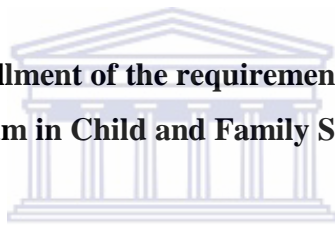


**FAMILIAL NEEDS: COMPARING TRADITIONAL AND
NON-TRADITIONAL FAMILIES OF PUBLIC OFFICIALS**

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**A mini-thesis in partial fulfillment of the requirements for the Degree of Magister
Artium in Child and Family Studies**



**UNIVERSITY of the
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ABSTRACT

Participation of diverse families in familial needs studies, assist in understanding and comparing their descriptive account of their families and experiences today. This descriptive study compared traditional and non-traditional families of public officials with a focus on (1) form and income, (2) familial needs as per key propositions, (3) families perceptions/experiences at community and broader societal levels and (4) familial needs government must assist them with. The study was contextualized within a contemporary family discourse. It was primarily influenced by a feminist perspective as well as a critique of the nuclear or traditional family grounded in functionalist theory. The public official, as focus, was framed in a human rights and an employee assistance policy discourse influenced by the South African public service context. The study used a quantitative research paradigm, whereby a survey was implemented. The survey was administered to 600 public officials and culminated in a final sample of 70 participants. The study indicated that public officials, as members of families, live in both traditional and non-traditional families. Public officials have familial needs similar to any other family and are also influenced by similar factors in broader society. As both rights holders and duty bearers they can improve their own family lives and also serve families in broader society better. However they too need to be supported with their own family needs. Public officials suggested the areas in which they needed help from the Provincial Government of the Western Cape

DECLARATION

I declare that the current study “Familial needs: *Comparing traditional and non-traditional families of public officials*” is my own work, that it has not been submitted before for any degree or examination in any university, and that all the sources I have used have been indicated and acknowledged as complete references.

M. Hendricks

Marie Hendricks

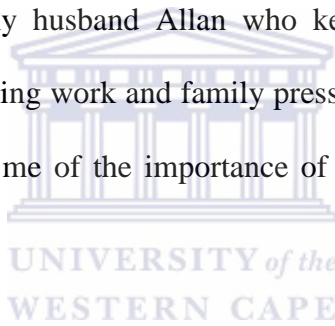


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CHAPTER 1

CONTEXTUALISATION

1.1 Introduction

Recognizing traditional and non-traditional families in social policy is not sufficient if the policy implementation choices continue to accord more status to traditional families in comparison to non-traditional families. If unattended, this can create discriminatory practices, and human rights on an equal basis can be threatened between traditional and non-traditional families. The traditional nuclear family is often seen as the ideal family being centered on heterosexual, marital relationships in which roles are defined according to strict gender norms (Ontario Human Rights Commission, 2005). Non-traditional families can be defined as lone-parent and same-sex families, as well as those in which women and men do not conform to gender norms regarding care-giving roles (Ontario Human Rights Commission, 2005). Many of these families have frequently been denied recognition as families and have been subjected to, not only negative attitudes, but also discrimination and marginalization (Ontario Human Rights Commission, 2007). Non-traditional families emerge as a result of:

- People becoming more aware of equality and non-discrimination and therefore challenge stereotypical family forms, norms, relationships, roles and functions.
- A high divorce rate that forces couples to support themselves as individuals with

children and which result in single parents.

- The legalisation of same sex marriages as in South Africa.
- Children becoming head of households due to the challenges of HIV/Aids.
- Poverty forcing children out of families onto the streets and where they form new forms of associations.
- Cohabiting as partners (Deweese, 2001; Bernandes, 1997)

Participation of traditional and non-traditional families in familial needs studies can assist in understanding and comparing their experiences. Familial needs can be defined as the need of care, which includes emotional, social, physical and financial factors, of family members. The Ontario Human Rights Code (1982) defines family status as being in a parent and child relationship. This can also mean a parent and child type of relationship, embracing a range of circumstances without blood or adoptive ties but with similar relationships of care, responsibility and commitment. Examples include parents caring for children (also by adoption, fostering and step-parenting); adults caring for aging parents or relatives with disabilities, and families headed by different people (Ontario Human Rights Commission, 2005). Families' ability to care could however be heavily influenced by the status families are afforded in communities and broader society. This could affect their ability to experience quality of life, relationships, affection, and equal access to especially socio-economic rights at community and societal levels.

