4 (10):1.

Maxwell, JA. 2013. *Qualitative research design: An interactive approach*. 3rd edition. London: SAGE.

Mbaye, LM & Wagner, N. 2016. Bride price and fertility decisions: Evidence from rural Senegal: *The journal of development studies* 53 (6): 891-910.

Mbedzi RP. 2018. Policy and practice guidelines for social work services to divorced persons: Social workers' and service users' experience-based perspectives. DPhil thesis, University of South Africa, Pretoria.

McFadden, P, Moriarty, J, Schro der, H, Gillen, P, Manthorpe, G & Mallett, J. 2020. Growing older in social work: Perspective on systems of support to extend working lives findings from a UK survey: *British journal of social work* 50: 405-426.

Megahead, HA. 2016. Research on social work practice in Egypt and the Arab World. *Research on social work practice* 1-8.

Megan. H. 2021. Rites of initiation in the early Irish church: The evidence of the high crosses: *Religions* 12: 329.

MehChu, N. 2021. Help me to find my children: A thirteenth amendment challenge to family separation: *Stanford journal of civil rights & civil liberties* 133.

Melendres, M. 2022. Cultural competence in social work practice: Exploring the challenges of newly employed social work professionals. *Journal of ethnic & cultural diversity in social work* 31 (2): 108-120.

Menon, JA, Kusanthan, T, Mwaba, SOC, Juanola, L & Kok, MC. 2018. 'Ring' your future, without changing diaper: *Can preventing teenage pregnancy address child marriage in Zambia?* 13(10).

Merrill, RM & Johnson, E. 2017. Benefits of marriage on relative and conditional relative cancer survival differ between males and females in the USA: *J Cancer Surviv* (11): 578-589.

Miller, AJ & Sassler, S. 2012. The construction of gender among working-class cohabiting couples. *Qualitative sociology* 35:427-446.

Minochera, R, Dudac, P & Jaeggia, AV. 2018. Explaining marriage patterns in a globally representative sample through socio-ecology and population history: A Bayesian phylogenetic analysis using a new supertree. *Evolution and human behaviour* 40(2):176-187.

Miraglia, R & Asselin, ME. 2015. Reflection as an educational strategy in nursing professional development: *An integrative review journal for nurses in professional development* (31):2 62.

Mireille, NN, Emmanuel, TN & Jacques-Philippe, TT. 2019. Family life experiences and feelings of rejection among adolescents suffering from epileptic seizures: *International journal of psychiatry research* 2(1):1-9.

Miri, A. 2020. Bridging colonial feminist discourses and migrant women's lived realities. Mediators' narratives on the tensions and ambiguities within marriage migration policy in Belgium: *Tvgend* 23 (1).

Mitchell, L. 2020. The challenges facing children in step famiies. *What we know, don't know and how to fill in the gaps*. New Zealand: Family first.

Moet, B & Mokgolodi, HL. 2017. Indigenous marital therapy: *A case of Botswana: International journal of social science studies* 5-11.

Mohlatlole, NE, Sithole, S & Shirindi, ML. 2017. Factors contributing to divorce among young couples in Lebowakgomo: *Social Work/Maatskaplike Werk* 54 (2): 8.

Mohsen, S, Zavareh, H, Ghaffarian, E & Ghamkhar, N. 2018. The principles of the dependent and independent nationality of spouses: Advantages and disadvantages. *Revista de Derecho* (7):105-121.

Mokotong, M & Monnye, M. 2013. A Study of complex and unfamiliar Customary Marriage outside the Recognition of Customary Marriages: Distortion of a traditional Customary Marriage. *Journal of the international African institute* 25 (5):6-20.

Monsma, S. 2014. (Re) Defining marriage: Changes and challenges: *The Journal for the sociological integration of religion and society* (4)1.

Montle, ME. 2021. Denouncing cultural stereotypes against black women in the contemporary South African society through the prism of northern Sotho cultural proverbs: *Journal of social science and humanities* 18 (1): 232-243.

Moono, P, Thankian, K, Menon, GB, Mwaba, SOC & Menon, JA. 2020. Bride Price (Lobola) and gender-based violence among married women in Lusaka: *Journal of education, society and behavioral science* 33(8): 38-47.

Moore, T.G. 2021. Core care conditions for children and families: Implications for integrated child and family services. *Prepared for social ventures Australia.* Parkville, Victoria: Centre for community child health.

Morelli, E. 2022. Bonded: Elite marriage and slavery in nineteenth century: *Lesotho, Slavery & Abolition* 43 (2):285-319.

Moule, P & Goodman, M. 2014. *Nursing research. An introduction.* 2nd edition. London. Sage Publications.

Mtshali, V. 2014. Forced child marriage practiced under the pretext of Customary Marriage in South Africa: Child abuse research: *A South African Journal* 15(2):51-61.

Mukuha, JN. 2019. Challenges facing marriage Institution among Catholic Faithful in the Archdiocese of Nairobi: *International journal of arts, humanities and social sciences (IJAHSS)* 1 (1): 38-52.

Mwanza, S, Phiri, J, Muyangana, A & Chibamba, AC. 2019. Understanding cultural roles of traditional marriage counsellors in ng'ombe compound of Zambia: *Journal of lexicography and terminology* 3 (1).

Mweemba, O & Mann, G. 2020. 'Young marriage, parenthood and divorce in Zambia'. *Research report*. Oxford: Young lives.

Nadan, Y. 2014. Rethinking 'cultural competence' in international social work: *International Social work* 1–10.

Narang, B & Meenai, Z. 2016. Sustainable livelihoods perspective in Social Work education and practice: *Rajagiri journal of Social Development* 8 (1).

Nassaji, H. 2015. Qualitative and descriptive research: *Data type versus data analysis. Language Teaching Research* 19 (2): 129-132.

Nduna, M. 2014. Growing up without a father and a pursuit for the right surname: *The open family studies journal* 6 (1): 31-38.

Neal, JW & Neal, ZP. 2013. Nested or networked? Future directions for ecological systems theory. *Social development* 22(4):722-737.

Nearya, A, Grayb, B & O'Sullivan, M. 2018. Lesbian, gay and bisexual teachers' negotiations of civil partnership and schools: *Ambivalent attachments to religion and secularism: discourse: Studies in the cultural politics of education* 39 (3): 434-447.

Newell, JM. 2019. An Ecological systems framework for professional resilience in social work practice: *National association of social workers* 65 (1).

Ngubane, S. 2019. Critical investigation of challenges in the Recognition of Customary Law in the Democratic South Africa*: International journal of law and society* 2(3): 26-32.

Nguyen, QD, Fernandez, N, Karsenti, T & Charlin, B. 2014. What is reflection? A conceptual analysis of major definitions and a proposal of a five-component model. *Journal of medical education* 48:1176-1189.

Nwosu, I, Ekpechu, OAJ, Njemanze, VC & Ololo, KO. 2019. Conflicts in marriage, consequences of surrogate marriage, the Igbo, marriage, surrogate marriage. *HIV/AIDS Social sciences* 14(2):80-92.

