

**The attitudes of the Xhosa community towards indigenously uncircumcised
men in Bizana**

by

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DECLARATION

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I declare that **THE ATTITUDES OF THE XHOSA COMMUNITY TOWARDS INDIGENOUSLY UNCIRCUMCISED MEN IN BIZANA** is my own work and that all the sources that I have used or quoted have been acknowledged by means of references.

I further declare that I submitted the dissertation to originality checking software and that 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.

Signature:



Date: 25/06/2022

DEDICATION

To my beloved wife Dudu Mntungwana, I would like to thank you for the unconditional support and love, without your support it impossible.

To my late parents Ncence Josephina Mambanjwa Mntungwana and Mahhala Zephride Mntungwana gone so early but never forgotten.

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All the participants and Bizana Local Municipality, your contribution was not gone unnoticed, without you, I was not going to achieve my studies.

ABSTRACT

The purpose of the study: Was to explore and describe the cultural values related to the indigenous circumcision that leads to attitudes towards indigenously uncircumcised men in the AmaXhosa community. To explore and describe why are the uncircumcised men are being discriminated and stigmatised amongst AmaXhosa community.

Methodology: The study utilized the qualitative methodology whereby face-to-face interviews as well as telephonic interviews were performed. The population of the study was men and women who resides in Bizana where the study was conducted and analysed following thematic data analysis.

Study population and sample: The target population for this research study was the indigenous community that resides in Bizana and is familiar with indigenous male circumcision. The study sample was purposively drawn from the Bizana community among AmaXhosa that included both men and women who know indigenous male circumcision to give detailed information.

Data collection and data analysis methods: Data were collected using semi-structured interviews. The overall purpose of using semi-structured interviews for data collection was to gather information from key informants who have personal experiences, attitudes, perceptions, and beliefs related to the topic 'the attitudes of the Xhosa community towards indigenously uncircumcised men in Bizana'. Eleven interviews were conducted and transcribed verbatim by the researcher.

Findings: Four themes emerged during data collection which are: respect, language, regarded as a men and secrecy. It was found that indigenous male circumcision is highly respected amongst AmaXhosa tribe as it gives the status of being a man irrespective of your age. It was also found that the secrecy of indigenous male circumcision is well protected amongst AmaXhosa community.

Recommendations: It is recommended in the study that indigenous male circumcision be practiced with respect that it commands from the community. In addition, it is recommended that the male medical circumcision be promoted prior to indigenous male circumcision as a rite of passage to manhood.

Keywords: Attitude; Circumcision; Community; Indigenous; Ritual; Rite of passage

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LIST OF ABBREVIATIONS

CDC	Centre for Disease Control
DOH	Department of Health
IMC	Indigenous Male Circumcision
MMC	Medical Male Circumcision
TMC	Traditional Male Circumcision
VMC	Voluntary Male Circumcision
WHO	World Health Organisation
UNAIDS	United Nation Program on HIV and AIDS
UNFPA	United Nations Population Fund

CHAPTER 1: OVERVIEW OF THE STUDY

1.1 INTRODUCTION

This chapter focuses on indigenous male circumcision, which is a ritual practice or religious custom that is highly respected more especially by many African cultures. It is practised in South Africa for different reasons. Among AmaXhosa culture, it serves as a rite of passage from boyhood to manhood (Mavundla, Netswera, Toch, Bottoman & Tenge, 2010:931). Furthermore, Setswe, Peltzer, Majaja, Matseke and Notshe (2015:1) concur that indigenous male circumcision is one of the oldest surgical procedures historically known to be undertaken for cultural, social, religious, or medical reasons. The authors further assert that it is a cultural practice that is done differently across cultures, and it is widely practised but predominant in Africa, where it has been viewed as a rite of passage to manhood. Furthermore, indigenous male circumcision is associated with factors such as masculinity, social cohesion with boys of the same age who become circumcised at the same time, self-identity and spirituality.

In agreement with the above authors, circumcision is practised in many cultures around the world for ritual, religious and medical purposes (including HIV prevention) (Palmer, Rau & Engelbrecht 2020:1). Furthermore, Moris, Wamai and Henebeng (2016:1) highlight that the circumcision of males is one of the oldest common surgical procedures in the world. The authors maintain that while religious and cultural considerations are a major reason behind the practice, but the research attests to the significant medical and public health benefits of male circumcision that it plays a major role in reducing the rate of HIV and AIDS infection. As a result, male circumcision has been endorsed by major health bodies such as World Health Organisation (WHO), the Joint United Nations Program on HIV and AIDS (UNAIDS), and the US Centers for Disease Control and Prevention (CDC).

Palmer et al. (2020:2) says that, Initiation involves an informal learning process during which older men transfer the knowledge and skills that they deem necessary for being an adult male in their society. The authors maintain that these teachings could include information about the cultural group and its rituals, relationships, adult roles and responsibilities, and respecting your parents. Therefore, Palmer et al.

(2020:10) further stated that TMC serves as a rite of passage to manhood carries complex significance, with multiple and interconnected socio-cultural dimensions. Moreover, the authors added that, in Black African cultures, the manhood status achieved after the TMC ritual accords men's power and authority in the community. As a result, men and boys who have not been traditionally circumcised experience peer pressure to undergo traditional medical circumcision. Pressures include violence, limited access to resources even to rituals, as well as exclusion, rejection, and stigma.

According to Mfecane (2016:204), the concept of a man among AmaXhosa is exemplified through a traditionally circumcised person. The author maintains that being classified as a man in the Xhosa culture is the most illustrious practice and affords a man who has undergone indigenous male circumcision certain civil rights such as building a homestead, actively participate in communal dialogues and rituals as well as marrying. The studies that have been conducted shows that the practice of indigenous male circumcision is meant to integrate African boys into the adult world with the status of being a man (Siweya et al. 2018:1572). The author further cited Langa (2014) who posits that one of the main focuses of indigenous male circumcision in South Africa is to expose boys to community traditions and prepare them for manhood.

The research shows that, if a Xhosa man is not indigenously circumcised according to their culture is not regarded as a man. There is an element of stigmatization or rejection by the community. The researcher wanted to explore the reason behind this which is seems as an attitude towards indigenously uncircumcised man and to explore the significance behind indigenous circumcision among Xhosa tribe. Palmer et al. (2020:2) concur that indigenous male circumcision has longstanding historical significance, and men seem content to rely on personal accounts from their communities, families, and peers regarding the value of maintaining such traditional practice. The authors further maintain that, in South Africa, attempts to integrate MMC with traditional manhood initiation rituals still lack acceptability. About 70% of black men fear being stigmatised if they are circumcised medically and not traditionally. The researcher is aiming at making recommendations on how these two circumcision procedures can work together without compromising the cultural practice.

Indigenous male circumcision forms the base of most of the African cultures. In most of the cultures including the AmaXhosa in South Africa, the community discriminates indigenously uncircumcised men or who did not go through circumcision ritual process. Amongst Xhosa tribe indigenous male circumcision is known as initiation, boys are transitioned from one stage to another stage of life. When a man undergone initiation process, it is where he is taught about culture and how to lead within the family and society. Although indigenous male circumcision is criticised due to challenges and complications such as death, but male circumcision remains very important among the AmaXhosa community. The aim of this study is to explore and describe challenges that are faced by men that are indigenously uncircumcised amongst Xhosa tribe.

1.2 BACKGROUND

Indigenous male circumcision in South Africa has been practised since time immemorial by many cultures including Pedi, Venda, Sotho, Tswana, Nguni, and AmaXhosa. Ntozini (2015:134) stated that, among AmaXhosa, indigenous male circumcision is practised as a rite of passage to manhood, generally by the boys aged 18 to 26. The author further stated that during the initiation period, which is referred to *ulwaluko*, mainly conducted in June/July and November/December school holidays, the bravery of initiates is tested during this period, and the men who fail this test of bravery are not treated with respect and do not receive the same status as other men in the community. Some initiates prefer to endure the pain and face death rather than risk being perceived as failures and be treated like adolescents for the remainder of their lives (Ntozini 2015:135).

In addition, Douglas and Hongoro (2018: 64) report that, in the Limpopo Province of South Africa, the Northern Sotho people were raised with the practice of TMC and tie this to a cultural rite of passage to manhood. Furthermore, the authors highlight that one of the key social requirements to attaining manhood in a village in Limpopo is to undergo TMC. The decision to do so is influenced by social structures which promote TMC as the best acceptable practice and therefore, the young men opt for it. Indigenous male circumcision falls under the legal jurisdiction of traditional leadership, which acts as custodian of the custom and cultural practice. Men in the Eastern Cape Province largely prefer TMC over MMC, although there is no strong scientific evidence showing its health benefits compared to male medical

circumcision (MMC) (Prusente et al. 2019:1). More importantly, TMC is seen as an obligation to the ancestors that needed to be fulfilled by all Xhosa boys, and parents whose children refused to undergo the traditional rituals had to apologise to the ancestors (Fronomen & Kapp 2017:4).

1.3 DEFINITION OF KEY CONCEPTS

Indigenous: The word indigenous refers to the notion of a place based on a human ethnic culture that has not migrated from its homeland (Stewart 2018:740). In this study, indigenous means the practice that is done in an area by local people. AmaXhosa practice indigenous male circumcision as a culture of integrating young man from boyhood to manhood.

Male circumcision is a surgical removal of part or the entire penile foreskin (Frisch & Earp 2018:626). In this study, circumcision refers to the ritual of cutting the foreskin as a sign of manhood done indigenously.

Ritual: It is a series of actions that are always performed in the same way, especially as part of a religious ceremony (English Oxford Dictionary 2017). In this study, ritual male circumcision is undertaken at a specific time in life to integrate the young men into the community according to cultural norms.

Rite of passage: Matholeni et al. (2020:13) refer to rite of passage as a mark of transition from one stage of life to another. English Oxford Dictionary (2017) defines rite of passage as a ceremony or an event that marks an important stage in somebody's life. In this study, it refers to the elevation of the status of young men to be accepted by the community as men. Amongst Xhosa tribe, a man has to be indigenously circumcised in order to transition from one stage to another stage of life.

Attitude: OECD (2019:4) says that, attitudes is underpinned by values and beliefs and have an influence on behaviour, and attitude reflects a disposition to react to something or someone positively or negatively. It further says attitude can vary according to specific contexts and situations. In this study, attitude will be referring to the behaviour or beliefs of Xhosa community towards indigenously uncircumcised men in Bizana.

Community: Refers to a group of people with a shared identity or interest that can act or express itself as a collective; it may be territorial, organisational, or a community of interest (Ethics in Health Research (2015:77). In this study, a community refers to a society that lives together and shares cultural rituals as an identity of their tribe. AmaXhosa tribe is one society that shares many sacred rituals such as TMC and initiation.

1.4 PROBLEM STATEMENT OF THE STUDY

The identified problem in this research study is uncircumcised men being discriminated amongst AmaXhosa community due to cultural values that are attached to indigenous male circumcision sacred ritual. The researcher observed that, indigenous male circumcision is regarded as one of the importance cultural practice amongst AmaXhosa tribe for transition from boyhood to manhood. Those men that are not transition according to cultural ritual practice are being given attitude by the community. Palmer et al. (2020:2) assert that indigenous male circumcision is seen as a rite of passage to manhood and plays an important role in the socialisation of boys and men. Froneman and Kapp (2017:1) argue that, if a man is not circumcised is given leftovers of food in community celebrations, he is not allowed to socialise with other men in gatherings and he must not introduce himself using the family name. In this study researcher wants to explore and describe why AmaXhosa community are having an attitude towards uncircumcised men, and to make recommendations on how the community can accommodate the indigenously uncircumcised men despite their circumcision status.

1.5 THE PURPOSE AND OBJECTIVES OF THE STUDY

The main purpose of this study was to have an in depth understanding how the AmaXhosa community attach the value of importance to indigenous male circumcision. In attaining this purpose, the following objectives were developed:

- To explore and describe the cultural values related to the indigenous male circumcision, which leads to attitudes towards indigenously uncircumcised men in the AmaXhosa community.
- To explore and describe why are the uncircumcised men are being discriminated and stigmatised amongst AmaXhosa community.
- To explore and describe the values AmaXhosa attach to the importance of undergoing indigenous male circumcision initiation rituals as a male.

- To make recommendations regarding the safe practice of indigenous male circumcision without compromising cultural practice.