One such group where participation of traditional and non-traditional families could shed more light is public officials as members of families. Public officials are often expected to change the world, to serve other families and yet their own familial needs are not reflected on effectively or these needs are neglected. The participation of public officials as members of traditional and non-traditional families could prove to be valuable. Within a human rights and family policy discourse in South Africa the public servant is central from two perspectives. Firstly, they are members of families in broader society and therefore also rights holder. Secondly, they are implementers of policy and also duty bearers in their role of serving all families in broader society. Thus, knowing one's own rights and familial needs as a member of one's own family must assist more effectively to instill the same understanding when serving families as a duty bearer in broader society. Government as a social institution, on the other hand, must be able to implement family policy similarly to its employees as it would to members of both traditional and non-traditional families in broader society. In order for policy implementation choices to become more responsive to identified familial needs of both traditional and non-traditional families, human rights based approaches could provide useful transformational thinking and practices.

Practical family implementation interventions can draw from South Africa's Bill of Rights enshrined in the Constitution of South Africa but has been slow in the sense of especially the fulfillment of especially socio-economic rights. Family policy in South Africa however attempted to be inclusive and paid special attention to redressing

discrimination (Hochfield, 2007). The inability of the state to achieve inclusion in practical terms can be more effectively addressed if the notion of family is interrogated for both traditional and non-traditional families. Thus the purpose of the study was to describe and compare traditional and non-traditional families of public officials as it relates to their experiences of defining their families, identifying their familial needs, their perceptions of how their families are treated at community and broader societal level as well as where social institutions such as the state/government should respond more effectively to their identified familial needs.

1.2 Theoretical underpinnings

Understanding family is complex and diverse. Family comprises of many facets, have different meanings for different people, have different domestic arrangements, and have various elements as to who is part or not part of it. According to Silva and Smart cited in Poole, (2005:21) there are certain processes such as sharing resources, caring, responsibilities and obligations which bind people together in what, for them, is the family. Contemporary global discourses on the family see the traditional nuclear family primarily grounded in functionalist theory. These discourses also focus the attention on the fact that the moral basis for families continues to draw from conservative and morally judgmental global discourses that support the traditional nuclear family. According to Chambers, (2001:176) it is, ‘a patriarchal, race and class-based morality that relies on the reinvention and perpetuation of a middle class, ideal model of the family’.

Allan, et al., (2001) discuss the functionalist theory as:

- Being concerned with the functioning of certain practices or rituals towards the well-being of society,
- The maintenance of social order based on a set of shared values so as to prevent anarchy,
- The adherence to a common set of values and thus ensuring that the individual is suitably socialized through the sharing of the common set of values,
- Seeing society as a system with various parts contributing to the whole of which the family is one, and
- Finally, what functions the systems of society perform in terms of what and how it does it for society at large but also the individual and how each of the sub-systems is related to each other.

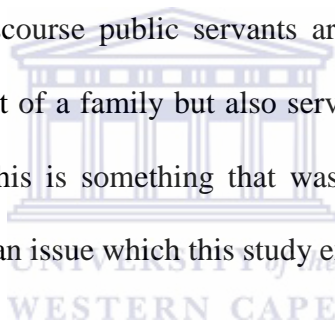
The functionalist theory, therefore, presupposes that the social order is static and that nothing can permanently affect the equilibrium in terms of the role and function that each system plays. The functionalist theory also presupposes that all individuals will ultimately buy into and adhere to a common set of values as part of each of these systems and that those in power will not change. Any change is thus seen as temporary, as adjustment and even as social problems that must be solved to prevent the disturbance of the balanced, frictionless and equilibrium society that the functionalist sees. Chambers,

(2001:172) states, ‘the nuclear family exists in the public imagination, as a set of powerful representations projected from a number of discursive sites such as the media, popular culture, consumerism, political rhetoric, welfare policy’ and so on. Poole, (2005:29) supports this notion by saying, ‘[nuclear family] views are echoed in the speeches of politicians, influential people in the church and the views of myriad ordinary people. Although the functionalist theory has a major impact on society as a whole it has faced vast criticism because it did not adequately account for social change especially as it relates to the numerous non-traditional families that are now evident in society (Allan, et al, 2001:35). Feminism and Marxism theories also critique the nuclear family. Feminism sees the nuclear family as an oppression of females while Marxism sees the nuclear family as perpetuating capitalist ideologies. Silva, et al, (1999) argues that the middle class family may be a figment of public imagination but it has come to stand for something beyond itself, moral purity and goodness. The nuclear family has come to present something that ought to exist. Thus there are different theories to understand families from various perspectives, but the one mainly critiqued are the functionalist theory.