Nyuke, S. 2014. Children who cross borders: *Unaccompanied migrant children in South Africa.* Pretoria: University of South Africa.

O'cathain, A, Croot, L, Duncan, E, Rousseau, N, Sworn, K, Turner, KM, Yardley & Hoddinott, P. 2019. Guidance on how to develop complex interventions to improve health and healthcare: *Open access communication* 9 (8).

Ogletree, SM. 2014. Gender role attitudes and expectations for marriage: *Journal of research on women and gender* (5):71-82.

Oguchi, UA, Emmanuel, A & Chigozirim, FLA. 2015. An empirical study on the causes and effects of communication breakdown in marriages. Journal of philosophy, culture and religion: *An International peer-reviewed journal* 11.

 Olaniyi, AA. 2015. Analytical Study of the Causal Factors of Divorce in African Homes: *Research on humanities and social sciences* 5 (14).

Oliver, WC & Charles, G. 2015. Which strengths-based practice? Reconciling strengths-based practice and mandated authority in child protection: *Journal of social work* 60 (2).

O'neill, A. 2015. *Qualitative research methods.* https://blog.Optimal workshop.com/qualitative-research-methods (Accessed 27/05/2019).

Opsal, T, Wolgemuth, J, Cross, K, Kaanta, T, Dickmann, E, Colomer, S & Erdil-Moody, Z. 2016. "There are no known benefits": Considering the risk/benefit ratio of qualitative research. *Qualitative health research* 26(8):1137-1150.

Ozyigit, MK. 2017. The meaning of marriage according to university students: A phenomenological study. *Educational sciences: Theory & practice* 17(2): 679-711.

Paat, YF. 2013. Working with immigrant children and their families: An application of Bronfenbrenner's ecological systems theory: *Journal of human behaviour in the social environment* 23:954-966.

Palkova, K & Rozentale, L. 2021. Civil Unions (Non – Registered Partnerships) and patients' rights: Problematics and the future perspective: *Bialystok legal studies białostockiesStudia prawnicze* 26 (5).

Pandey, P, & Pandey, MM. 2015. Research Methodology: *Tools and Techniques*. Bridge Centre, Romania.

Parker, G. 2015. The practice of lobola in contemporary South African society: *Journal of third world studies* 32.

Parmar, A. 2014. Methods of social work and its role in understanding team climate and team effectiveness for organisational development: *Journal of sociology and social work* 2 (1): 303-318.

Patel, DP. 2013. *Research methods in the social sciences*. Jaipur: Shree Niwas.

Pauli, J & Van Dijk, R. 2016. Marriage as an end or the end of marriage? Change and continuity in Southern African marriages. *Anthropology Southern Africa* 39:4 257-266.

Petkūnas, D. 2013. The Introduction of secular rites of passage in Lithuania – Communist alternatives to Christian rites: *Soter* 47 (75).

Phiri, MS, Muyangana, JA & Chibamba AC. 2020. Understanding cultural roles of traditional marriage counsellors in Ng'ombe compound of Zambia: *Traditional/cultural practices against women in international journal of social sciences and management research* 6 (3).

Picardi, CA & Masick, KD. 2014. *Research methods: Designing and conducting research with a real-world focus.* Belmont: SAGE Publications Inc.

Piel, MH, Geiger, JM, Julien-Chinn, FJ & Lietz, CA. 2017. An ecological systems approach to understanding social support in foster family resilience: *Child and family social work* 22 1034-1043.

Pierce, H & Heaton, TB. 2020. Cohabitation or Marriage? How relationship status and community context infuence the well-being of children in developing nations: *Population research and policy review* (39):719-737.

Pike, SM. 2013. Radical animal rights and environmental activism as rites of passage: *Journal of ritual studies* 27 (1):35-45.

Polit, DF & Beck, CT. 2012. *Nursing research. Generating and assessing evidence for nursing practice*. 9th edition. Philadelphia: Lippincott Williams & Wilkins.

Pulla, VR. 2017. Strengths-based approach in social work: A distinct ethical advantage. *International journal of innovation, creativity and change* 3 (2).

Rabanal, MA. 2020. Academic struggles and hitches: Listening to voices of children born out-of-wedlock. *Solid state technology* 63 (5).

Radulovic, M & Avirovic, I. 2018. Youth perception on marriage and married life: an analysis from the Republic of Macedonia: *The 4th Global virtual conference* 18 (22): 2.

Rajeev, SP & Jeena, AV. 2020. Strengths perspective in working with elderly: Indian journal of gerontology 34 (3):377-393. In Prakash, S & Srivastava, AS. 2020. Perceived social support and life satisfaction among elderly people living separately from their adult children in the community: A cross-sectional comparative study. *Indian journal of gerontology* 34 (3): 281-292.

Rajasekar, S, Philominathan, P & Chinnathambi, V. 2013. *Research methodology. Available from*: https://arxiv.org/pdf/physics/0601009.pdf. (Accessed: 20 May

2019).

Ramalitse, S & Ramalitse, M. 2013. Private international law: *Lesotho high court assumes South Africa's high court jurisdiction: Journal for juridical science* 38 (1): 67-80.

Raphalalani, TD & Musehane, NM. 2013. Arranged marriage practices of the Vhavenda community of the Vhembe district, Limpopo province, South Africa: *Journal of language and culture* 2 (2): 18-22.

Rasanen, M & Nyce, JM. 2013. The raw is cooked: *Data in intelligence practice. Science, Technology, & human values* 38 (5): 655-677.

Rasool, S & Harms-Smith, L. 2012. Towards decoloniality in a social work programme: a process of dialogue, reflexivity, action and change: *Critical African studies* 13 (1) 56-72

Ratele, K, Shefer, T & Clowes, L. 2012. Talking South African fathers: *A critical examination of men's constructions and experiences of fatherhood and fatherlessness. South African journal of psychology* 42(4): 553-563.

Rautenbach, C & Du Plessis, W, 2012. African Customary Marriage South Africa and the Intricate of a mixed legal system: *Judicial (in) novation or confusion. African Customary Marriage in South Africa* 57(4):749-780

Reuschke, D & Houston, D. 2016. The importance of housing and neighborhood resources for urban microbusinesses: *European planning studies* 24 (6): 1216-1235.

Ribar, DC. 2015. Why marriage matters for child wellbeing 25 (2).

Rice, K & Girvin, H. 2014. Engaging families, building relationships: *Strategies for working across systems from a social exchange perspective* 15 (2) 306-317.

Rigaud, J, Duran, HI & Kaelyn, D. 2022. "Determining the theoretical quality of the strengths perspective: *A critical analysis," Journal of family strengths* 20 (1) 12.

Robinson, MA, Cross-Denny, B, Lee, KK, Rozas, LMW & Yamada, AM. 2016. Teaching note-teaching intersectionality: Transforming cultural competence content in social work education: *Journal of social work education* 52 (4): 509-517.