1.7 RESEARCH QUESTIONS

Noori (2018:44) describes a research question as a clear statement in the form of a question of the specific issue that a researcher wishes to answer to address a research problem. The following research questions were formulated:

- What are the attitudes of the community towards indigenously uncircumcised men within the Xhosa culture?
- What are the cultural values attached to indigenous male circumcision by the AmaXhosa community in Bizana?
- Why are the indigenously uncircumcised men being discriminated and stigmatised?

1.8 SIGNIFICANCE OF THE STUDY

The significance of this study is to assist the community on how the traditional male circumcision and medical male circumcision can be put into practice together without compromising the cultural practice of AmaXhosa. The study can also help in strengthening the safe practice of indigenous male circumcision amongst AmaXhosa community in Bizana.

1.9 RESEARCH DESIGN

This research study applied the qualitative, descriptive and explorative research designs to explore and describe the attitude of the community towards indigenously uncircumcised men in Bizana. The research design will be discussed in chapter 3 of this research study.

1.10 ETHICAL CONSIDERATIONS

The researcher before conducting the study was given ethical approval by the university ethics committee. The researcher further obtained the written approval from the local ward councillor of Bizana local municipality. The permission was also obtained from the participant who volunteered to be part of the research study through informed consent. Ethical principles were observed throughout the study.

Those ethical principles were informed consent, justice, beneficence, privacy, maleficence and confidentiality. More detailed discussion about ethical consideration will be dealt with in chapter 3 of the research study

1.11 CONCLUSION

The chapter outlined the introduction and background of indigenous male circumcision. Definition of the problem that is being investigated and formulation of the research objectives and the purpose of the study, various literature reviews have been consulted when introducing the research topic to gather adequate information that will add value when engaging with research participants.

The next chapter will address the literature review. The importance of literature review is to support the research findings that will be on the qualitative research study. It also helps in the analysis or comparing the research findings of the current research and the existing studies that were being conducted previously.

1.11 DISSERTATION LAYOUT

Chapter 1: Introduction and background of the study

Chapter 2: Brief Literature review

Chapter 3: Research Design and Methodology

Chapter 4: Analysis, Presentation and Description of research findings

Chapter 5: Recommendations, study limitations, and conclusion

CHAPTER 2: BRIEF LITERATURE REVIEW

2.1 INTRODUCTION

The previous chapter focused on the overview of the study about indigenous male circumcision. The chapter covered the background, problem statement, objectives, research questions, methodology be followed as well as the ethical considerations as applicable to this study. This chapter will outline a summary of the literature about indigenous male circumcision and to understand better the value attached to the importance of AmaXhosa to undergo indigenous male circumcision initiation rituals as a male.

According to Noori (2018:27), a literature review is a comprehensive survey of the research literature topic. The author further stated that literature review is the systematic identification, location and analysis of documents containing information related to a research problem. For this research study, literature that pertains to indigenous male circumcision was reviewed to have a deeper understanding of the phenomena. During the literature search, the following scientific engines were used, Medline, scopus, google scholar as well as ebscohost. The following words were used during the search, Attitude; Circumcision; Community; Indigenous; Ritual; Rite of passage. These words were used single as well as in combination.

2.2 HISTORY OF MALE CIRCUMCISION

Circumcision was enjoined upon the biblical patriarch Abraham, his descendants and their slaves as "a token of the covenant" concluded with him by God for all generations, an "everlasting covenant" (Genesis 17:13). Similarly, it is commonly observed by two (Judaism and Islam) of the Abrahamic religions. According to Mwashambwa, Mwampagatwa, Rastegaev and Gease (2013:1), the earliest evidence of male circumcision was discovered in Egyptian tombs aged more than 4000 years (Israelites, 1993).

The author further stated that, since Abraham, the Jews have taken this procedure as a religious mandate. Furthermore, some scholars have suggested that Jews and followers of Judaism probably adopted circumcision to make penile hygiene easier in the hot, sandy climate but also as a rite to passage into adulthood and as a form of blood sacrifice. The author further added that, in the earliest times of Christianity, circumcision was considered a divine part of purity. Different ethnic groups use

different male circumcision techniques, namely: indigenous male circumcision and medical male circumcision.

2.2.1 Indigenous male circumcision

Mwashambwa et al. (2013:2) stated that, in most ethnic communities, the indigenous male circumcision is usually done in a form of a staged ceremony; starting with the preparation stage, which leads to the actual circumcision. The authors further stated that, in Africa, most traditional practitioners use a sharp knife or a razor specifically prepared for circumcision and there are no analgesics used. In addition to that, the author further stated that the practitioners and the societies believe that boys who are circumcised without analgesics are braver and stronger, and associate the use of analgesia with cowardliness and weakness on the part of the boy.

In agreement with the above authors, Froneman and Kapp (2017:5) revealed that, the initiation process marks the transition from using their free time for playing to using it to improve themselves. Furthermore, these authors highlight that the initiates are informed about social norms, including what time to come home in the evening and how to accomplish their duties as men who are expected to be more responsible.

2.2.2 Medical Male circumcision

Mwashambwa et al. (2013:3) highlight that there are many techniques used in male circumcision in the medical world. The first one uses special circumcision rings made of either metal or plastic, and the ring is placed around the circumference of the foreskin to cut blood supply to the part of the foreskin that causes necrosis as to achieve the purpose of circumcision. The second type of technique is an open method in which one must be taken into theatre and therefore requires sterile technique, anaesthesia, antibiotics, and other pre- and post-operative care.

2.3 CULTURAL AND RELIGIOUS CIRCUMCISION

According to Kwarteng (2014:4), indigenous male circumcision is performed among certain communities for cultural and religious reasons and is nearly a common practice in sub-Saharan African countries. The author maintains that among some of these countries, indigenous male circumcision ritual is carried out as an initiation ritual and rites of passage from boyhood to manhood for young boys. Furthermore,

in agreement with the above author, Banwari (2015:283) also asserts that the ritual male circumcision is performed at a specific period in life with the main purpose of integrating the male child into the society according to cultural norms. The author further stated that it is among the most secretive and sacred of rites practised by the Xhosa-speaking people of South Africa.

In addition to the above statement, Mavundla et al. (2010:931) further assert that indigenous male circumcision is practised by many African cultures including the South African Xhosas, where male circumcision serves as a rite of passage from boyhood to manhood. In agreement with the above authors, Kheswa et al., (2014:2789) argue that indigenously circumcised males acquire respect and are allowed to be part of the decision-making within their home and society. In addition, Furthermore, Sibiyi (2014:1) asserts that in South Africa, male circumcision is done mainly for social-cultural reasons as a part of the socialisation and integration of boys into their communities and as a part of ethnic identification.

According to Penxa-Matholeni (2020:10), Xhosa tribes have many sacred rituals, and they existed in pre-colonial times, one of which is circumcision, among others. The author further stated that the arrival of the missionaries in the second half of the 19th century opposed a number of AmaXhosa rituals as pagan practices. In addition, their converts were faced with excommunication from the church if they participated in the rituals. However, even though people who practised these rituals were excommunicated from the church, the indigenous people continued with these rituals based on the value attached to them. Some of these rituals were done undercover to avoid excommunication as said above.

2.4 THE PREVALENCE OF MALE CIRCUMCISION

According to the research study that was conducted by Peltzer et al (2014: 126), among the Black African population group in South Africa, the prevalence of male circumcision was 48.2%, traditional circumcision was 32.1% and medical circumcision was 13.4%. The author further stated that, the provinces with high circumcision rate were Limpopo and Eastern Cape, traditional circumcision rates were higher in rural areas than urban areas. In South Africa, indigenous male circumcision is most prevalent in the Eastern Cape, where a male figure is not viewed as a man if they have not undergone initiation, what is called ulwaluko in

IsiXhosa (Chitsamatanga et al. 2020:224). The researcher considered previous research studies in order to select research study area. The Eastern Cape (Bizana community) was chosen purposively because of its rural and relevance to the indigenous male circumcision ritual practice.

Indigenous circumcision is practised in many cultures around the world for ritual, religious and medical purposes (including HIV prevention) (Palmer et al. 2020:1). Furthermore, Moris et al. (2016:1) indicate that the circumcision of males is one of the oldest common surgical procedures in the world. The author further state that while religious and cultural considerations are a major reason behind the practice, but the research attests to the significant medical and public health benefits of male circumcision that it plays a major role in reducing the rate of HIV and AIDS infection. As a result, male circumcision has been endorsed by major health bodies such as World Health Organisation (WHO), the Joint United Nations Program on HIV and AIDS (UNAIDS), and the US Centers for Disease Control and Prevention (CDC).

2.5 THE CULTURAL RELEVANCE OF INDIGENOUS MALE CIRCUMCISION

Indigenous male circumcision in South Africa has been practised since time immemorial by many cultures, which include Pedi, Venda, Sotho, Tswana, Nguni, and AmaXhosa. Ntozini (2015:134) stated that, among AmaXhosa, indigenous male circumcision is practised as a rite of passage to manhood, generally by the boys aged 18 to 26. The author maintains that during the initiation period, which is referred to initiate "*ulwaluko*", mainly done in June/July and November/December school holidays, the bravery of initiates is tested during this period, and the men who fail this test of bravery are not treated with respect and do not receive the same status as other men in the community. Some initiates prefer to endure the pain and face death rather than risk being perceived as failures and be treated like adolescents for the rest of their lives (Ntozini 2015:135).

In the same vein, Chitsamatanga et al. (2020:224) concur that indigenous male circumcision is mostly conducted during the summer and winter season and traditional surgeons, which are called "*ingcibi*" in the Xhosa language, traditional nurses which are called "*inkankatha*" in the Xhosa language, initiates which are called "*abakhwetha*" in Xhosa language and parents or guardian of initiate form part of the process. The authors further cited Ntomabana (2011) who highlights that the

process of initiation is undertaken by a boy aged 18 and older, better known as “*umkhwetha*” who will be under a chosen custodian known as “*ikhankatha*” and other initiated males from being a boy to being a man.

According to Kheswa et al. (2014:2789), indigenous male circumcision practice in many African cultures is linked with the rite of passage that seeks to fulfil the needs of society and individuals. In addition, Moabi and Mavundla (2018:8) are of the view that, in some cultures, circumcision is viewed as an indigenous obligation, and a male is obliged to be circumcised to be regarded as a man.

During data collection, some of the participants put a great emphasis on the importance of a Xhosa man to be circumcised according to their culture because if you are not circumcised you are not regarded as a man. The research study shows that, among AmaXhosa, indigenous circumcision is a must, and you are not given a choice to choose what is better for you. Through the research findings, it is believed that once you are not complying with the cultural practice, you are inviting misfortunes for the rest of your life, and the ancestors will not recognise you as one of the family members.

The research studies further revealed that, an uncircumcised man is not supposed to marry a woman because he is still regarded as a boy and he cannot be responsible for the family. AmaXhosa believes that indigenous knowledge that is acquired from the mountain during the initiation process is the one that prepares individuals to be responsible and accountable. The previous study that was conducted by Magodyo et al. (2017:345) revealed that initiation among AmaXhosa is seen as the formal incorporation of males into Xhosa religious life and tribal life, and before circumcision, a male cannot marry, start a family, or inherit possessions.

In addition, a research study that was conducted by Froneman and Kapp (2017:3) agreed with research findings that, after undergoing indigenous circumcision, a man is included in the cultural activities and consulted in family decisions. The author further stated that indigenous circumcision rituals were said to connect them with their ancestors.

2.6 MALE CIRCUMCISION IN SOUTH AFRICA

According to the study that was conducted by Palmer et al. (2020:1-2), in South Africa, men can opt for one of two types of circumcision which is TMC and MMC. TMC is performed in initiation schools by traditional circumcision practitioners, and MMC is performed at private or public health facilities". In the same vein, Prusente et al. (2019:1) assert that TMC is performed in a traditional setting by a traditional surgeon who has undergone the same procedure using a traditional spear; a traditional nurse is then tasked with ensuring safety and care of the initiates and monitoring the healing process while constantly offering teachings related to manhood. The authors maintain that MMC is performed in a clinic or hospital setting by a trained and competent health practitioner using surgically clean material, blades, sutures, and the procedure is performed under local anaesthesia while observing for adverse symptoms.