1.3 Problem statement

Family experiences must be supported by family policy frameworks that enhance autonomous choices and accord the same status to both traditional and non-traditional families. It also requires the need for seeing change in family arrangements rather than seeing change itself as something dangerous and undesirable and that no form or type of

family is more important than the other (Theis, 2003; Silva et al, 1999; Hochfield, 2007; Nelson, 1997; Allan & Crow, 2001; Dewees, 2001; Morgan, 1996; Barrett McIntosh, 1991 cited in Steel et al, 2002). Participation of all families in familial needs identification must therefore be pursued in South Africa. Participation could assist to improve social policy and implementation interventions of social institutions thus becoming more compliant with identified familial needs of both traditional and non-traditional families in South Africa. One such group where participation had not shed more light on familial needs in order for social institutions to become more compliant is public officials as members of both traditional and non-traditional families. In policy and human rights based policy discourse public servants are both rights holders and duty bearers in relation to being part of a family but also serving families in broader society. Based on a literature search this is something that was not explored in the particular format of the study before and an issue which this study examined.



1.4 Research Questions

The following research questions guided this study:

- Are the familial needs experiences of traditional and non-traditional families the same or different?
- Do traditional and non-traditional families identify what they require from the state in the same manner or differently?

1.5 Research aim and objectives

The aim of the study was to describe and compare traditional and non-traditional families of public officials. This aim resulted in the following objectives and compared traditional and non-traditional families of public officials by determining these objectives:

- family form and income composition;
- family quality of life;
- family challenges and family strengths as it relates to relationships, affection and care;
- families' identification of how their families are perceived at the community and broader societal levels;
- families' perceptions of government's role in assisting and supporting familial needs of families.



1.6 Hypothesis

The afore-mentioned issues form the basis on which the following broad hypothesis can be made as a guide to this study:

Familial needs of traditional and non-traditional families are similar, but their experiences are different.

1.7 Methodological framework

Miller, Rollins and Thomas (1982) addressed the methodological complexities of studying families....they sought to explain the extraordinary amalgam of quantitative and qualitative methods. In this respect Acock says that, 'there is no single paradigm for doing research, with the result being that family scholars must be versed in multiple methodologies.

Sussman et al. (1999:263)

This study employed quantitative research methods by way of using a survey design. According to Creswell, (2006:153), 'a survey design provides quantitative or numeric descriptions of trends, attitudes, or opinions of a population by studying a sample of that population'. A survey design was chosen as one is able to generalize from a sample to a population so that inferences can be made about some characteristics, attitudes, or behaviors of this population (Babbie, 1990, cited in Creswell, 2003:154). The setting for this study was the Western Cape Provincial Government in particular the Department of the Premier with approximately 604 staff members. The focus was public officials as members of families living in the Western Cape Province. The survey was constructed based on the quality of life section, drawn from the South African Integrated Household Survey (1994), the Final Draft national Family Policy of South Africa (2004) as well as the right to equality and socio-economic rights as per the Bill of Rights of the Constitution of South Africa (Act 108 of 1996). Descriptive statistics was used to analyse

the data.

1.8 Significance of the study

The study could have a positive effect on influencing family policy implementation choices. In this way the study can benefit families in broader society, families of public officials via the Employee Assistance Programme of government. It could specifically benefit employees in terms of their own families and indirectly lead to better service delivery to families in the broader public by public officials. It could also assist the Western Cape Provincial Government to respond more effectively to identify familial needs of traditional and non-traditional families of public officials and also families in broader society served by public officials. The study can raise awareness on both traditional and non-traditional families. Awareness-raising can improve the negative perceptions and stereotypes of especially the many non-traditional families evident in society at large. The study can also assist in understanding how different families define and experience themselves within the broader community and society. The prevention of discrimination and breakdown of negative stereotypes as a result of ignorance can also be motivated by this study.

1.9 Definition of terms

Family needs

Familial needs can be defined as the need of care, which includes emotional, social,

physical and financial factors, of family members (Ontario Human Rights Commission, 2005).

Traditional families

The traditional nuclear family is often seen as the ideal family being centered on heterosexual, marital relationships in which roles are defined according to strict gender norms (Ontario Human Rights Commission, 2005).

Non-traditional families

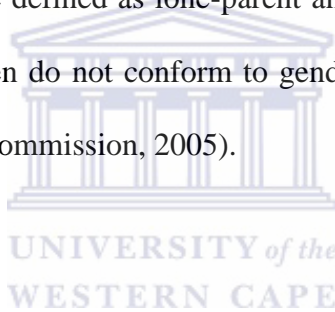
Non-traditional families can be defined as lone-parent and same-sex families, as well as those in which women and men do not conform to gender norms regarding care-giving roles (Ontario Human Rights Commission, 2005).