Robitaille, MC. 2020. Conspicuous daughters: Exogamy, marriage expenditures and son preference in India: *The Journal of development studies* 56 (3) 630-647.

Romeo, L & Hunter, T. 2017. Strengths-based social work practice with adults. Roundtable report. *Department of health.*

Rosa, D & Jonathan, T. 2013. Urie Bronfenbrenner's theory of human development: Its evolution from ecology to Bioecology. *Journal of family theory & review* 5 (243):258-243.

Rossetto, KR. 2014. Qualitative research interviews: Assessing the therapeutic value and challenges. *Journal of social and personal relationships* 31(4): 482-489.

Rosenberger, JB. 2014. *Relational social work practice with diverse populations*. New York: Springer.

Ruark, A, Stern, E, Dlamini-Simelane, T & Kakuze, MF. 2017. Love matters: exploring conceptions of love in Rwanda and Swaziland and relationship to HIV and intimate partner violence: *African journal of AIDS research* 16(4): 271-282.

Rubin, A & Babbie, ER. 2013. *Essential research methods for social work:* Belmont, CA: Brooks/Cole.

Salami, IA. & Okeke CIO. 2018. 'Absent fathers' socio-economic status and perceptions of fatherhood as related to developmental challenges faced by children in South Africa'. *South African journal of childhood education* 8 (1).

Saleebey, D. 2014. Introduction: *Power in people, in the strength perspective in social work practice*, edited by D. Saleebey. Boston: Pearson 1-24.

Saleebey, D. 2013. Introduction: *Power in people, in the strength perspective in Social Work practice,* edited by D. Saleebey. Boston: Pearson 1-24.

Salihu, HA & Gholami, H. 2018. Challenges of failed marriages and the implications for delinquency: *Corvinus journal of sociology and social policy* 9 (2):135-156.

Sandra, P. 2017. "Changing attitudes towards marriage and family in the United States," *The journal of undergraduate research* (15) 9.

Sandu, MI & Nadoleanu, G. 2019. "The Institution of marriage - perceptions and tendencies," *Astra salvensis* 8 (14): 221-236.

Sarti, A, Schalker, I & Dedding, C. 2015. 'I am not poor. Poor children live in Africa': Social identity and children's perspectives on growing up in contexts of poverty and deprivation in the Netherlands: *Children & society* (29): 535-545.

Saunders, MN, Lewis, P & Thornhill, A. 2016. *Research methods for business students.* 7th ed. Harlow: Pearson Prentice Hall.

Schafer, I. 2015. *Youth, revolt, recognition. The young generation during and after the "Arab Spring".* Humboldt University Berlin: The MIB publication.

Schmidt, EM. 2018. Breadwinning as care?: *The meaning of paid work in mothers' and fathers' constructions of parenting, Community, Work & Family* 21:(4) 445-462

Schmidt, NA & Brown, JM. 2015. *Evidence-based practice for nurses: Appraisal and application of research.* 3rd edition. Sudbury, MA: Jones & Barlett Learning.

Sebastin, KV. 2014. International journal of social work and human services practice horizon research publishing: *Tackling contemporary challenges through strengths-based approach in social work* 2 (6): 291-295.

Sennott, C, Madhavan, S & Nam, Y. 2020. Modernising marriage: *Balancing the benefits and liabilities of Bride wealth in rural South Africa* 20 (68): 64–72.

Sethi, K & Reiter, MD. 2020. "Arranged marriages: An inappropriate fabrication," Mako: *NSU undergraduate student journal* 2020 (1).

Sekaran, U & Bougie, R. 2013. *Research methods for Business.* 6th edition. United Kingdom: Wiley.

Semenya, DK. 2014. The practical guidelines on the impact of mahadi [brideprice] on the young Basotho couples prior to marriage: *HTS/Theological studies* 70 (3):6.

Semenya, SS & Potgieter, MJ. 2014. Bapedi traditional healers in the Limpopo Province, South Africa. Their socio-cultural profile and traditional healing practice: *Journal of Ethnobiology and Ethnomedicine* 10-4.

Shakeriana, A, Nazari, AM, Masoomi, M, Ebrahimi, P & Danai, S. 2014. Inspecting the relationship between sexual satisfaction and marital problems of divorce-asking women in Sanandaj city family courts: *Procedia - Social and behavioral sciences* (114): 327-333.

Shanmuganathan, T. 2021. Cultural conceptualisation of Tamil Hindu marriages: *International Journal of language and culture* 8 (2): 323-345.

Sheik, NE. 2017. Customs in common: Marriage, law and the making of difference in colonial natal: *Gender & history* 29 (3): 589-604.

Shenk, MK, Towner, MC, Voss, EA & Alam, N. 2016. Consanguineous Marriage, Kinship Ecology, and Market Transition. *Current Anthropology* 57:13.

Simmons, F & Wong, G. 2021. Learning from lived experience: Australia's legal response to forced marriage: *UNSW law journal volume* 44 (4).

Simmons, CA, Shapiro, VB, Accomazzo, S, & Manthey, TJ. 2016. *Strengths-Based Social Work: A Meta-Theory to Guide Social Work Research and Practice.* New York: Springer Publishing Company.

Simon, KM & Goes, J. 2013. Dissertation and scholarly research: *Recipes for success.* Seattle, WA: Dissertation success LLC.

Singh, K.D. 2015. Creating your own qualitative research approach: *Selecting, integrating and operationalising philosophy, methodology and methods. Vision* 19(2):132-146.

Smolík, J. 2018. Youth and the cult of youth? [Młodzież i kult młodości?]. *Kultura społeczeństwo edukacja nr* 1(5): 203-212.

Sousa, P & Almeida, JL. 2016. Culturally sensitive social work: promoting cultural competence: *European journal of social work* 1369-1457.

South Africa. 2006. *Civil union Act 17 of 2006.* https://www.gov.za/document/civil union-Act & SA (Accessed 11/06/2020).

South Africa. 1996. *The Constitution of the Republic of South Africa* 108 of 1996. Pretoria: Government Printer.

South Africa. 1998. *Recognition of Customary Marriage Act 120 of 1998.* http://www.dha.gov.za/index.php/civic-services/marriage-certificates (Accessed on 14/08/2020).

South Africa. Department of Home Affairs. 2021. Green Paper on marriage. Pretoria.

South Africa. 2005. Children's Act 38 of 2005.Pretoria: Government Printers.

South Africa. 1961. Marriage Act 25 of 1961. Pretoria: Government Printer.

Stanfield, D & Beddoe, L. 2013. Social work and the media: *A collaborative challenge: Aotearoa New Zealand social work* 25(4).

Strasser, M. 2013. Marriage, cohabitation, and the welfare of children: *Civil Rights & Civil Liberties Law Review* 3 (2).

Struwig, FW & Stead, GB. 2016. Research: *Planning, Designing and Reporting.* 2nd edition. Cape Town: Pearson.