Although there is no evidence of TMC being safer, the Southern and Northern Nguni ethnic groups prefer to be traditionally circumcised than to be medically circumcised. Indigenous male circumcision is undertaken in non-clinical settings can have significant risks of serious adverse consequences, including death (Banwari 2015:283). The author maintains that over the last decades, following TMC, thousands of youth have been admitted to hospitals, hundreds have undergone penile amputations, and hundreds have died in Eastern Cape Province of South Africa.

Furthermore, the research studies revealed that AmaXhosa is one of the cultures that have great respect and they are very proud of their culture. A previous study that was conducted by Kheswa et al. (2014: 2793) resonate with these findings as it revealed that indigenous circumcision is very important to the Xhosa boy as it serves as a passport to be accepted and respected by the community. The author further stated that, as circumcised boys get recognition and acceptance by the community, it is different to uncircumcised boys as they are regarded as unclean and as a person whom no good can be expected. The research findings further revealed that if a man is uncircumcised, he is excluded even in social gatherings.

Froneman and Kapp, (2017:8) further stated that indigenous circumcision is used as a knowledge referral where boys are taught how to behave like men, self-

management, understating other people, and relate to community members of different ages.

2.7 INDIGENOUS MALE CIRCUMCISION AS A PASSAGE TO MANHOOD

The studies that have been conducted show that the practice of indigenous male circumcision is meant to integrate African boys into the adult world with the status of being a man (Siweya et al., 2018:1572). The author further cited Langa (2014), who highlight that one of the main focuses of indigenous male circumcision in South Africa is to expose boys to community traditions and prepare them for manhood.

In agreement with the above author, Palmer et al. (2020:2) stated that TMC is seen as a rite of passage to manhood and plays an essential role in the socialisation of boys and men. Initiation involves an informal learning process during which older men transfer the knowledge and skills that they deem necessary for being an adult male in their society. The authors maintain that these teachings can include information about the cultural group and its rituals, relationships, adult roles and responsibilities, and respecting your parents.

In addition to the above statements, Douglas and Hongoro (2018:64) stated that, in the Limpopo Province of South Africa, the Northern Sotho people were raised with the practice of TMC and tie this to a cultural rite of passage to manhood. Furthermore, the authors maintain that one of the vital social requirements to attaining manhood in a village in Limpopo is to undergo TMC. The decision to do so is influenced by social structures that promote TMC as the best acceptable practice. Therefore, the young men opt for it.

Therefore, Palmer et al. (2020:10) agreed that TMC serves as a rite of passage to manhood carries complex significance, with multiple and interconnected social and cultural dimensions. Furthermore, the author added that, in Black African cultures, the manhood status achieved after the TMC ritual accords men's power and authority in the community. As a result, men and boys who have not been traditionally circumcised experience peer pressure to undergo traditional medical circumcision, pressures that include violence, limited access to resources even to rituals, as well as exclusion, rejection, and stigma.

2.8 ACCEPTANCE OF MMC VERSUS TMC AMONG AMAXHOSA CULTURE

Maibvise and Mavundla (2018:4) are of the view that male circumcision services are rendered by trained health professionals within a clinical setting, using approved and accredited equipment while following the specific guidelines stipulated by WHO, to minimise the risk for complications. The research studies revealed that AmaXhosa tribe feels that if a man is medically circumcised, he is not supposed to be regarded as a man. Instead, he is a coward because he was circumcised under anaesthesia and was not brave enough to face the consequences of a man. According to the study that was conducted by Ntozini (2014:134), the portrayals of bravery are tested during the initiation period.

Prusente et al. (2019:1) assert that indigenous male circumcision falls under the legal jurisdiction of traditional leadership, which acts as custodian of the custom and cultural practice. The author further stated that men in the Eastern Cape Province largely prefer TMC over MMC, although there is no strong scientific evidence showing its health benefits compared to MMC. Prusente et al. (2019:2) further added that the two male circumcision methods differ in age eligibility criteria, with the TMC set at 18 years and the MMC has no age limitation in South Africa. The author further revealed that according to the study that has been conducted in the Eastern Cape, the Xhosa initiates reported mixed attitudes towards combining MMC and TMC, with the majority feeling that they could be stigmatized for selecting MMC over TMC.

In agreement with the above literature, Froneman and Kapp (2017:3-4) assert that boys who refused to go or who failed the indigenous circumcision ritual, including those obtaining medical help, were described as bringing humiliation and shame to the family that resulted in the parents suffering emotional turmoil because they realised that their child would have to endure many hardships because of this. The authors further maintain that some parents refused to sign the consent forms for medical circumcisions for boys under the age of 18 years, as they felt these children were moving away from their traditional responsibility. In addition, some boys were kicked out of their parent's houses and left to fend for themselves for choosing medical circumcision.

Indigenous male circumcision is seen as an obligation to the ancestors that needed to be fulfilled by all Xhosa boys, and parents whose children refused to undergo the traditional rituals had to apologise to the ancestors (Fronomen & Kapp 2017:4). In addition, Palmer et al. (2020:2) concur that indigenous male circumcision has longstanding historical significance, and men seem content to rely on personal accounts from their communities, families, and peers regarding the value of maintaining such traditional practice. The author further stated that, in South Africa, attempts to integrate MMC with traditional manhood initiation rituals still lack acceptability.

About 70% of black men fear being stigmatised if they are circumcised medically and not traditionally. In the same vein, Siweya et al. (2018:1572) concur that boys who get circumcised medically in hospitals are usually not considered men because they did not learn to tolerate pain. The author further stated that the ability to endure pain for an adolescent boy serves as an indication that he will be able to withstand difficulties in the future. The research studies further revealed that if a man goes to the hospital for circumcision, he is not getting any indigenous teachings from the elders, which is a prerequisite among AmaXhosa to be regarded as a man.

2.9 DISCRIMINATION AND STIGMATIZATION

Moabi and Mavundla (2018:8) highlight that men who are not circumcised are stigmatised, and they are even scared to expose their circumcision status to their peers. These authors maintain that, in Xhosa culture, an uncircumcised man is labelled as inferior to his age mates who have undergone indigenous circumcision. However, the research findings confirm that discrimination and stigmatisation were among the serious issues.

The research studies further revealed that the issue of stigma and discrimination puts pressure on uncircumcised men, and that is the reason for young boys, as early as 15 years old want to be indigenously circumcised to avoid being treated as an outcast. For that reason, the researcher argue that indigenous circumcision is seen as a necessity among the AmaXhosa tribe in order to be treated fairly and given respect as a man. In the same vein, Palmer et al. (2020:5), only boys that underwent indigenous circumcision oversaw discussions with other boys; they were the ones who spoke to the girls and boys. The authors maintain that they tell boys who are not

traditionally circumcised to go away and laugh at them; the only thing is to do indigenous male circumcision in order to fit into the group and for them to stop calling you a name like “small boy.”

According to Fronomen and Kapp (2017:4), a boy will be a boy forever because of an incomplete transition into manhood, and these boys are called by their names, not “bhuti” (brother). The author further highlight that men who had not completed the traditional initiation were not allowed to socialise or stay with the successful initiates when they came back and were excluded from traditional ceremonies. The authors maintain that if you went to the clinic and turned your back on the tradition, the community would treat you the same and turn back on you. The author further stated that, there is no way to renege on your decision and have traditional initiation after medical circumcision; you had to live with the consequences of your decision for the rest of your life.

2.10 THE SIGNIFICANCE OF INDIGENOUS MALE CIRCUMCISION

According to the study that was conducted by Palmer et al. (2020:10), indigenous male circumcision as a rite of passage to manhood carries complex significance, with multiple and interconnected social and cultural dimensions. In addition, in black African cultures, the manhood status achieved after the indigenous male circumcision ritual accords men's power and authority in the community. The author further stated that men and boys who have not been indigenously circumcised experience peer pressure to undergo TMC, pressures that include violence, limited access to resources even to rituals, as well as exclusion, rejection, and stigma.

Indigenous male circumcision is an important ritual among AmaXhosa tribe and is regarded as one of the basics when socialising young men into society. Generally, it serves as a cultural identity among AmaXhosa tribe. It is believed that the young indigenous men learn more about their culture during circumcision ceremonies.

Rathebe (2018:1) concurs with the research findings when stating that initiation schools are referred to as cultural-educational institutions, where initiates are taught about societal norms, manhood values, traditional beliefs and customs. Furthermore, the research study revealed that as Xhosa man, indigenous circumcision ritual gives a circumcised man the right to speak to the ancestors and even to the society; he is part of decision making. In addition, the literature revealed that, boys are taught to

demonstrate their strength and willingness to take risks (UNFPA 2020:8). The author further says that, indigenously circumcised men in South Africa are expected to take on greater social responsibility in their community, acting as negotiators in family disputes, weighing decisions more carefully and cooperating with elders

2.11 CONCLUSION

The chapter discussed literature to outline the importance of indigenous male circumcision among different ethnic groups in South Africa. Indigenous male circumcision is an important ritual among AmaXhosa tribe and is regarded as one of the basics when socialising young men into society. Generally, it serves as a cultural identity among AmaXhosa tribe. It is believed that the young indigenous men learn more about their culture during circumcision ceremonies. The next chapter will present the research design and methodology.

CHAPTER 3: RESEARCH DESIGN AND METHODOLOGY

3.1 INTRODUCTION

The previous chapter presented a brief literature review and this chapter describes research methodology and research design and explores the attitude of the community towards indigenously uncircumcised men among the AmaXhosa community in Bizana. The researcher applied the qualitative research methodology because it can provide rich detailed descriptions of human behaviour in the real-world contexts in which it occurs. It can also give a sense of what it is like to be a member of a particular group (Jhangiani et al., 2019:165). In this context, it is among the AmaXhosa community. The research methods included the selection of the relevant population, sampling and sampling technique, and the application of ethical principles, and the application of trustworthiness.

3.2 OBJECTIVES OF RESEARCH

According to Boru (2018:6), the choice of research design depends on the objectives of the research to be able to answer the research questions in the research problem. Based on the objectives that were formulated in chapter 1 of the study, the following methodology was chosen to be able to achieve the objectives and to answer the questions of the study.

3.3 RESEARCH METHODOLOGY

According to Noori (2018:43), research method entails specific procedures used to gather and analyse research data. In addition, Haradhan (2018:26) stated that research methodology indicates the logic of development of the process used to generate theory that is a procedural framework within which the research is conducted. In this study, the researcher maintained ethical considerations and trustworthiness when gathering data for the attitude of the Xhosa community towards indigenously uncircumcised men in Bizana. The chosen methodology for this study is discussed in the next sub-section.

3.3.1 Qualitative research

According to Boru (2018:11), qualitative researches are designed to provide the researcher with a means of understanding a phenomenon by observing or interacting with the participants of the study. The author maintains that qualitative researchers are interested in exploring and/or explaining phenomena as they occur

in the natural setting. The author argues that one of the greatest strengths of qualitative methods is that they have the potential to generate detailed descriptions of the participant's thought processes and tend to focus on reasons "why" a phenomenon has occurred.

In this study, the researcher was interested in exploring and describing the views of the participants on why the Xhosa community has a negative attitude towards indigenously uncircumcised men in Bizana. Furthermore, the researcher pursued a qualitative approach through engaging with the AmaXhosa community that has an extensive knowledge about indigenous male circumcision. This method allowed the participants to voice their opinions without any interference from the researcher.

3.4 RESEARCH DESIGN

Noori (2018:42) defines research design as the overall plan for collecting data to answer the research question. In addition, Boru (2018:1) defines research design as the procedure for collecting, analysing, interpreting, and reporting data in research studies. The author further stated that the research design sets a procedure on the required data, the methods to be applied to collect and analyse data, and how all of this is going to answer the research question. This research study applied the qualitative, descriptive and explorative research designs to make description explore, and analyse qualitative data on the attitude of the Xhosa community towards indigenously uncircumcised men in Bizana.

3.4.1 Descriptive research

According to Akhtar (2016:75), descriptive research is used to identify and obtain information on characteristics of a particular issue like community, group or people. In agreement, Boru (2018:1) concurs that the purpose of a descriptive study is to provide a picture of a situation, person, or event or show how things are related to each other and as it naturally occurs. For this particular study, descriptive approach is more concerned about the views or attitudes of the community towards indigenously uncircumcised men among the AmaXhosa community. A descriptive research design was used to gain knowledge based on the current situation of the AmaXhosa community regarding the significance of indigenous male circumcision.