Employee Assistance policy

Refers to the Department of Public Service and Administration Employee Assistance Policy (Health and Wellness) aimed at improving the quality of life of officials and their families by providing greater support and helping to alleviate the impact of everyday work and personal problems.

Family policy

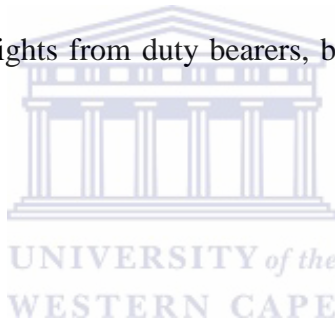
Refers to the South African National Policy for Families developed, by the National Department of Social Development, to promote integrated services to families by



ensuring that clear strategies for implementation be formulated that enhances family life.

Human rights

Are a set of internationally agreed legal and moral standards. They establish the basic civil, political, economic, social and cultural entitlements of every human being anywhere in the world at all times. Central to the idea of human rights is the relationship between right holder and duty bearer. Duty bearers (governments, institutions and individuals) are obligated to respect, protect and fulfill human rights. Right holders are entitled to demand their own rights from duty bearers, but they also have to respect the rights of others (Theis, 2003).



1.10 Overview of Chapters

This current chapter, chapter 1, is an introduction to the study, thereby briefly addressing traditional and non-traditional families and provides the theoretical underpinnings that guided the study.

Chapter 2 presents the literature review which focuses on a variety of themes relevant to the family in the context of the study such as contemporary discourse, primarily influenced by a feminist perspective, a critique of the nuclear/traditional family grounded

in functionalist theory in comparison to non-traditional families. The chapter also focuses on family policy emphasizing various policy elements relevant to the study. The traditional and non-traditional family is also further defined. The chapter then concludes with a discussion of familial needs in the context of care and human rights, family in the context of community, broader society and the state in relation to families.

Chapter 3 provides the methodological framework for conducting the research. Special attention is given to the research questions, design, population and sample, design and instrument used. It also provides a discussion on the pilot study, data collection process and analyses. The chapter concludes by way of an ethical statement and significance of the study.

Chapter 4 is a presentation of the results in tables. The tables are presented as demographic comparative description of the sample/respondents as well as demographic comparative description of traditional and non-traditional families of the sample/respondents. The tables also provide an overview of descriptive comparisons of traditional and non-traditional families with reference to the identification of familial needs of families, comparisons of perceptions/experiences of families at the community and broader societal levels and descriptive comparisons of identified needs which government could assist families with to a larger measure. This chapter is concluded with a summary of the findings.

Chapter 5 concludes the study with a discussion of results presented in chapter 4 and is interrelated with the literature reviewed in Chapter 2. The chapter is concluded with an emphasis on limitations of the study and finally recommendations for consideration in further study.



CHAPTER 2

THE FAMILY

2.1 Introduction

The family of today is diverse and responses to it are influenced by a myriad of possible factors or influences. This chapter contextualizes the family within a contemporary discourse, primarily influenced by a feminist perspective. It also offers a critique of the nuclear or traditional family grounded in functionalist theory in comparison to non-traditional families. A family policy discussion follows with an emphasis on (1) the United Nations system for families and (2) The state of the South African family and South Africa's final draft family policy (2006: 3). The public official, as focus, was framed in (a) the Ontario Human Rights Commission policy and guideline which sets standards for how employers, service and housing providers and policy makers should act in compliance with the Code and (b) Employee Assistance Programme (EAP) forming part of sound human resource management and development policies of the public service, (c) a human rights based policy discourse influenced by the South African public service. Defining the traditional and non-traditional family follows and concludes the chapter with a discussion of familial needs in the context of care and human rights, family in the context of community and broader society and the state in relation to families.