Stokols, DR, Lejano, P & Hipp, J. 2013. Enhancing the resilience of human–environment systems: A social–ecological perspective. *Ecology and society* 18(1): 7

Swanson, RA. 2013. *Theory building in applied disciplines.* San Francisco, CA: Berrett-Koehler Publishers.

Tahir, NN. 2021. Understanding arranged marriage: An unbiased analysis of a traditional marital institution: *International journal of law, policy and the family* 0 (0): 1-20.

Taherdoost, H. 2016. Sampling method in research methodology; how to choose a sampling technique for research: *International journal of academic research in Management* 5 (2): 2296-1747.

Tasew, AS & Getahun, KK. 2021. Marital conflict among couples: *The case of Durbete town, Amhara region, Ethiopia, Cogent psychology* 8 (1).

Tcholakova, M, Sotirova, V & Tzvetanova, Y. 2018. Reflections on discrimination and oppression in contemporary social work practice in Bulgaria: *European journal of social work* 21 (5): 665-683.

Teater, B. 2014. *Social work practice from an ecological perspective. In C.W. LeCroy (Ed.), Case studies in social work practice.* 3rd edition. Belmont, CA: Brooks/Cole.

Tellhed, U, Bäckström, M & Björklund, F. 2017. Will I fit in and do well? The importance of social belongingness and self-efficacy for explaining gender differences in interest in STEM- and HEED-majors. *Sexr roles: A Journal of research* 77(1): 86-96.

Tephen, EN & Udisi, L. 2016. Single-parent families and their impact on children: A study of Amassoma community in bayelsa state. *European journal of research in social sciences* 4 (9).

Thorne, S. 2016. *Interpretive description: Qualitative research for applied practice. Developing qualitative enquiry.* 2nd edition. New York and London: Routledge.

Thi Vu, T. 2018. Meanings of marriage to young people in vietnam. *Marriage & family review* 54(6): 531-548.

Thwala, JJ. 2021. An Examination of clan names and clan praises as Anthroponymic domains in Swati culture: *Current journal of applied science and technology* 40(1): 32-46.

Toseland, RW. & Rivas, RF. 2014. *An introduction to group work practice.* 7th Ed. London Pearson.

Tracy, SJ. 2013. *Qualitative research methods: Collecting evidence, crafting analysis, communicating impact.* United Kingdom: Wiley-Blackwell.

Trahan, M & Cheung, M. 2012. "Fathering behavior within the context of role expectations and marital satisfaction: *Framework for studying fathering behaviour,"* *Journal of family strengths* 12 (1): 7.

Tulebayev, NN. 2021. Practices of public perception of social work and social workers (case of kazakhstan): *Public policy and administration* 20 20 (5): 715-726.

 Tumin, D & Zheng, H. 2018. Do the health benefits of marriage depend on the likelihood of marriage?: *Journal of marriage and family* (80): 622-636.

Ubelejit-Nt, AA. 2020. International institute of academic research and development cultural practices and the bondage of women in Swaziland: *International journal of social sciences and management research* 6 (3).

Umeogu, B & Ifeoma, O. 2012. Gender domination in Nigerian public relations: *Advances in applied sociology* 2 (2):149-154.

Uzuegbu, C, Iyiani, C, Obasi-Igwe, I, Anazonwu, N & Ajibo, H. 2017. *Values, ethics and principles of social work*. Nsukka: University of Nigeria Press Ltd.

Van der Tier, M, Hermans, K & Potting, M. 2021. Linking macro-level mechanisms to street-level accountability practices. A cross-national case study of street-level accountability of social workers in government funded homeless shelters: *Soc Policy Adm* (55): 191-205.

Wahab, EO, Odunsi, SO & Ajiboye, OE. 2012. Causes and consequences of rapid erosion of cultural values in a traditional African society: *Journal of Anthropology* 32(70):61-7.

Waheeda, A & Dhammameghā, AL. 2014. Legislating religious freedom: An example of Muslim marriages in South Africa. *Maryland journal of international law* 29:1-18.

Waller, V, Farquharson, K & Dempsey, D. 2016. Qualitative social research: *Contemporary methods for the digital age*. London: SAGE.

Webba, SN, Phillip S, Kavanaghb, PS & Chonodyc, JM. 2020. Straight, LGB, married, living in sin, children out of wedlock: A Comparison of attitudes towards 'different' family structures: *Journal of glbt family studies* 16 (1): 66-82.

White, H. 2016. The materiality of marriage payments. *Anthropology Southern Africa* 39(4):297-308.

Williams, C. 2015. *Doing international research: Global and local methods*. London: SAGE.

Williamson-Ashe, SR & Ericksen, KS. 2017. Social work student perceptions of group work and the presence of value themes that correspond to group work success: *Journal of social work values and ethics* 14:2.

Xie, H. 2013. Strengths-based approach for mental health recovery. *Iran J Psychiatry Behav* Sci 7(2): 5-10.

Yin, RK. 2018. *Case study research and applications. Design and methods. 6th edition*. USA: The Guilford Press.

Yuol, A, Wali, N, Slewa-Younan, S & Renzaho, AMN. 2019. Do practices such as dowry and bride prices relate to violence among migrants in OECD countries? A mixed methods systematic review protocol: *Social science protocols* 1-13.

Yupita, L, Heny, M & Dewi, U. 2020. The impact of poverty on the neglect of children`s rights: *Journal of critical reviews* 7 (12).

Zastrow, CH. 2015. *Social work with groups: A comprehensive work text.* 9th edition. USA: Brooks/Cole.

Zaman, M. 2013. Impact of exchange marriage on children in Pakistan: Social security or insecurity?: *The Qualitative report* 18 (46): 1-11.

Zastrow, CH. 2014. *Introduction to social work and welfare: Empowering people*. 11th edition. USA: Brooks/Cole.

Zheng, N, Cong, X & Gong, X. 2020. Research on marriage problems and countermeasures of rural disabled persons: *Advances in social science, Education and humanities research* 505.

Addendum A

RESEARCH INFORMATION SHEET

Dear Participant

My name is Mmoledi Kabekwa. I am a doctoral student at the University of the South Africa and my study is about the reflections of young people who are raised within *'Gonyalelwa lapa'* cultural practice among BaPedi in Limpopo Province: Guidelines for Social Work intervention.

Your participation is voluntary. You may withdraw from the study at any stage.

The discussion will take one hour, although additional interviews may be necessary to clarify and confirm the findings. I am conducting the research in this manner in order to obtain discussion and ideas that you may have experienced during this transitional period in your life. You may have access to the findings of this study upon request.

I request your permission to audiotape the interview so that the discussion can be accurately portrayed. In transcribing the discussion, no names will be included and any discussion in the interview will remain confidential. Once the discussion has been transcribed, the tape will be cleaned and destroyed.

In addition to taping, I would like you to fill a biographical sheet so that I can establish the commonalities and differences that you share with other young people in the study. This will also assist me in identifying some of the things that may account for variance in the study.

The data sheets will be locked and secure at all times during the study and they will be kept safe in a cabinet after successful completion and analysis of the data. You will not be asked to identify yourself on the data sheet in order to maintain your confidentiality and privacy.