3.4.2 Explorative research

According to Akhtar (2016:73), exploratory research is the primary stage of research, and the purpose of this research is to achieve new insights into a phenomenon. In addition, Boru (2018: 2) avers that exploratory research is conducted when enough is not known about a phenomenon and a problem that has not been clearly defined. It does not aim to provide the final and conclusive answers to the research questions but merely explores the research topic with varying levels of depth. The author further posits that the exploratory research looks for causes and reasons and provides evidence to support or refute an explanation or prediction. The study explored cultural values related to indigenous male circumcision among the AmaXhosa community in Bizana.

3.4.3 Study setting

The research was conducted in Bizana. According to the Draft Integrated Development Plan (2017:16), Bizana local municipality falls under the Alfred Nzo District Municipality in the Eastern Cape Province. Bizana consists of 31 wards. This is a very rural municipality characterised by the youthfulness of its population, with 47% of the total population less than 35 years of age and 48 % of the population economically active.

The study setting was chosen because Bizana is a deep rural area of Eastern Cape Province where Xhosa tribe resides. Rural areas are known of cultural practice. The people that resides in Bizana are still very proud of their culture and it was seen as an area that will give value to the research study. The areas were purposively selected because of the activeness in practicing the indigenous male circumcision. The areas that were purposively selected were Redoubt, Mbobeni and Kwasilangwe. Below is the map that shows Bizana Local Municipality and surrounding areas.



Pic 3.1: A map denoting the study setting (Regoasha et al., 2018)

The above pic 3.1 shows the map of Eastern Cape province with the districts. The study setting Bizana is also shown in the Alfred Nzo district. In this district, the indigenous male circumcision is still being done a lot and boys attain high esteem after the rite of passage into manhood.

3.4.4 Population

According to Noori (2018:38), the population is the target group under investigation; it is the entire set under consideration. The target population for this study was the indigenous community that resides in Bizana and is familiar with indigenous male circumcision. All the men who participated in the study were indigenously circumcised, and some women also volunteered to participate as they have the cultural understanding.

3.4.5 Sample and sampling

Noori (2018:46) defines a sample as the population researched in a particular study. Usually, attempts are made to select a sample population that is considered representative of groups of people to whom results will be generalised or transferred. The author further defines sampling as the process of selecting several individuals from a population, preferably in such a way that the individuals are representative of a larger group from which they were selected (Noori 2018:46). Moser and Korstjens (2018:10) buttress that the key feature of a qualitative sampling plan is that the participants are always sampled deliberately. The authors further suggest that the best strategy is to recruit participants who can provide the richest information and such participants must be knowledgeable about the phenomenon. The sampling was drawn from the Bizana community among AmaXhosa, which includes both men and women who understood indigenous male circumcision values.

3.4.6 Non-probability purposive sampling

According to Taherdoost (2016:22), non-probability sampling is often associated with case study research design and qualitative research. The author further asserts that case studies tend to focus on small numbers and are intended to examine a real-life phenomenon. In this study, sampling was drawn from the Bizana community that has an extensive knowledge about indigenous male circumcision. The researcher in this study used non-probability purposive sampling to select participants. The selected participants had an intensive knowledge about indigenous male circumcision and AmaXhosa culture to give detailed information. Therefore, the inclusion and exclusion criteria were considered fair and ethical principles were applied.

3.4.7 Inclusion criteria

Whitehead and Whitehead (2016:114) define inclusion criteria as specific characteristics that the person, population, or elements must possess, such as a certain age range or gender. The inclusion criteria were as follows:

The participants included both males and females.

- Were above 18 years of age;
- Able to sign an informed consent;
- All participants were residing in Bizana and familiar with indigenous male circumcision.

- Be willing to participate in the research study and Xhosa speaking.

3.4.8 Exclusion criteria

Whitehead and Whitehead (2016:114) postulate that exclusion criteria identify characteristics that deem a participant inappropriate for inclusion in a study. The authors maintain that the use of exclusion criteria such as any person who is cognitively impaired, or where the language of the study is the participant's second language should be employed with caution so as not to marginalise the entire sector of society. In this study, all persons under the age of 18 years and those who are not familiar with indigenous male circumcision were excluded.

3.5 DATA COLLECTION

Noori (2018:12) defines data collection as the observation and recording of information in a research study. To avoid errors when collecting data, reliable audio recording equipment was used for data collection. According to McGrath et al. (2019: 1003), when preparing for qualitative interviewing, it is important to be familiar with the data recording equipment being used. Data were collected over two weeks. Owing to the COVID-19 pandemic, lockdown regulations were considered for safety purposes. In this study, all the participants were given enough information about the purpose of the study, given detailed information about the content of the consent and were informed about the use of audio recording tape.

After explaining the purpose and objectives of research, all participants agreed to participate in the study and signed informed consent, **(See Annexure B)**. Face-to-face interviews were conducted in a comfortable place that was free from noise and disruptions for participants' convenience. The place was quiet enough for audio recording interviews, social distancing and wearing of masks was maintained with hand sanitiser in place as part of the COVID-19 regulations. For those interviews that were conducted telephonically, consent was emailed to participants, and all the information regarding the research study was given telephonically.

3.5.1 Interview

Barrett and Twycross (2018:63) posit that collecting data through interviews with participants is a characteristic of many qualitative studies. The authors further stated that interviews give the most direct approach for gathering detailed and rich data

regarding a particular phenomenon. Data were collected using semi-structured interviews, and the interviews focused on individuals. According to DeJonckheere and Vaughn (2019:2), the overall purpose of using semi-structured interviews for data collection is to gather information from key informants who have personal experiences, attitudes, perceptions, and beliefs related to the topic of interests.

In this study, all questions that were asked were related to the topic of the study and were asked in such a way that no discomfort was observed in each participant during the study. Enough time was given to each question to allow the participants to give detailed information as much as they could. Interviews stopped as soon as the researcher felt that the participant had reached saturation (**See Annexure G**).

3.5.2 Interview guide

According to DeJonckheere and Vaughn (2019:5), semi-structured interviews include a shortlist of guiding questions that are supplemented by follow-up and probing questions that are dependent on the interviewee's responses. In this study, the questions that were asked were open-ended, clear and neutral. More importantly, the researcher avoided leading language to allow the participants to express themselves.

3.5.3 Data collection process

Before the start of an interview, the researcher introduced himself and gave a brief explanation about the research study. Owing to the COVID-19 pandemic, precautionary measures were taken to minimise the spread of infection and to prevent harm to the participants. The process of obtaining informed consent was done through email, and the researcher ensured that the participants had access to email and the internet. The appointments were made telephonically between the researcher and the participants.

Some of the data were collected telephonically. Greeff (2020:5) asserts that telephone interviews provide the best source of information when the researcher or the participant does not have direct internet access. The author maintains that special arrangements had to be made to record the telephonic interview for future transcription, and as such, the quality of the recording must be tested first.

To record the interviews, permission was obtained during the process of informed consent, and when the interviews started, the participants were made aware that they were being recorded, and the reason for recording was given. Interviews were conducted in a private place for participant's comfort and to avoid interruption during the process. During the interviews, a non-judgemental attitude and friendliness were maintained to allow the participant to express his or her feelings, and the researcher listened attentively with a smiling face.

3.5.4 Data saturation

Data saturation is the point at which new data no longer emerge during the data collection process (Brink et al. 2014:141). Data saturation occurs when additional participants do not provide new information, only redundancy of data collected and when themes that emerge become repetitive (Burns & Grove 2011:317). The sample is then said to be satisfactory and the data are considered thick and rich (Brink et al. 2014:173). In this study, data saturation was reached after the researcher had collected data from eleven participants (seven males and four females). After data were collected and saturation was reached, the analysis followed as described in the next sub-section.

3.5.5 Qualitative data analysis

Data analysis in qualitative research is the non-numerical examination and interpretation of text rather than numbers with the aim of eliciting underlying meanings (Brink et al. 2014:193; Babbie 2013:389). Noori (2018:12) defines data analysis as the process by which data are organised to better understand patterns of behaviour within the target population. The author maintains that it is the process of simplifying data to make it comprehensible. The interviews were transcribed verbatim. The purpose of audio recording was to allow the researcher to refer to the words of the participants during data analysis. During transcribing, anonymity was maintained for confidentiality purposes.

To analyse data, Tech's eight-step methods (Creswell 2014:198) was used:

- Firstly, the researcher typed the field notes of all the interviews. The data were transcribed verbatim. Transcripts were read sentence for sentence until the researcher became familiar with the data. The researcher read all transcriptions from the data collected from the participants to analyse and

understand the information collected, and all ideas were jotted down in the margin.

- The researcher chose one short interview for a better understanding of underlying information on it, and the researcher wrote down all thoughts in the margin. The shorter interview was chosen to give the researcher a feel of information to be transcribed and to generate interest.
- When all transcripts were re-read during data analysis, and completed, the lists of all topics that were similar were clustered together into columns.
- The entire list was taken back to the data collected, and the topics were abbreviated as codes next to appropriate segments of the texts.
- Topics that were related to each other were grouped, and descriptive wording of topics were turned into categories.
- For analysis, collected data were grouped into themes and sub-themes, which were then used during data analysis.
- The researcher performed the preliminary analysis; the data material that belonged together was assembled into categories.
- The researcher arranged the codes alphabetically and abbreviated for better understanding.

The participants that answered the research questions in IsiXhosa, answers were translated by a researcher into English for data analysis purposes. Consent was obtained from the participants to record their voices. Even on telephonic interviews, participants were made aware that they were being recorded. Enough time was given to each question to allow the participants to give detailed information as much as they could. Interviews were stopped as soon as the researcher felt that the participant was not giving any new information. The researcher discontinued the interviews after reaching data saturation at interview number 11. The searching for saturation was confirmed by realising that there was no new information being supplied by the participants. All voice records were transcribed verbatim by the researcher.

3.5.6 Data management

Sutton and Austen (2015:227) argue that the most important part of data analysis and management is to be true to the participants. The authors further stated that it is

their voices that the researcher is trying to hear so that they can be interpreted and reported on for others to read and learn from. According to McGrath et al. (2019:1004), the most common form of transcription in qualitative interviews is verbatim transcription, which refers to the word-for-word reproduction of verbal data where written words are an exact replication of the audio recorded words. The participants were assured that all data recordings would be kept safe and their names would remain anonymous for privacy purposes.

3.6 TRUSTWORTHINESS

According to (Noori 2018:53), trustworthiness is a term used to describe whether naturalistic research has been conducted in such a way that it gives the reader confidence in the findings. Trustworthiness can be assessed using the criteria of credibility, dependability, confirmability and transferability. Establishing the trustworthiness of a research study gives assurance that the research instruments were proficient in providing accurate and meaningful answers to the research questions. Trustworthiness of this study was enhanced by using the four criteria of trustworthiness, credibility, dependability, confirmability and transferability proposed by Lincoln and Guba. These elements are discussed and applied to the study as follows:

3.6.1 Credibility

Noori (2018:10) defines credibility as a researcher's ability to demonstrate that the object of a study is accurately identified and described based on how the study was conducted. Credibility criterion was applied in the research study to ensure confidence in the reality/truth of data and how data were interpreted. For the participants to voice their concerns freely, the researcher spent prolonged time when engaging with them. Credibility refers to confidence in the truth of the data and interpretations (Polit & Beck 2014:323). In this study, credibility was ensured by prolonging engagement and intensely engaging the participants until data saturation occurred (Babbie & Mouton 2013:277).

During the interview process, participants were encouraged to be open. An interview guide was used and field notes were also taken to capture non-verbal responses of participants. Data collected among participants was compared and day-to-day descriptions of the data collection process were recorded down by the researcher.

Babbie and Mouton (2013:275) state that extensive field notes also ensure credibility. The researcher kept two sets of notes which described the environment where the research was conducted and the other set of notes containing observations which enhanced or contradicted original ideas. These sets of notes were continuously referred to adjust the research design as research continued should there be a need.

3.6.2 Transferability

According to (Noori 2018:53), a study is said to be transferable if the findings 'fit' contexts beyond the immediate study. The information that was gathered was applicable, or the context was of the indigenous male circumcision of the AmaXhosa community and their custom. Transferability is the extent to which findings can be applicable to other settings (Polit & Beck 2014:323).