Thank you for your participation.

Addendum B

RESEARCHER ACKNOWLEDGEMENT FORM

Hereby, I **Mmoledi Kabekwa**, Student No: **64141365** in my personal capacity as a researcher, acknowledge that I am aware and familiar with the stipulations and contents of the

- Unisa Research Policy
- Unisa Ethics Committee
- Unisa IP Policy

And that I shall conform and abide by these policy requirements

Signed:

Date:_____14/12/2020_____

Addendum C

INFORMATION AND INFORMED CONSENT DOCUMENT

TITLE OF THE RESEARCH PROJECT: THE REFLECTIONS OF YOUNG PEOPLE WHO ARE RAISED WITHIN *'GONYALELWA LAPA'* CULTURAL PRACTICE AMONG BAPEDI IN LIMPOPO PROVINCE: GUIDELINES FOR SOCIAL WORK INTERVENTION

REFERENCE NUMBER: 64141365

INVESTIGATOR/RESEARCHER: Mmoledi Kabekwa

ADDRESS: Lebowakgomo, Zone B House Number 07

CONTACT TELEPHONE NUMBER: 076 140 4862

DECLARATION BY OR ON BEHALF OF PARTICIPANT

I (NAME)_____, THE UNDERSIGNED,

ID NUMBER _____ (THE PARTICIPANT)

OR ON BEHALF OF THE PARTICIPANT IN MY CAPACITY AS _____

OF   THE   PARTICIPANT   OF   ADDRESS:

_____

A. HEREBY CONFIRM AS FOLLOWS:

1. I/ the participant was invited to participate in the above research project which is being undertaken by MMOLEDI KABEKWA of the Department of Social Work in the School of Social Science and College of Humanities at the University of South Africa.

2. The following aspects have been explained to me/the participant:

2.1 Aim: he researcher is searching the reflections of young people who are raised within *'Gonyalelwa lapa'* cultural practice.

Objective: the information will be used to develop guidelines for social work intervention in addressing the challenges faced by young people who are raised within *'Gonyalelwa lapa'* cultural practice.

2.2 I understand that I have been selected as a part of this research study due to my knowledge and experience regarding the topic being researched. I am also cognisant of

the importance of this research study and will do my best to furnish the researcher with accurate and useful information.

3. Risks: I understand that the researcher has taken great care in ensuring that his research study is not harmful to my being and that the researcher will ensure that I receive counselling/debriefing should it be necessary. With this knowledge, I am confident that my participation will not result in any increased risk and that there are plans in place to mitigate any potential risks that may arise.

4. Possible benefits: As a result of my participation in this study, there are no financial benefits that will accrue to me and that my participation is voluntary.

5. Confidentiality: My identity will not be revealed in any discussion, description or scientific publications by the investigators/researchers.

6. Initial access to findings: Any new information/benefit that develops during the course of the study will be shared with me.

7. Voluntary participation/refusal/discontinuation: My participation is voluntary. My decision whether or not to participate will in no way affect me now or in the future.

The information above was explained to me/the participant by _____ in Afrikaans/English/Sotho/Xhosa/Zulu/other _____ (indicate other language) and I am in command of this language/it was translated to me satisfactorily by _____.

I was given the opportunity to ask questions and all these questions were answered satisfactorily.

8. No pressure was exerted on me to consent to participate, and I understand that I may withdraw at any stage from the study without any penalty.

9. Participation in this study will not result in any additional cost to me.

I HEREBY CONSENT VOLUNTARILY TO PARTICIPATE IN THE ABOVE PROJECT.

Signed/confirmed at on 20_____

Signature or right thumbprint of participant

Signature of witness_____

Addendum D

INTERVIEW GUIDES: ENGLISH AND SEPEDI VERSIONS

INTERVIEW GUIDE- YOUNG PEOPLE WHO ARE RAISED WITHIN *'GONYALELWA LAPA'* CULTURAL PRACTICE (PARTICIPANTS)

Section A: Biographical Information for young people who are raised within *'Gonyalelwa lapa'* cultural practice.

- How old are you?
- What is your gender?

Section B: Topical questions for young people who are raised within *'Gonyalelwa lapa'* cultural practice.

- Kindly share with me your experience of being raised within *'Gonyalelwa lapa'* cultural practice environment?
- Please share with me the challenges you have encountered within *'Gonyalelwa lapa'* cultural practice context?
- How do you identify yourself in terms of your belonging? (Asking to check whether the participants see themselves as the child of the maternal family, paternal family or the marital family)
- What is your relationship with your mother's marital family?
- What kind of support do you receive from your mother's marital family?
- What is your perception about *Gonyalelwa lapa'* cultural practice?
- What are the benefits of being raised within *'Gonyalelwa lapa'* cultural practice?
- What role do you think social workers can play in addressing challenges experienced by young people raised within Gonyalelwa *lapa'* cultural practice environment?

  Thank you for the valuable information. Is there anything else you would like to add before we end?

INTERVIEW GUIDE- YOUNG PEOPLE WHO ARE RAISED WITHIN *'GONYALELWA LAPA'* CULTURAL PRACTICE (PARTICIPANTS)

Karolo ya A: Tša lephelo la baswa ba go gogolelwa ka gare ga monyanya wa lapa

- Naa o nale mengwaga e mekae?
- Naa o wa legoro lefe?

Karolo ya B: Hlogo ya diputšišo tša baswa ba gogolelwa ka gare ga monyanya wa lapa

- Ka kgopelo abelana lenna maitemogelo a gago a golelwa ka gare ga lenyalo la lapa?
- Ka boikokobetšo abelana lenna dihlotlo tše o bilego letšona ka gare ga monyanya wa lapa?
- O ke hlalosa bjale ka ngwana wa mang? (Ekaba o ngwana wa lapa la bomma, la botate goba wa lenyalo)?
- Kamano ya gago le ba le lapa la bogadi bja mmago ke e bjang?
- O hwetša thekgo e bjang, gotšwa lapeng la bogadi bja mmago?
- Maikutlo a gago mabapi le gonyalelwa lapa ke afe?
- Ke dikholego tša mohuta mang tše o dihwetšago ka gare ga lenyalo la lapa?
- Naa o nagana gore ke karolo efe yeo badirelaleago ba kae kgathago go rarolleng dithlotlo tšeo baswa bao ba godišeditšwego ka gare ga malapa ba kopanago na tšona?

  Re leboga tshedimošho. Naa ekaba go na le sesengwe seo o ratago go ka se tšweletša pele ga ge re ka fetša?

Addendum E:

CONFIRMATION LETTER OF TRANSLATED INTERVIEW GUIDE

CONFIRMATION LETTER OF TRANSLATED INTERVIEW GUIDE

ENQ: R.S KGWALE.. Contact NO 072 980 3872

Date: 18 November 2020

This letter serves as a confirmation that I Kgwale Ramaisela Sarah a Sepedi teacher I have translated the interview guide which was written in English language to Sepedi language as I have been requested by Mr Mmoledi Kabekwa.

Wishing him a great success with his studies.

Kind regards

Mrs R.S Kgwale

Signature..*RSkwale*.............   Date.. 18 – 11 – 2020

Addendum F

RISK ASSESSMENT TOOL

RESEARCH ETHICS - RISK ASSESSMENT TOOL		
5.1 Does your research include the direct involvement of any of the following groups of participants? *(refer to section 4 in the SOP)*	YES	NO
Place an 'x' in the tick box [if yes, provide details in the space allocated for comments]		
a) Children or young people under the age of 18		X
b) Persons living with disabilities (physical, mental and/or sensory)		X
c) Persons that might find it difficult to make independent and informed decisions for socio, economic, cultural, political and/or medical reasons		X
d) Communities that might be considered vulnerable, thus finding it difficult to make independent and informed decisions for socio, economic, cultural, political and/or medical reasons		X
e) People who might be vulnerable for age related reasons e.g., the elderly		X
f) Unisa staff, students or alumni		X
g) Persons whose native language differs from the language used for the research		X
h) Women considered to be vulnerable (pregnancy, victimisation, etc.)		X
i) Plants		X
j) Molecular or cell research		X
k) Animals		X
l) Environmentally related research		X
m) Other. Please describe.		X
Comments: The study will be focusing on young people who are raised within *'Gonyalelwa lapa'* cultural practice.		

5.2	Does your research involve any of the following types of activity?	YES	NO

Place an 'x' in the tick box [if yes, provide details in the space allocated for comments]		
a) Collection, use or disclosure of information WITHOUT the consent/assent of the individual or institution that is in possession of the required information, i.e., will be conducted without the knowledge of the participants (with the exception of aggregated data or data from official databases in the public domain)		x
b) Causing discomfiture to participants beyond normal levels of inconvenience		X
c) Deception of participants, concealment or covert observation		X
d) Examining potentially sensitive or contentious issues that could cause harm to the participants		X
e) Research which may be prejudicial to participants or may intrude on the rights of third parties or people not directly involved		X
f) Using intrusive techniques e.g., audio-visual recordings without informed consent		X
g) Study of or participation in illegal activities by participants that could place individuals and/or groups at risk of criminal or civil liability or be damaging to their financial standing, employability, professional or personal relationships.		X
h) Innovative therapy or intervention		X
i) Personal information collected directly from participants		X
j) Personal (identifiable) information to be collected about individuals or groups from available records (e.g., staff records, student records, medical records, etc.) and/or archives		X
k) *Psychological inventories / scales / tests		X
l) Activities which may place the researcher(s) at risk		X
m) Collecting physical data from the participants such as body measurements, blood samples, etc.		X
n) Collecting physical samples from animals such as blood, etc.		X
o) Harvesting indigenous vegetation		X
p) Harvesting vegetation or soil from privately owned land		X
q) Other. Please describe.		
Comments:		

The research topic is considered a **low**/ Medium/High risk.

Please add details on copyright issues related to standardise psychometric tests and registration at the HPSCA of test administrator if test administration is in South Africa or of an equivalent board if administration is non-South African.

5.3	DOES ANY OF THE FOLLOWING APPLY TO YOUR RESEARCH PROJECT?	YES	NO
Place an ' x' in the tick box [if yes, provide details in the space allocated for comments]			
a)	Reimbursement or incentives to any participants.		X
b)	Financial obligations for the participants because of their participation in the research.		X
c)	Financial gains to be anticipated by any of the involved researchers.		X
d)	Any other potential conflict of interest for any of the researchers (real or perceived personal considerations that may compromise a researcher's professional judgement in carrying out or reporting research, such as conducting research with colleagues, peers or students).		X
e)	Research will make use of Unisa laboratories.		X
f)	Research will be funded by Unisa or by an external funding body.	X	
Comments: The researcher will apply for funding from Unisa.			
5.4	Guided by the information above, classify your research project based on the anticipated degree of risk. *[The researcher completes this section. The ERC critically evaluates this benefit-risk analysis to protect participants and other entities.]* *Place an 'x' in the tick box*		

Category 1 Negligible		Category 2 Low risk	X	Category 3 Medium risk		Category 4 High risk	
(a) Briefly justify your choice/classification The researcher did not identify any risk from the study.							

(b) In medium and high-risk research, indicate the potential benefits of the study for the research participants and/or other entities.
•   In medium and high-risk research, indicate how the potential risks of harm will be mitigated by explaining the steps that will be taken (e.g., referral for counselling, debriefing, etc.). The potential risk will be mitigated through observing the ethical consideration during the interviews. When harm arises, the researcher will refer the participants to the counselling session that the researcher will be working with.

Addendum G

CONFIDENTIALITY AGREEMENT

Hereby, I [name]_____, ID number_____, in my personal capacity as a [transcriber/coder/data capturer/statistician, etc]_____collaborating with [name of principal investigator]_____ on a research titled **the reflections of young people who are raised within *'Gonyalelwa lapa'* cultural practice among BaPedi in Limpopo Province: Guidelines for Social Work intervention** , acknowledge that I am aware of and familiar with the stipulations and contents of the conditions of ethical clearance specific to this study. I shall conform to and abide by these conditions. Furthermore, I am aware of the sensitivity of the information collected and the need for strict controls to ensure confidentiality obligations associated with the study.

I agree to the privacy and confidentiality of the information that I am granted access to in my duties as a [transcriber/coder/data capturer/statistician, etc]. I will not disclose nor sell the information that I have been granted permission to gain access to in good faith, to anyone.

I also confirm that I have been briefed by the researcher on the protocols and expectations of my behaviour and involvement in the research as a [transcriber/coder/data capturer/statistician, etc].

SIGNED: _____

Date: _____

Addendum H

PROOF OF ETHICAL CLEARANCE FROM THE DEPARTMENTAL RESEARCH AND ETHICS COMMITTEE

NB: (See the next page)

UNISA | university of south africa

COLLEGE OF HUMAN SCIENCES RESEARCH ETHICS REVIEW COMMITTEE

14 December 2020

Dear Mr M Kabekwa

NHREC Registration # :
Rec-240816-052
CREC Reference # :
2020-CHS -64141365

Decision:
Ethics Approval from 14 December
2020 to 31 November 2023

Researcher(s): Mr M Kabekwa   (64141365 @mylife.unisa.ac.za)

Supervisor: Dr K.J. Malesa   (maleskj@unisa.ac.za)
: Prof J Sekudu   (sekudj@unisa.ac.za)

Title: *The reflections of young people raised within 'Gonyalelwa lapa' cultural practice among BaPedi in Limpopo province: Lessons for Social Work intervention*

Degree Purpose: DSW

Thank you for the application for research ethics clearance by the Unisa College of Human Science Ethics Committee. Ethics approval is granted for three years.

The *medium risk application was reviewed* by College of Human Sciences Research Ethics Committee, on **14 December 2020** in compliance with the Unisa Policy on Research Ethics and the Standard Operating Procedure on Research Ethics Risk Assessment.