To ensure transferability, the researcher provided sufficient descriptive data and a detailed descriptive context under which the study was undertaken, research methodology and accurate findings from the study which will enable replication in a similar context. Purposive sampling was used to maximise the range of specific information that could be obtained by purposely selecting participants from different locations and who differed from one another (Babbie & Mouton 2013: 277).

3.6.3 Dependability

Noori (2018:13) defines dependability as being able to account for changes in the design of the study and the changing conditions surrounding what was studied. The dependability criterion was applied to ensure the reliability of data and to ensure that the same results will be obtained whenever the same study is being conducted shortly. Polit and Beck (2014:323) state that dependability refers to the reliability of data over time and over conditions. It is vital that there is evidence that if a study was to be repeated with the same participants under the same context, the findings would be the same (Babbie & Mouton 2013:278). A clearly articulated daily log was used so that the reader could be convinced that all steps taken by the researcher from the first to the last day of data collection happened.

3.6.4 Confirmability

Korstjens and Moser (2018:121) define confirmability as the degree to which the findings of the research study could be confirmed by other researchers. The availability of raw data and audio recorded information for external audit is available to ensure the confirmability of the research study. Confirmability refers to objectivity about data accuracy, relevance and meaning without the researcher's imagination (Polit & Beck 2014:323).

According to Babbie and Mouton (2013:278), confirmability is the extent to which findings are the product of the focus of inquiry and not biases from the researcher. In this study, it was enhanced by the availability of raw data on the tape recorder and transcripts to verify themes with permission from participants. Data reconstruction and synthesis of developed themes were also reviewed.

3.7 ETHICAL CONSIDERATIONS

Ethics in research can refer to a set of principles and practices that provide moral guidance in a particular field (Jhangiani et al., 2019:63). The participants were given an assurance that they could withdraw at any given time from the research when they felt uncomfortable.

To ensure confidentiality, participants were assured that the data would be stored in a separate place and be deleted from online platforms. The following ethical principles were taken into consideration during the research study and to minimise discomfort among participants.

3.7.1 Informed consent

Informed consent is an agreement to take part in research that is based on a full explanation and understanding of why the research is being undertaken and any potential/effects it might have on participants (Noori 2018:24). All the participants must have adequate knowledge about the nature of research and must be given adequate information.

The informed consent must be in the language that will be easily understandable by the participants to make informed decisions, meaning that they must be competent enough to understand the information and be aware of the consequences. Informed

consent is a norm in which participants base their voluntary participation in research, with the full understanding of the possible risks involved (Babbie 2013:554).

According to Polit and Beck (2014:87), informed consent means that participants have adequate information about the study and comprehend the information and have the power to choose freely if they want to participate or decline participation voluntarily. Informed consent has three major elements, and these are: the type of information needed from the participant, the degree of understanding that the participant must have to give consent and that participation is voluntary (Brink et al. 2014:38). In this study, all these elements were adhered to by the researcher as evidenced by participants' information. **(See Annexure C).**

3.7.2 Autonomy

Noori (2018:3) defines autonomy as the capacity to think, decide and act based on such thought and decision freely and independently and without hindrance. Participants who were unable to make choices were respected and protected against any harm. To ensure autonomy during the research study, the dignity of the participants was the primary concern, and their culture was also given due respect and only participants who understood the information of the research study were interviewed.

3.7.3 Privacy

According to Ethics in Health Research document (2015:22), privacy is described as the person's interests in controlling access to her personal information. To ensure privacy and anonymity during the research study, the place must be conducive so that all participants must freely express themselves. Confidentiality was maintained and revealing the names of all participants without their consent was avoided. Participants can be given a choice to remain anonymous when giving information during the interview.

3.7.4 Beneficence and non-maleficence

According to Ethics in Health Research document (2015:14), beneficence and non-maleficence refer "to the ethical obligation to maximise benefit and to minimise harm and requires that the risk of harm posed by the research must be reasonable in light of anticipated benefits. Beneficence prohibits deliberate infliction of harm on persons;

sometimes expressed as a separate principle: non-maleficence (not harm)". To ensure ethics in the research study, both principles were applied to prevent any harm to the participants participating in a research study.

3.7.5 Confidentiality

Vanclay et al., (2013:247) assert that respect for participants means that confidentiality (i.e., non-disclosure of information) should be accorded to all private or personal matters or views, or when any such understanding is given. The authors maintain that it is the responsibility of the researcher to make judgments about what should be reported and what not be publicly disclosed. This means all the information that will be given by AmaXhosa regarding their knowledge about indigenous male circumcision must be respected and be protected. All participants must be given an assurance about confidentiality to gain trust and confidence so that they will be able to give information freely about the intended research study.

3.7.6 Justice

According to Ethics in Health Research document (2015:14), justice means that "there should be a fair balance of risks and benefits among all role-players involved in research, including participants, participating communities and the broader South African society". To ensure justice/fairness, the community or participants must be given full information about the nature of the research and how they are going to benefit from the research study, which will enable the participants to give adequate information about indigenous male circumcision related to AmaXhosa tribe.

3.7.8 Anonymity

The identity of the research participant remains unknown and is not linked with the information provided by the participant (Noori 2018:3). In this study, anonymity was ensured by not revealing participant's names during transcribing of collected data. Instead, participants were given code numbers to ensure anonymity.

3.8 Permission to conduct the research study

The approval was granted by the University of South Africa by the College of Human Sciences Ethics Review Committee with the following reference number: 2020-CHS-32233094 (See Annexure A).

3.9 CONCLUSION

This chapter discussed research methodology and design. These are the following topics that were covered: population, sampling and sampling technique, sample size, study setting, inclusion, and exclusion criteria. The other topics that were discussed were data collection, data management and data analysis. Trustworthiness and ethical consideration principles were also discussed. The next chapter will present and discuss the findings.

CHAPTER 4: ANALYSIS, PRESENTATION AND DESCRIPTION OF THE RESEARCH FINDINGS

4.1 INTRODUCTION

The previous chapter presented a detailed research methodology and design. This chapter will present data analysis, data collection process and brief discussion of research findings. The presentation of findings for this chapter was based on data collected during the research study, and all findings will be discussed and analysed. Discussion of findings will be based on themes that emerged during interview of participants. The researcher will consider research objectives when analysing data. To analyse data, Tech's eight-step methods (Creswell 2014:198) was used as discussed in chapter 3. The researcher utilised different communication techniques in order to communicate with the participants for a better understanding of indigenous circumcision among AmaXhosa community.

4.2 PROFILE DESCRIPTION OF PARTICIPANTS

Eleven participants were purposively selected voluntarily. The researcher interviewed all 11 participants, and all of them were from Bizana and had required knowledge about indigenous circumcision. The participants were seven males and four females. All males had gone through indigenous male circumcision. All interviews were analysed and discussed. Females were interviewed because they are part of the community that belongs to AmaXhosa tribe, and they have siblings and relatives that had gone to indigenous circumcision.

Table 4.1: Demographics of individual research participants

Participant	1	2	3	4	5	6	7	8	9	10	11
Age	35	29	40	38	40	57	35	39	45	32	22

Table 4.1 above provides details of participants' age that participated in the research study. The participants that were purposely selected were from Redoubt, Mbobeni and Kwasilangwe areas which are also found in Bizana local municipality. The average age of participants was between 22 and 52 which gives a very good distribution in terms of knowledge. Ethical principles were maintained, and the nature of the research was explained. Two of the participants were unemployed with their level of education at Grade 10 and 12 respectively, one was at local TVET College,

one working as a domestic worker, and seven were employed with their education at tertiary level.

4.5 DATA COLLECTION

Data collection was collected as described in chapter 3 by the researcher. Participants were given detailed information about the nature of the study, and they were happy to sign the informed consent. The seating arrangement for an interview was in such a way that the participant and the researcher could face each other while making sure that the social distancing was observed. An ethical principle such as privacy, confidentiality and anonymity was assured to protect the participants.

All participants were informed about the right to withdraw from the study whenever he/she feels uncomfortable and a right not to respond. Two interviews were conducted in IsiXhosa language, and nine interviews were conducted in English. The researcher is well conversant with this language and did not need any translator. The research questions were translated by a researcher into IsiXhosa language. The main aim of translating the questions to IsiXhosa was to create a better understanding of the participants to acquire relevant information that was related to the research topic

4.6 THEMES AND SUB-THEMES

Four themes and sub-themes emerged during data analysis and are shown in table 4.2 below.

THEMES	SUB-THEMES
1. Respect	1.1 The gaining of power and authority
2. Language	
3. Manhood	3.1 To earn a dominant role 3.2 Controlling power over resources and to women 3.3 Indigenous knowledge

4. Secrecy	
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Table 4.2 Themes and sub-themes as they emerged during the analysis of data.

Based on **Table 4.2**, there were four themes and five sub-themes that emerged during the analysis. These themes and sub-themes are discussed in the paragraphs to follow.

4.6.1 Theme 1: Respect

Gaining respect status has emerged as one of the essential themes from the participants' point of view when it comes to indigenous circumcision. The Ethics in health research document (2015:15) postulates that the respect principle requires that persons capable of deliberation about their choices must be treated with respect and permitted to exercise self-determination.

According to Froneman and Kapp (2017:4), indigenously circumcised men earned respect, and that comes with more responsibility. The author further stated that the indigenously circumcised men take the initiative and become aware of their duties within society. The indigenously circumcised men are also expected to become a good example to other boys by starting to act and portraying themselves as an elder to those who are still boys. During interviews, the participants had to say the following:

Participant 1: *"...In most cases, uncircumcised men are not respected because they have never been to initiation school. Men that have been indigenously circumcised don't think or believe that it is right to respect men that are not circumcised."*

Participant 6: *"...At the mountain, initiates are taught how to speak to another person with respect, and respect is the most aspect that is taught in the mountain. You are taught how to greet someone you don't know, and that will symbolise that you are a man that has been to the mountain. Respect goes a long way even how you dress still forms part of it."*

In agreement with the above participants, Froneman and Kapp (2017:3) concur that apart from being taught how to behave respectfully, boys also gained respect by successfully undergoing the indigenous circumcision rituals. In addition, the author

further stated that, after undergoing circumcision, boys are included in the cultural activities and consulted in family decisions.

The sub-theme that emerged from the above theme is the feeling of being respected as men, gaining power and authority, which is discussed next.

4.6.1.1 Sub-theme: The gaining of power and authority

Penxa-Matholeni et al (2020:12) assert that power is a social structure in which some people are regarded as superior and have the right to exercise control over the lives of others by virtue of the position they hold within the structures of the society. The author further says that power is not only limited to political structures but is also found in the home, as well as at all levels of society and community.

Authority is defined as a form of power that usually goes with a position and entails some level of consent by the grantee of authority based upon a belief in legitimacy rooted in the specific rationalisation of a given type of action (Haugaard 2017:4).

The participants had the following opinions when it comes to power and authority:

Participant 1: *“Among AmaXhosa culture, we practised indigenous male circumcision for the transition of boys to man. Those who are not circumcised are regarded as less man “inkwenkwe” and are not respected. There is a certain age that a boy must be circumcised, mostly from the age of 18 years. If you are an adult that is not circumcised, the young boys that are circumcised before you, you need to respect them because they have that status of being a man, and they know things that you don’t know through the teachings from the mountain.”*

Participant 9: *“...Even “amakhwenkwe” (boys), they will not give you respect although you are older than them; they will call you with your name. When they are indigenously circumcised, you must respect them like they are older than you because you are not a circumcised man. If there is a traditional ceremony in your home, you will not form part of that ceremony; your father will chase you away. Those who are circumcised will be called in even if they are younger than you because they are regarded as man...”*

In agreement with the above sub-theme, Ntozini (2015:134) stated that, among AmaXhosa, indigenous male circumcision is practised as a rite of passage to

manhood, generally by the boys aged 18 to 26. The author further stated that during the initiation period, which is referred to as “*ulwaluko*” mainly done in June/July and November/December school holidays; the bravery of initiates is tested during this period, and the men who fail this test of bravery are not treated with respect and do not receive the same status as other men in the community. Some initiates prefer to endure the pain and face death rather than risk being perceived as failures and be treated like adolescents for the remainder of their lives (Ntozini 2015: 135). Based on these statements, this shows how important this ritual is to the AmaXhosa tribe.