The proposed research may now commence with the provisions that:

1. The researcher(s) will ensure that the research project adheres to the values and principles expressed in the UNISA Policy on Research Ethics.
2. Any adverse circumstance arising in the undertaking of the research project that is relevant to the ethicality of the study should be communicated in writing to the College Ethics Review Committee.
3. The researcher(s) will conduct the study according to the methods and procedures set out in the approved application.

4. Any changes that can affect the study-related risks for the research participants, particularly in terms of assurances made with regards to the protection of participants' privacy and the confidentiality of the data, should be reported to the Committee in writing, accompanied by a progress report.

5. The researcher will ensure that the research project adheres to any applicable national legislation, professional codes of conduct, institutional guidelines and scientific standards relevant to the specific field of study. Adherence to the following South African legislation is important, if applicable: Protection of Personal Information Act, no 4 of 2013; Children's act no 38 of 2005 and the National Health Act, no 61 of 2003.

6. Only de-identified research data may be used for secondary research purposes in future on condition that the research objectives are similar to those of the original research. Secondary use of identifiable human research data require additional ethics clearance.

7. No fieldwork activities may continue after the expiry date **(31 November 2023).** Submission of a completed research ethics progress report will constitute an application for renewal of Ethics Research Committee approval.

Note:

The reference number **2020-CHS-64141365** *should be clearly indicated on all forms of communication with the intended research participants, as well as with the Committee.*

Yours sincerely,

Signature :

Dr. K.J. Malesa
CHS Ethics Chairperson
Email: maleskj@unisa.ac.za
Tel: (012) 429 4780

Signature : PP

Prof K. Masemola
Executive Dean : CHS
E-mail: masemk@unisa.ac.za
Tel: (012) 429 2298

Addendum I

REQUEST FOR DEBRIEFING SERVICES

Dear Miss, M.V. Mogotlane

Re: Request for debriefing services

My name is, Mmoledi Kabekwa, and I am currently registered for a doctoral degree in Social Work at the University of South Africa, student number 64141365. As part of my studies, I am required to conduct research and write a research report. In that regard, I am humbly requesting that you assist me with the debriefing of my research participants, should it become necessary for them to receive such debriefing. The research title is: *The reflections of young people who are raised within 'Gonyalelwa lapa' cultural practice among BaPedi in Limpopo Province: Guidelines for Social Work intervention.*

The research study will be qualitative in nature and will employ the use of interviews as a data collection method.

The research goals are:

- To develop an in-depth understanding of the reflections of young people who are raised within *'Gonyalelwa lapa'* cultural practice.

- To explore and describe the young people's perceptions in relation to being raised within *'Gonyalelwa lapa'* cultural practice.

- To develop guidelines for social work intervention in addressing the challenges of young people who are raised within *'Gonyalelwa lapa'* cultural practice.

The research study will only be conducted following the approval of the Unisa Research and Ethics Committee, which follows strict ethical guidelines and ensures that research participants are protected from harm. Your wealth of experience in the social work field makes you a suitable individual to conduct the debriefing of research participants, as you are familiar with the methods and strategies employed in debriefing.

Should you be willing to assist me in this regard, please accept my request in a formal letter as I have to prove that I have engaged you in this regard. If you have any further enquiries, please contact me on the contact details given below. Your assistance will be greatly appreciated.

Kind regards

M Kabekwa

Doctor of Social Work Student

kabekwam@gmail.com

Addendum J

PERMISSION LETTER: MASEMOLA TRADITIONAL COUNCIL

Masemola Traditional Council

Stand no: 1 Pshiring
P O Box 510
Masemola
1060

Phone: 083 664 8371/072 514 6732
Fax: 086 5168631
E-mail:masemolatc@webmail.co.za

Ref   : CH 11/8/4-89
Date   : 26/11/2020

Enq   : Maphutha M.T
Contact: 072 4123 525
         maphuthamtg@gmail.com

To whom it may concern

PERMISSION TO CONDUCT STUDY WITH YOUNG PEOPLE AT GA-MASEMOLA

This letter serves to confirm that Masemola Tradirtional Council has given Mmoledi Kabekwa ID No: 891023 5773 084, a student at University of South Africa (UNISA), a permission to conduct a study with young people raised within cultural practice "go nyalelwa lapa", at ga-Masemola under the leadership of Kgoshigadi M.L Masemola.

Thanking you in anticipation

Yours faithfully

....
Administrator

DEPARTMENT OF CO-OPERATIVE GOVERNANCE
HUMAN SETTLEMENTS & TRADITIONAL AFFAIRS
MASEMOLA
TRADITIONAL COUNCIL
2020 -11- 2 6
P.O BOX 510 MASEMOLA
1060
SEKHUKHUNE DISTRICT SUPPORT CENTRE

Addendum K

ACCEPTANCE LETTER FROM DEBRIEFER

ENQ: M.V Mogotlane…………………………………..Contact N0: 063 123 3429

monerim12@gmail.com

Date: 17 November 2020

Dear Mr Mmoledi Kabekwa

Re: REQUEST FOR PARTICIPANTS' DEBRIEFING SERVICES

This letter serves as a confirmation that I Moneri Velenia Mogotlane with SACSSP registration no: **10-031673** have accepted your requisition regarding the debriefing services. I am willing to support your research participants with such services without any charge.

You are requested to remind me at least a week before data collection begins so that I may be prepared to receive your participants when the need arises.

Wishing you great success with your studies.

Kind regards

Miss M.V Mogotlane

Contact details: 063 123 3429.

CURRICULUM VITAE OF DEBRIEFER

CURRICULUM VITAE

OF

MONERI VELENIA MOGOTLANE

PERSONAL INFORMATION

Name: Moneri Velenia Mogotlane
ID No: 861222 1009 081
Physical address: Stand no. 10220, Ga-Maja Matobole
Postal address: 10220, Ga-Maja Matobole, 0719
Nationality: South African
Driver's license: Yes, Code C1
Cell no: 0714010105/063 123 3429
Email: monerim12@gmail.com

Profile: Professional and hard-working employee who intends to grow professionally as a Social Worker and believe in continuous professional development.