4.6.2 Theme 2: Language

Language is one of the themes that emerged during data collection. According to the Oxford Dictionary (2017), language is defined as the principal method of human communication, consisting of words used in a structured and conventional way and conveyed by speech, writing or gesture. In addition, Palmer et al. (2020:7) stated that language might be regarded as a form of social action that provides the basis on which human beings make sense of the world. Participants had to say the following regarding the language during initiation:

Participant 5: *“...As Xhosa man, we go to the mountain which we call it “osuthwini” in the Xhosa language in order to be initiated. At the mountains we are under the watchful of eye of traditional nurse “ikhankatha” which is responsible for monitoring us as initiates and examines the wound “inxeba” for proper healing. We are taught the mountain language that you will not understand when you have never been to the mountain. That is what separates man from boys (the language we speak as circumcised men will not be understood by uncircumcised boys). When you can’t speak that language from the mountain, you feel isolated, and even your same age group does not want to be your friend.”*

Participant 7: *“Going to the mountain and learn the language, you feel empowered, and you can be part of the discussions within the society as well with your age group. You will not be treated as an outcast. You are part of decision making; even when you speak, you are taken seriously, and your opinion is valued.”*

Participant 10: *“...You will not even understand the communication language that is being used because you are not yet graduated from being a boy to a man...you have not been to the mountain.”*

In supporting the above statements, Palmer et al. (2020:7) stated that the indigenously circumcised boys who understand and speak the new language look down on those who have not; they use this exclusive language to get information about other men’s circumcision status in the community.

Participant 8: *“...Language that is taught in the mountain is used as a weapon to gain power and authority in the community. It serves as an identity of who you are within the society and identifies which role that you can play when men are having the discussion. You are entitled to the right of opinion...”*

In agreement with the above participant, Palmer et al. (2020:7) concur that, during circumcision rituals, the initiate is taught a new language which on completion of the rite, the initiate may use the language to defend his manhood.

Kheswa et al. (2014:2793) argue that the initiation ritual is of great importance to the Xhosa tribe as it gives the man an opportunity and authority to be fully involved in the decision-making process on household and tribal authorities.

4.6.3 Theme 3: Manhood

Manhood has different definitions and Oxford Dictionary (2017) defines manhood as a distinction of being an adult male rather than being a child or female. In this study, man refers to a male who has indigenously circumcised for the purpose of being transitioned from boyhood to manhood as to achieve a status of being a man. Musa et al (2015:32) posit that indigenous circumcision is an essential part of the Xhosa-speaking communities, and it is the first step towards manhood. The author further stated that, circumcision involves some cultural, legal, religious, and ethical issues.

AmaXhosa and other tribes are practicing circumcision ritual as a rite of passage to manhood. Those men who are not indigenously circumcised are not regarded as man among their society. Mfecane (2016:4) argues that when a Xhosa speaking person undergoes initiation, he is told to shout “I am a man” immediately after the removal of his foreskin. This declaration marks a significant shift in social status. The

author further stated that, the initiate is no longer a boy, although he is not completely regarded as a man until he has fully completed the ritual.

Penxa-Matholeni et al (2020:13) refer to rite of passage as a mark of transition from one stage of life to another. In agreement with the above author, Mwashambwa et al. (2013:3) argue that one of the reasons for indigenous male circumcision is passage of rite to adulthood. These authors further stated that in most ethnic groups indigenous male circumcision is done as a way of maintaining cultural identity and perpetuating the traditions, and equally educational sessions are carried out to pass important knowledge to youth.

In addition, Siswana (2016:174) further postulates that the aim of initiation is to educate young men about becoming a man, to be fully part of the community, to earn the right to participate in the decision-making process of the clan and the family, the right to marry a wife and raise a family as well as sharing the responsibilities of the community in many instances. The study conducted by Mavundla et al. (2010: 931) stated that ritually circumcised males are considered to be men, and uncircumcised males, even if they are older adults, are still considered boys.

The participants had to say the following when it comes to being regarded as a man:

Participant 11: “When a young Xhosa man grows in the society that is practising male circumcision rituals, he is always under pressure to reach that stage of being indigenously circumcised because when a man is not circumcised is not regarded as a man.

In agreement with the above participant, Chitsamatanga et al. (2020:224) argue that a Xhosa man’s circumcised penis is fundamental and closely associated with masculine identity and is seen as a cultural asset aligned with social status among other men. According to Siswana (2016:165), in the context of AmaXhosa, for one to be fully recognised as a complete man, it is required that one undergoes the phase of initiation schools. The author maintains that an uncircumcised boy represents a male who is incomplete, which has potential consequences such as exclusion from spaces deemed for AmaXhosa men.

In agreement with the above author, Rathabe (2018:2) says indigenous male circumcision is a cultural requirement and prerequisite for being accepted as an adult

in the community, especially the tribes that are still fully practising the ritual. In addition, Moabi and Mavundla (2018:8) stated that, in some cultures, circumcision is viewed as an indigenous obligation, and a male is obliged to be circumcised to be regarded as a man. The author stated that men who are indigenously circumcised are stigmatised, and they are even scared to expose their circumcision status to their peers. Furthermore, an uncircumcised man is labelled inferior to his age mates who have undergone the indigenous procedure.

Participant 3: *“If you are not circumcised in Xhosa culture, you are not a man, and you can’t be included in any discussions within the family and the society. You are called by names such as “inkwenkwe” boy, even whenever your age group is eating during gatherings, you are not allowed to eat with them. Uncircumcised man is not allowed to speak to ancestors.”*

According to Maibvise and Mavundla (2014:111), African traditional religion is a religion found in Africa and practised by Africans based on their culture and lifestyle. The authors maintain that religion is universally characterised by the worship of forefathers or ancestors, believed to be the mediators between living people and God. In agreement with the above participant, Fronemen and Kapp (2017:4) highlight that an initiate who is indigenously uncircumcised is called a coward or a boy even by children in the community. The author further stated that a man who had not completed the indigenous circumcision initiation was not allowed to socialise or stay with successful initiates and is excluded from traditional ceremonies.

Magoty et al. (2017:345) concur that initiation gives circumcised men power associated with greater rights, responsibilities, higher standing in society and the power to appease ancestral spirits because only men can speak to ancestors. The authors buttress that indigenous male circumcision grants authority to the decision-making process and legitimates a man to become an ancestor once dead.”

Participant 2: *“As AmaXhosa, if a man is not circumcised according to our religion, is not a man. Ritual circumcision is what identifies us as a man among men. When a boy goes to the mountain, there are teachings that he inherits from the elders. The boy is taught how to be a man, the things you should do and not do. You are taught how to act responsible and accountable such as taking care of your family. You must be an example to those that are younger than you.”*

Penxa-Matholeni (2020:10) asserts that AmaXhosa initiation schools are institutions that seek to carve an identity; they consist of procedures and processes such as religious and cultural rituals that play an active role in identity information. The author further stated that it is during these rituals that the lines are drawn between who one is as a person and where one belongs. This happens as the initiates are also taught about their totems as well as the praise clans.

Participant 4: *“...There are those who opt to go to the doctor for male medical circumcision [MMC], but as AmaXhosa, we do not recognise them as men. They are not taught what we are taught from the mountain. For us as AmaXhosa, you need to have that cut without being given any medicine, which shows the braveness of a man. We called them cowards, and they are bringing shame to society, can't be respected as a man. We inherited this ritual from our ancestors, and we can't sacrifice our culture. It must go on from generation to generation. We are proud of it. A man that is medically circumcised can't even lead the society because [he] is regarded as less man.”*

According to Froneman and Kapp (2017:8), a boy who refused to or who failed the indigenous circumcision ritual, including those obtaining medical help, were described as bringing humiliation and shame to the family and society. In addition, these authors also stated that indigenous circumcision is seen as an obligation to the ancestors that needed to be fulfilled by all Xhosa boys, and parents whose children refused to undergo the indigenous ritual had to apologise to the ancestors.

In agreement with the above authors, Prusente et al. (2019:2) believe that MMC is presumed to be safe, initiates and men who have been circumcised through this method are often confronted with social exclusion and discrimination. This could be because they have not been taught some sacred rituals of the tribe and are expected to undergo the ritual even if they were circumcised medically.

In addition, Siswana (2016:165) eludes that the traditional cut is a symbolic and its meaning extends beyond the physical to a religious and spiritual introduction of the initiate to the ancestors. Failure to undergo this ritual means failure to be accepted by the ancestors as well as the society.

In agreement with the above author, Mfecane (2016:4) indicates that, as soon as a Xhosa initiate is re-integrated into the community as a man after weeks of separation, his manhood status is judged less by having a circumcised penis and more by his public conduct such as dress code, responsibility, respect and avoidance of violence.

4.6.3.1 Sub-theme: To earn a dominant role

Oxford Dictionary (2017) explains dominant as the role of controlling or have more influence over especially in an unpleasant way. Indigenously circumcised men's dominant role is related to Xhosa ritual circumcision that gives them the power and authority to rule over them because those that are not yet circumcised are not yet men. In Xhosa, a man must be initiated to be regarded as a man. Magodyo et al. (2017:344) highlight that initiation is a Xhosa word that refers to an initiation ritual that is performed to transform boys into men. Under this sub-theme, one participant said:

***Participant 10:** "...Only the boys that are circumcised that oversee discussions, when you are not ritually circumcised, you have to listen to them, and you can't raise any suggestion or opinion. As a young man or a boy, you feel pressurised and stigmatised by this doing. That is why you find boys at the age of 15 years they want to go to the mountain for initiation to be recognised as man and have their opinions valued and taken seriously."*

According to Douglas and Hongoro (2018: 64), one of the key social requirements to attaining manhood status is to undergo indigenous male circumcision which is practised by AmaXhosa men. The authors further argue that the decision to do so is influenced by social structures which promote indigenous male circumcision as the best acceptable practice, and therefore young men opt for it.

In agreement with the above views from the participants and with the above author, Penxa-Matholeni et al (2020:12) also stated that, during the initiation phase, the young man is instructed to shout "I am a man" immediately after the removal of his foreskin. These authors further alluded that this declaration of shout marks a significant shift of social status, the young man is no longer a boy and he attained the status of being a man. This is also a sign that the young man can withstand the

pain like a man. According to the information that the researcher acquired, AmaXhosa are of the view that a man cannot be a man without being initiated; that is how they earn a dominant role.

4.6.3.2 Sub-theme: Controlling power over resources and women

Control is defined as the power to decide or the ability to make somebody do what you want (Oxford Dictionary 2017). Controlling power over resources and women is one of the sub-themes that emerged during data collection. When it comes to controlling power over resources and women, the participants had to say the following:

***Participant 7:** "...When you are not indigenously circumcised, you are prohibited from engaging with the ladies because you are still regarded as a boy, even the ladies are not taking you seriously. For you to qualify to speak to the ladies, you need to go to the mountain for initiation to gain controlling power over women."*

***Participant 4:** "You know us as AmaXhosa...if you are not ritually circumcised, you can't be given the right to overlook or to take over family resources because you are still regarded as a boy who can't face life challenges."*

In agreement with the above participants, Palmer et al. (2020:6) also allude that men who are not indigenously circumcised cannot handle their women and family issues; the women handle the men. In addition, Siweya (2018:1573) agreed that one of the symbolic values attached to the practice of indigenous male circumcision is to convey readiness for African boys to engage in heterosexual relationships. The author further stated that even young women are attracted to a circumcised young man in the community and usually undermine the manhood of a non-circumcised man.

Magodyo et al. (2017:345) concur that ritual initiation is seen as the formal incorporation of males into Xhosa religious life and tribal life, and before circumcision, a male cannot marry, start a family or inherit possessions. According to above information, the uncircumcised men are discriminated against and stigmatised for being uncircumcised.

4.6.3.3 Sub-theme: Indigenous knowledge

Indigenous knowledge emerged as a sub-theme. Janke (2018:17) defines indigenous knowledge as the knowledge resulting from intellectual activity in a traditional context and include know-how, practices, skills and innovations. The author further stated indigenous knowledge refers to tangible and intangible forms in which traditional knowledge and culture are expressed, communicated or manifested. This phenomenon of passing indigenous knowledge has also been the same for circumcision as a tradition.

According to Sonjani et al. (2020:247), indigenous circumcision is a cultural practice that has been useful in teaching indigenous male circumcision products to be independent, responsible and respectful. The author further stated that, although the rite has been beneficial to the Xhosa people, there has been an escalated outcry on whether the cultural practice is still serving its purpose based on the behaviour of initiates' products in more recent years. As stated previously, the boys undergoing the indigenous circumcision are taught some behaviour moulding skills as well as some sacred information that cannot be shared here. The participants had to say the following during interviews regarding the indigenous teaching:

Participant 8: "... A man that is not indigenously circumcised does not know anything about his culture, and he cannot pass any information to the upcoming generation."

In supporting the above participant, Palmer et al. (2020:2) argue that initiation involves an informal learning process during which older men transfer the knowledge and skills that they deem necessary for being an adult male in their society.

Participant 3: "...The boys are taught on how to be real men according to their culture in order not to lose their identity..."

In agreement with the above participants, Douglas et al. (2017:458) stated that the teachings the initiates receive during the initiation period inspires them to become a real man. Moreover, initiates are prepared to take leadership positions in their families and in the community. The authors further stated that it is believed that without indigenous male circumcision, there will be no real men who will assume

leadership roles in the community. Furthermore, the initiates are taught about acceptable behaviour, culture and manhood values.

4.6.4 Theme 4: Secrecy

Secrecy is one of the themes that emerged during data collection. Oxford Dictionary (2017) defines secrecy as the action of keeping something secret or the state of being kept secret. The indigenous male circumcision is a sacred ritual that is mainly practised by AmaXhosa and other ethnic groups such as Ndebele, Tsonga, Basotho, Tswana, and Venda. It is done for the transition of boys to men, and the main aim is to teach boys how to become a man and being responsible. It is understood that indigenous male circumcision is one of the very secretive sacred rituals that AmaXhosa does.

Janke (2018:14) highlights that secret sacred refers to information that under customary laws is made available only to the initiated or information that can only be seen by men or women or particular people within the culture. According to Ntozini (2015:136), indigenous male circumcision has been advocated as a good structure in place for the moral development of boys by many custodians. Banwari (2015:283) argues that indigenous circumcision is among the most secretive and sacred of rites practice by AmaXhosa speaking people in South Africa; the main purpose is to integrate the male child into the society according to cultural norms. The author further stated that indigenous circumcision is the first step towards manhood. During interviews when collecting data, the participants had to say the following:

Participant 9: *“At the mountain, we are taught about the importance of keeping secrets when you are a man. The issue here is how we test those who had not been to the mountain. The guys, when they do not know you, will use what is taught in the mountain to test your man status. Your response must correspond with the teachings from the mountain during the initiation period.*

Participant 10: *“A man must be secretive. There are things that might hurt you during initiation period but as a man you must learn to be strong. To go back at home and tell your elder brothers or your family what other initiates or traditional nurse did to you, you are creating a division within the community. You better not say anything for peace sake...”*

Palmer et al. (2020:7) assert that many black South African men undergo indigenous circumcision as young boys without discussing the matter with parents, peers and family members; this may be a personal and social choice to protect the silence around the practice. The author further stated that it might also be a response to the warnings of negative consequences should they share the information. Furthermore, the author further stated that, in the context of indigenous male circumcision, the elders control the behaviour of initiates through their pledge of silence and judgement that follows should they speak out. For that reason, the initiates remain secretive in order not to be discriminated as not real men, they avoid to divulge any information that is related to indigenous male circumcision.

4.7 DISCUSSION OF FINDINGS

Discussion of findings will be clustered into four main themes for interpretation and analysis of data that emerged during data collection. The main themes were: respect, language, manhood, and secrecy.

4.7.1 Respect

In this study, the participants revealed that, men who are indigenously circumcised acquire respect and are permitted to make decisions on their own, unlike the other men who are uncircumcised. In other words, the participants feel that a man that is not indigenously circumcised is not regarded as man within the community. In agreement with the above statement, Douglas et al. (2018:454) stated that the belief is that an initiate who does not complete the initiation as per tradition is not considered to be a real man and will be treated with contempt and disrespect by fellow tribes-men.

According to AmaXhosa culture a man that is medically circumcised can't even lead the society because is regarded as less man. The most important thing is not to lose identity, respect for ancestors and be recognised as a man. It is clear that they cannot sacrifice their culture. For AmaXhosa to lead society, one needs to be indigenously circumcised. Through circumcision status, Xhosa men earn respect. Through the research findings, it is believed that once you are not complying with the cultural practice, you are inviting misfortunes for the rest of your life, and the ancestors will not recognise you as one of the family members.

4.7.2 Language

The participants verbalize that, at the mountain they are taught the language that you will not understand when you have never been to the mountain, they are of the that is what separates man from boys. According to participants, when you can't speak that language from the mountain, you feel isolated, and even your same age group does not want to be your friend.”

In agreement with participant, the research study by Palmer et al. (2020:5) revealed that the language that is learnt from the mountain is not used anywhere else, it is used between those who are from the mountain, and no one can teach you that language unless you have been to indigenous circumcision. The authors further stated that the language separates the boys from men. The study that was conducted by Mavundla et al. (2010:932) report that the elders teach the initiates a new language which on completion of the rite; the initiate may use the language to defend his manhood. The author further stated that, as only indigenous circumcised men know the language, a man can therefore prove that he has been initiated by communicating with that language.

Based on the above information, it shows that Xhosa people are taking indigenous circumcision as an important tool to integrate boys into men within their culture so that they can gain power and authority within the society using the language from that is learnt from the mountain. They believe that the knowledge that is offered in the mountain schools prepares their boys to face any challenges.

4.7.3 Manhood

Through findings during research study, for a Xhosa man to be regarded as men, one needs to go under initiation sacred ritual. Failing to do so, you will not be regarded as a man without following the proper procedure for the transition from boyhood to manhood. A Xhosa man cannot be regarded as a man without following the right procedure for the transition from boyhood to manhood. The participants argue that the teachings that are learnt from the mountain are the ones that teach them how to become a man. It came to a point where the participants also said, 'If a Xhosa man is not indigenously circumcised, he is regarded as a boy.

One of the participants had to say that, if a Xhosa man is not circumcised according to our religion, is not a man. In addition, other participant said when you are not indigenously circumcised, you are prohibited from engaging with the ladies because you are still regarded as a boy. Based on the information from the participants, it shows that for a Xhosa man to be regarded as a man, one needs to go under initiation according to AmaXhosa sacred ritual. According to Mfecane (2016:204), the concept of a man among AmaXhosa is exemplified through a traditionally circumcised person. The author maintains that being classified as a man in the Xhosa culture is the most illustrious practice and affords a man who has undergone indigenous male circumcision certain civil rights such as building a homestead, actively participate in communal dialogs and rituals as well as marrying.

All participants argue that you will not be regarded as a man without following the right procedure for a transition from boyhood to manhood. The teachings that are learnt from the mountain are the ones that teach them on how to become a man. For that reason, the priority is to maintain their culture and embrace it from generation-to-generation. For men that are not socialised according to their Xhosa culture, they cannot be part of community discussions, and they need to be excluded.

Post-circumcision boys are dressed in a specific way which indicates that they are entering the next stage of life. They start to behave differently because there are no longer boys. They start to take responsibility and be accountable for their actions. At that stage, they are regarded as men. A man is someone who takes full responsibility for the family financially as well as his own actions. Kheswa et al. (2014:2789) posit that the transition from boyhood to manhood, the newly acquired stage by the initiates, is featured by the initiate's adoption of specific behaviour, dress code and a new name. The authors buttress that indigenously circumcised men are expected to take on greater social responsibility in their communities, acting as negotiators in family disputes, weighing decisions carefully and cooperating with elders.

4.7.4 Secrecy

There was evidence of secrecy during the interviews because all participants would generalise the information without telling what exactly is taught in the mountain. They are safeguarding the information for their own benefit as AmaXhosa. Magodyo et al.

(2017:350) contend that maintaining secrecy is related to the sacred nature of the practice and is constructed by many as a way of safeguarding the ritual from those who may want to dishonour it. The author further stated that there are certain parts of the ritual that a man is not allowed to divulge to outsiders; an outsider is not only a non-Xhosa man but also Xhosa women, boys and uninitiated men.

4.8 CONCLUSION

This part of the study demonstrated the significance of indigenous male circumcision amongst AmaXhosa tribe. Through interviews that were conducted, all the information was gathered and analysed based on what participants said. The themes and sub-themes that emerged were discussed and analysed. The literature review was used to support the information given by the participants. Anonymity was maintained for confidentiality and to safeguard participant's information. Code numbers were given instead of revealing the names of the participants, which forms the part of informed consent that was given to participants to sign before the start of the interviews. The next chapter will present study limitations, recommendations, and conclusion.

CHAPTER 5: RECOMMENDATIONS, STUDY LIMITATIONS AND CONCLUSION

5.1 INTRODUCTION

The previous chapter was based on findings which were also part of discussion based on the themes that emerged during the study. This chapter will discuss recommendations, study limitations and conclusion. All discussions will be based on the data that was collected during research study

5.2 RECOMENDATION

Based on the data that was collected and themes that emerged during the research study, it is recommended that indigenous male circumcision be practiced with respect that it commands from the community. Also it is recommended that the male medical circumcision be promoted prior to indigenous male circumcision as a rite of passage to manhood. Owing to the fact that Department of Health (DOH) nationally is promoting Voluntary Medical Male Circumcision (VMMC), those that are opting to undertake MMC need to be accommodated and see how these two type of circumcision can work to together as we are a democratic country.

According to Chitsamatanga (2020:225), the South African Constitution Act of 1996 section 12 covers issues pertaining to the freedom and security of the person and emphasises that no person should be treated or punished in a cruel, inhuman and degrading manner. The author further stated that every individual has the right to bodily and psychological integrity, and this includes security in and control of one's body.

Nomngcoyiya and Kang'ethe (2017:150) report that indigenous male circumcision practitioners grossly lacked the skills, knowledge and expertise of conducting proper and quality circumcision practice. It is therefore important for the healthcare practitioners to do awareness and health education without infringing on the cultural values. This awareness and health education should be planned with the indunas (headmen) and the inkosis (kings) of the community. The involvement of these essential community leaders will facilitate the uptake as well as the practising of safety during this well respected and kept cultural ritual.

Every year initiation schools accept initiates, and there are always reports in the media regarding the death of initiates and some related circumcision complications more especially in the Eastern Cape Province. Owing to this problem, the

Department of Health (DOH) and Department of Cooperative Governance, and Traditional Affairs (COGTA) in Eastern Cape need to work together with traditional leaders to conduct in-service training on an annual basis in order to comply with Eastern Cape Customary Male Initiation Practice Act, 2016 (Act No. 5 of 2016) to strengthen the practice of indigenous circumcision in the province.

5.3 LIMITATIONS OF THE STUDY

Indigenous male circumcision is known as something very sacred and a respected ritual among the AmaXhosa people. Therefore, it was challenging to get men and women who were willing to share such information. Owing to the COVID-19 pandemic, it was difficult to access planned sampling, which made it difficult to gather data and required information for the research study, which caused the delay in interpreting data on time. It was also difficult to link up with the community or participants to gain trust and make informed decisions. Some of the participants, when conducting interviews telephonically, struggled to give enough information owing to network problems.

The researcher was not from the area of Bizana and it was difficult for participant to gain full trust more especially that indigenous circumcision is a secretive ritual. Female participants did not share much information related to indigenous circumcision as a ritual. However, they shared the attitudes of women marrying men that is not indigenously uncircumcised. Some of the female participants were unable give full information because they have not been to the mountain and the fear of that they are sharing something that they are not supposed to share. Even to male participant it was very difficult to share what they called is a secretive ritual and is given respect by AmaXhosa.

5.4 CONCLUSION

The conclusion was based on the objectives of this study which were discussed in chapter 1 of the research study.

The study revealed that if you are a Xhosa man and have not been indigenously circumcised, the community will have a negative attitude towards you as they will also isolate you. This was heard from most of the participants that, the uncircumcised men will not even be allowed to attend the community gatherings.

When other men are given responsibilities in the community, they will be excluded. The family of an uncircumcised man becomes ashamed and even chase the boy/man away from home. This cultural practice has a huge impact on the community, family and the individual himself. To avoid this isolation, families and individuals opt to undergo indigenous male circumcision.

The interviewed participants made it clear that, the indigenously male circumcision is very important because they don't want to lose their identity as AmaXhosa men. According to their culture, when a Xhosa man is indigenously circumcised and follows the whole process of initiation, it shows respect for the culture and even your opinion is valued and recognised by the society.