EDUCATIONAL AND QUALIFICATIONS

SECONDARY EDUCATION

Highest grade passed   : Grade 12
Year   : 2005
Institution   : Mahlogedi Secondary School
Subjects   : Sepedi, English, Biology, Afrikaans,
                                              : Geography, Mathematics and Agricultural Sciences

TERTIARY EDUCATION AND QUALIFICATIONS

Institution   : University of South Africa
Degree   : HIV and AIDS certificate
Year obtained   : 2008
Modules passed   : HIV/AIDS counselling

TERTIARY EDUCATION AND QUALIFICATIONS

Institution	: University of South Africa
Degree	: Bachelor of Arts in Social Work (BASW)
Year obtained	: 2011
Modules passed	: English Communication Skills, Social Work, Psychology,
	: Developmental studies, Criminology, Sociology and
	: Cultural studies

WORK EXPERIENCE

1. Company/department	: Department of Social Development
Occupation	: Social Work Intern
Sacssp Reg number	: 1031673
Area	: Masemola Cluster (Magalies Clinic)
Duration	: 01 April 2012 to 31 March 2013
Scope of the Job	: Conducting interviews with individuals and families to assess and review their situational challenges/problems,
	: Undertaking assessment and compiling assessment reports,
	: Offering counseling and problem analysis and solving,
	: Liaising with and making referrals to other agencies/service providers and community resources,
	: Keeping and maintaining accurate clients and office records,
	: Conducting community profile and research to locate resources,
	: Rendering care, therapeutic, psycho-social and protection services to children, families, vulnerable groups and communities,
	: Maintaining compliance to legislative framework, guidelines and service standards and
	: Keep up to date with new developments in social work
Skills/Attributes acquired	: Case management, organisation and analytical skills, empathy,
	: Interviewing and assessment, time management, advocacy,
	: Mediation, problem solving and analysis, counseling,
	: Administration, critical thinking, monitoring and evaluation,
	: Communication, project management, programme management,
	: Client orientation, decision making, empowerment, coordination,
	: Good interpersonal relations, negotiation, assertiveness and
	: Research skills (data collection, investigation, community profiling)

2. Company/department	: Department of Social Development
Occupation	: Social Worker Grade 01 (Generic)
Sacssp Reg number	: 1031673
Area	: Masemola Cluster (Magalies Clinic)
Duration	: 01 June 2014 to 31 March 2015
Scope of the Job	: Conducting interviews with individuals and families to assess

and review their situational challenges/problems,
: Undertaking assessment and compiling assessment reports,
: Provide integrated services for substance abuse prevention, treatment and rehabilitation,
: Provide protection care and support programmes to older persons implemented
: To provide services for victims of crime
: Offering counseling and problem analysis and solving,
: Liaising with and making referrals to other agencies/service providers and community resources,
: Keeping and maintaining accurate clients and office records,
: Conducting community profile and research to locate resources,
: Rendering care, therapeutic, psycho-social and protection services to children, families, vulnerable groups and communities,
: Maintaining compliance to legislative framework, guidelines and service standards and
: Keep up to date with new developments in social work

Skills/Attributes acquired	: Case management, organisation and analytical skills, empathy,
	: Interviewing and assessment, time management, advocacy,
	: Mediation, problem solving and analysis, counseling,
	: Administration, critical thinking, monitoring and evaluation,
	: Communication, project management, programme management,
	: Client orientation, decision making, empowerment, coordination,
	: Good interpersonal relations, negotiation, assertiveness and
	: Research skills (data collection, investigation, community profiling)

3. Company/department	: Department of Social Development
Occupation	: Social Worker Grade 01(Seconded as Dedicated Foster Care project Officer)
Sacssp Reg number	: 1031673
Area	: Masemola Cluster (Magalies Clinic)
Duration	: 01 April 2015 to 30 September 2018
Purpose of the Job	: To collect information using the foster care templates, to submit weekly, monthly reports and all other reports required by the sections, to develop and update a register of children in foster care and adoption, liaise with SASSA relating to all issues, facilitate submission of foster care orders to SASSA, liaise with the Department of Justice on issues relating to foster, liaise with Child Protection Organisation rendering foster care, Monitoring progress of all foster care cases, attend meetings related to foster care and adoption, coordinate all adoption cases, any other duty related to foster care and adoption.
Skills/Attributes acquired	: Time management, working under pressure, organising skills,
	: Teamwork and administration.

: update foster care data and Spreadsheet
: Case management, organisation and analytical skills, empathy,
: Interviewing and assessment, time management, advocacy,
: Mediation, problem solving and analysis, counseling,
: Administration, critical thinking, monitoring and evaluation,
: Communication, project management, programme management,
: Client orientation, decision making, empowerment, coordination,
: Good interpersonal relations, negotiation, assertiveness and
: Research skills (data collection, investigation, community profiling)

4. Company/department	: Department of Social Development
Occupation	: Social Worker Grade 01 (Generic)
Sacssp Reg number	: 1031673
Area	: Masemola Cluster (Magalies Clinic)
Duration	: 01 October 2018 to date
Scope of the Job	: Conducting interviews with individuals and families to assess and review their situational challenges/problems,
	: Undertaking assessment and compiling assessment reports,
	: Provide integrated services for substance abuse prevention, treatment and rehabilitation,
	: Provide protection care and support programmes to older persons implemented
	: To provide services for victims of crime
	: Offering counseling and problem analysis and solving,
	: Liaising with and making referrals to other agencies/service providers and community resources,
	: Keeping and maintaining accurate clients and office records,
	: Conducting community profile and research to locate resources,
	: Rendering care, therapeutic, psycho-social and protection services to children, families, vulnerable groups and communities,
	: Maintaining compliance to legislative framework, guidelines and service standards and
	: Keep up to date with new developments in social work

LEADERSHIP EXPERIENCE AND PREVIOUS RESPONSIBILITIES

I have served as a mentor for final year student social work from University of South Africa (UNISA) and I also served as a mentor for two social workers interns from 01 July 2017 to 31 June 2018

SKILLS

Languages: ability to speak fluently in English, and Sepedi
Good Keyboard skills: Familiarity with Word, Excel, PowerPoint and internet

Driving license
Comprehensive Report writing
Good telephone etiquette

INTERESTS/HOBBIES

Reading and writing
Participating in sporting activities
Traveling and participating in outdoor activities

REFERENCES

Contact person   : Mrs Maesela R.M
Occupation   : Supervisor for Social work services at Masemola Cluster
Contact number   : 071 333 5721

Contact person   : Miss Thaba M.P
Occupation   : Social worker at District office
Contact number   : 082 217 5621

Addendum M

LETTER FROM LANGUAGE EDITOR

P.O BOX 663
THOLONGWE
0734
30 November 2022

Dear Sir/Madam

This is to certify that the dissertation entitled "The Reflections of Young People Who are Raised Within *'Gonyalelwa Lapa'* Cultural Practice among Bapedi in Limpopo Province: Guidelines for Social Work Intervention" by Mmoledi Kabekwa student number 64141365 has been edited and proofread for grammar, spelling, punctuation, overall style and logical flow. The edits were carried out using the "Track changes" feature in MS Word, giving the author final control over whether to accept or reject effected changes prior to submission, provided the changes I recommended are effected to the text, the language is of an acceptable standard.

Please don't hesitate to contact me for any enquiry.

Kind regards

Dr. Hlaviso Motlhaka (BEDSPF-UL, BA Hons-UL, MA-IUP: USA, PhD-WITS, PGDiP-SUN)

Cell number: 079-721-0620/078-196-4459

Email address: hlavisomhlanga@yahoo.com

Addendum N

TURNITIN REPORT

The reflections of young people who are raised within 'Gonyalelwa lapa' cultural practice among Bapedi in Limpopo province: guidelines for social work intervention