During research study findings revealed that, for a Xhosa man to be recognised, he needs to be indigenously circumcised according to Xhosa culture. Ritual circumcision is what identifies a Xhosa man as a man amongst men. When a boy goes to the mountain, there are teachings that he inherits from the elders. The boy is taught how to be a man, the things you should do and not do. AmaXhosa are of the view that they are taught how to act responsible and accountable such as taking care of your family. And to lead by example to those that are younger than you.

It was noted that indigenous male circumcision is an essential ritual among AmaXhosa tribe and is regarded as one of the basics when socialising young men into society. Generally, it serves as a cultural identity among AmaXhosa tribe. It is believed that the young indigenous men learn more about their culture during circumcision ceremonies. That is why a Xhosa young men will have the pressure to go to the mountain because they don't want to be regarded as an incomplete man and be stigmatized for the rest of their lives.

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ANNEXURE A: ETHICAL CLEARANCE



COLLEGE OF HUMAN SCIENCES RESEARCH ETHICS REVIEW COMMITTEE

14 December 2020

Dear Mr Michael Mntungwana

NHREC Registration # :
Rec-240816-052
CREC Reference # :
2020-CHS - 32233094

Decision:
Ethics Approval from 14 December
2020 to 31 November 2023

Researcher(s): Mr Michael Mntungwana (32233094@mylife.unisa.ac.za)

Supervisor: Prof DD Mphuthi (mphutdd@unisa.ac.za)

Title: The attitudes of the Xhosa community towards indigenously uncircumcised men in Bizana

Degree Purpose: MA

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 **low 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-32233094** 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

ANNEXURE B: CONSENT FORM

The attitudes of the Xhosa community towards indigenously uncircumcised men in Bizana

CONSENT TO PARTICIPATE IN THE STUDY

I, _____ (participant name), confirm that the person asking my consent to take part in this research has told me about the nature, procedure, potential benefits and anticipated inconvenience of participation.

I have read (or had explained to me) and understood the study as explained in the information sheet.

I have had sufficient opportunity to ask questions and am prepared to participate in the study.

I understand that my participation is voluntary and that I am free to withdraw at any time without penalty (if applicable).

I am aware that the findings of this study will be processed into a research report, journal publications and/or conference proceedings, but that my participation will be kept confidential unless otherwise specified.

I agree to the recording of the interview and conversation between me and the researcher.

I have received a signed copy of the informed consent agreement.

Participant Name & Surname..... (Please print)

Participant Signature..... Date.....

Researcher's Name & Surname..... (Please print)

Researcher's signature..... Date.....

ANNEXURE C: REQUEST TO CONDUCT STUDY

REQUEST FOR PERMISSION TO CONDUCT THE STUDY

TOPIC: The attitudes of the Xhosa community towards indigenously uncircumcised men in Bizana.

Year: 2020

Mr: Bulelani Mvulana

Bizana Municipality

Bizana Local Government

0733454216

Dear Local Government Councillor

I, Michael Mntungwana am doing research with D.D Mphuthi, a professor in the Department of Health Sciences towards a Master of Public Health at the University of South Africa. We are inviting you to participate in a study entitled "The attitudes of the Xhosa community towards indigenously uncircumcised men in Bizana".

The aim of the study is to understand the values related to the indigenous circumcision that leads to attitudes towards indigenously uncircumcised men in the AmaXhosa community.

The community has been selected because of an intensive knowledge about indigenous male circumcision and AmaXhosa culture as to give detailed information which will be useful to the research study.

The study will entail:

- To explore and describe the attitudes of the AmaXhosa community towards uncircumcised men in Bizana;
- And to explore cultural values related to indigenous male circumcision among the AmaXhosa tribe in Bizana.

The benefits of this study are:

- The results may assist the district and the province to effectively manage the attitudes of the Xhosa community towards indigenously uncircumcised men in Bizana.
- And I hope that, in the future, other people might benefit from this study through improved understanding of the rituals that are done by certain ethnic groups and how the community benefits from those rituals.

Potential risks are: There are no known risks associated with participating in this research project. But due to the outbreak of corona virus you will be provided with mask and you will be sanitized before data collection. The participants will be screened for corona virus before data collection.

Feedback or results of this study would be used to strengthen and understand the importance of being circumcised as an indigenous man among Xhosa culture.

Yours sincerely

Michael Mntungwana

University of South Africa student for Master of Public Health

Student number: 32233094



ANNEXURE D: PERMISSION TO CONDUCT STUDY



To:

Michael Mntungwana

**RESEARCH STUDY TOPIC: THE ATTITUDES OF THE XHOSA COMMUNITY TOWARDS
UNCIRCUMCISED MEN IN BIZANA**

This letter serve as a permission for Michael Mntungwana to conduct a research study in our community based on the above topic. The approval of the study is based on the following conditions:

- The research study must be limited to the topic that is being approved by the University of South Africa.
- The research study must not go beyond the approved period by the University
- Privacy and confidentiality should be maintained to prevent harm to the participants

Thank you for considering our local community in your studies, we are looking forward to work with you.

Yours Sincerely,

Mr B. Mvulana (Councillor)

Signature: 

Date: 17-05-2021

CONTACT DETAILS: OFFICE OF THE MUNICIPAL MANAGER NO. 51 MAIN STREET, BIZANA 4800
TEL: 039 2510 230
EMAIL: lmahlaka@mbizana.org.za
Website: www.mbizana.org.za

ANNEXURE E: LANGUAGE EDITING CERTIFICATE

EDITING AND PROOFREADING CERTIFICATE

7542 Galangal Street

Lotus Gardens

Pretoria

0008

15 October 2021

TO WHOM IT MAY CONCERN

This certificate serves to confirm that I have language edited M Mtungwana's dissertation entitled, "The attitudes of the Xhosa community towards uncircumcised men in Bizana."

I found the work easy and intriguing to read. Much of my editing basically dealt with obstructionist technical aspects of language, which could have otherwise compromised smooth reading as well as the sense of the information being conveyed. I hope that the work will be found to be of an acceptable standard. I am a member of Professional Editors' Guild.

Hereunder are my contact details:



Jack Chokwe (Mr)

Contact numbers: 072 214 5489

jackchokwe@gmail.com

Professional
EDITORS
Guild

Jack Chokwe
Associate Member

Membership number: CHO001
Membership year: March 2021 to February 2022

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ANNEXURE F: DEMOGRAPHIC DATA AND CENTRAL QUESTIONS

Demographic data

1. Participant code number: _____
2. Age: _____
3. Marital status (tick)
 - Married { }
 - Divorced { }
 - Single { }
 - Divorced { }
4. Residential (Tick)
 - Rural { }
 - Urban { }
5. Education level (Tick)
 - Primary { }
 - Secondary { }
 - Tertiary { }
6. Employment status (Tick)
 - Self-employed { }
 - Employed { }
 - Unemployed { }

Central questions

- Can you kindly tell me what are your perceptions regarding indigenously uncircumcised men?
- Can you tell me about the powers and values that indigenously uncircumcised men forfeit in the society?

Translated questions to *IsiNguni* language

- Awuke ungichazele ukuthi ulibona kanjani udaba lomuntu wesilisa onguMxhosa ongalukanga okanye ongazange aye osuthwini?

- Ngabe iwaphi amandla okanye amalungelo amlahlekelayo umuntu wesilisa onguMxhosa ongalukanga?

ANNEXURE G: INTERVIEW TRANSCRIPT

Research study topic: The attitudes of the Xhosa community towards indigenously uncircumcised men in Bizana

Researcher: Michael Mntungwana

Participant code: 07

Date: 11 July 2021

Duration of interview: 27 minutes and 41 seconds

Place of interview: Redoubt (Bizana)

Researcher: Voice recorder will be used to avoid disrupting with writing while busy with interview. Are you happy with that?

Participant: Yes Sir, I don't see any problem with that.

Researcher: Thank you. Today I will use a code number to call you which will be code 07 that will assist us to avoid revealing names as it was discussed during informed consent. I will call you **Mr Seven**

Participant: Ok, thank you for that.

Researcher: How old are you Mr Seven?

Participant: I am 40 years old

Researcher: Are you married Sir?

Participant: Yes I am married.

Researcher: Ok you are married. Do you have kids?

Participant: Yes two, boy and a girl.

Researcher: Ok, that's great. What is your religion?

Participant: (*Smiling...*) I am a Christian.

Researcher: Ok I am also a Christian too and I am very happy to hear that you are also a Christian.

Participant: *Smiling.....*

Researcher: Where do you stay Mr Seven?

Participant: Redoubt near Ntakana store.

Researcher: Ok, is that rural or urban area?

Participant: Deep rural Sir.

Researcher: What is your level of education?

Participant: I am teacher by profession studied at University of KwaZulu Natal.

Researcher: Ok, that is tertiary level. Are you working?

Participant: Yes, I am working at Ginyiqhinga High School.

Researcher: Ok, that is wonderful. Good to hear that.

Participant: Thank you Sir

Researcher: Today's agenda is about the attitudes of the community towards indigenously uncircumcised men in Bizana. What is your opinion on that?

Participant: That is a nice a topic but very tricky (*Smiling.....*).

Researcher: *Smiling too....* Are you comfortable?

Participant: Yes Sir, we can start.

Researcher: Thank you Mr Seven. Can you kindly tell me what are your perceptions regarding indigenously uncircumcised men?

Participant: First, amongst AmaXhosa culture we practiced indigenous male circumcision for the transition of boys to man and those that are not circumcised are regarded as less man "inkwenkwe" and are not respected.

Researcher: Mmmm.... Nice information, really appreciate. Thanks Mr seven. At what age, the boy must be circumcised?

Participant: There is a certain age that a boy must be circumcised, mostly as from the age of 18 years. If you are an adult that is not circumcised, the young boys that are circumcised before you, you need to respect them.

Researcher: Ok, meaning indigenous male circumcision is a very important ritual practice.

Participant: Yes Sir, you know if you are not circumcised as a man in Xhosa culture, you are bringing shame to your family as well as to ancestors, you are not being accepted by the community members and you are called a coward man.

Researcher: Really?

Participant: Yes Sir, you don't have a choice. As AmaXhosa, we really respect our culture. Whenever your age group having social gatherings, such as playing soccer, if you are not indigenously circumcised, you feel isolated because they don't want you to part of them and you are an outcast."

Researcher: Thank sir, and information that I need is that, can you tell me about the powers and values that indigenously uncircumcised men forfeit in the society?

Participant: When you are not indigenously circumcised, you are prohibited to engage to the ladies because you are still regarded as a boy, even the ladies are not taking you serious. And again uncircumcised man is not allowed to speak to ancestors. Even when your family or community are having discussions, you are being chased away because you are not a man.

Researcher: Really? What about those that are opting for medical circumcision?

Participant: You know, if you are not ritually circumcised, you can't be given the right to overlook or to take over family resources because you are still regarded as a boy who can't face life challenges.

Researcher: In all, only ritual circumcision that is accepted Amongst AmaXhosa tribe?

Participant: Yes Sir, the plan is not to lose our identity as AmaXhosa tribe.

Researcher: As a Christian Mr Seven, without judging you. Do you participate in rituals?

Participant: *Smiling...* yes Sir, I don't want to be treated as an outcast and I want to feel as part of the society.

Researcher: Thank you Sir, I really like that you are being honest.

Participant: Yes that is what I am (*smiling...*)

Researcher: At times I heard stories from the media regarding death of initiates. What is your take on that?

Participant: Oh no! That is very true sir, but it originates from illegal initiation schools. There are those that are circumcising boys because of money and are ruining the practice and now the practice is given a bad name.

Researcher: Thanks, that is very bad Mr Seven

Participant: Yes, really bad and not good for us as AmaXhosa.

Researcher: Thank for your time and for information. Do you have any question Mr Seven?

Participant: Yes sir. How are we going to benefit as the community on your study?

Researcher: The results of this study will be used to strengthen and to understand why the indigenous circumcision is given more value among AmaXhosa culture.

Participant: Ok, thank you to hear that.

Researcher: Thanks Mr Seven for your time, we are at the end of our session, and it took us 27 minutes and 41 seconds. God bless you.

Participant: Thank you and good luck for your studies.

Researcher: Thank you Mr Seven (*switching of voice recorder*).