2.2 The essence of contemporary discourses on the family: A feminist perspective

Nicholson cited in Nelson (1997) provides compelling arguments in the context of contemporary discourse on the family. This review explores the 'myth of the traditional family' and suggests that people's own experiences of the family especially in this time where alternative forms of the family are visible are ignored. Also that it continues to be measured against established notions of the family especially at the programmatic level. Families that are not comparable to this set rule are regarded as abnormal, unhealthy, malfunctioning, dysfunctional, morally questionable and subjected to many other labels (Nelson, 1997). This dichotomy of possible labeling leads many to conclude that the way they live their sexual, affection and domestic arrangements are somewhat unusual and other than what it should be (Nelson, 1997). The dichotomy of possibilities also refers to various diversifications in so-called traditional families as well as the emergence of alternative forms of families. People naturally transcend to new levels of experiencing and coping with a changing people as individuals, finding new forms of associations, diverting from the traditional and calling themselves family. It is these new forms of association and diversification from the traditional that social institutions need to respond to more effectively rather than trying to measure families against traditional norms and forms. According to Nelson, (1997) the reason for this is that the distinction between

traditional and alternative functions normatively, legitimating certain family types and unfairly stigmatizing others. Yet in many contemporary conceptions of traditionalism most of us are deviant, such as the traditional family also diversifying in many respects, for example, spouses married but with no children (Nelson, 1997). With the legalising of some families versus stigmatizing other families it is possible to predict that without intervention families who are stigmatized will continue to believe that they are not part of the status quo as they will continue to be responded to as such. Based on the aforementioned discussion, strategies could be developed to intervene effectively, to increase the participation of families in making our institutions yield more closely to familial needs in whatever family form people find them (Nelson, 1997).

In terms of family form and according to Defrain & Olson cited in Sussman, et al (1999:309-316), there is an increase in modern times in the number of single people who live with their parents. The reasons are often postponement of marriage, cost of education, unemployment, divorce, and needing help with infants. Single parent families are primarily headed by females but also males. The most common groups are divorced mothers and fathers, never married mothers or fathers, separated mothers and fathers, widows and widowers and spouse absent mothers or fathers. More people cohabit as adults from opposite sex as well as same sex couples who have an emotional and sexual relationship as an alternative other than marriage. There are different reasons for cohabitation namely, dependency, breaking free from conservative traditional religious views of parents such as seeking sexual emancipation not allowed in the conservative

value system, and for convenience sake before marriage. Much research was done around child-free families and found to be falling in various categories namely voluntary, career goals, divorce devoting more time to the marriage rather than upbringing of children. With so many diverse families in various forms the need emerged to know more about families of today, especially in a South African context, but more specifically in the Western Cape Province.

2.3 Contemporary global discourses on the family

2.3.1 A critique of the traditional nuclear family

Allan & Crow (2001) studied functionalist theory and mention a number of key elements of the theory. Firstly, that the theory is concerned with the functioning of particular practices or rituals towards the well-being of society. Secondly, that the theory is about the maintenance of the social system based on a set of shared values so as to prevent anarchy. Thirdly, the theory subscribes to the adherence to a common set of values, thus ensuring that the individual is suitably socialized through the sharing of the common set of values. Fourthly, the theory sees society as a system with different parts contributing to the unit. Finally, the theory looks at how each sub-system relate to each other.

According to Allan & Crow (2001) the nuclear family is firmly entrenched in functionalist theory these concepts originating from the work of Talcott Parsons in the 1950s. The nuclear family is largely based on being primarily middle class, white, heterosexual married spouses from whom children are born. With this in mind Talcott

Parsons, 'project a happy, warm, caring and functional family' (Allan & Crow, 2001:82).

Talcott Parsons' key aspects of the nuclear family from a functionalist theoretical perspective are that:

- The functions of the family emphasize the socialization of children and the stabilization of the adult,
- Children socialize within a common form of family values based on the society in which the child is born,
- Stabilization of the adults' personality centers around the family providing the individual adult a safety valve, a place where he or she can relax, escape the stresses and strains of the world outside, and feel emotionally secure,
- Supervision and socialization of children provide an opportunity for adults to play a role and accept responsibility,
- The husband is seen as the instrumental male and the financial support of the family.
- The woman is seen as the expressive female who provides warmth, care and security to her husband and children within the nuclear family. (Allan & Crow, 2001)

Although the functionalist theory has an influence on society as a whole it has been heavily criticised by other theories and in terms of what currently happens in reality. For instance, its rigidity on normal nuclear family headed by a male breadwinner has not

considered the various families that are currently in society such as in single parenting, child-headed households, and same sex relationships and so on. Feminism and Marxism theories address the nuclear family. Feminism sees the nuclear family as suppression of females while Marxism sees the nuclear family as perpetuating capitalist ideologies.

On the moral basis and social conduct of families Allan & Crow (2001:91) says, 'that power/knowledge is exercised through discourse, sets of languages and ways of thinking about the world'. These sets of knowledge dictate what is normal and deviant, how we should and should not behave and what we should and should not do. According to Chamber (2001:176), 'the institutions of law, education, medical and welfare services have constituted discursive sites of moral and social conduct through which the state, in relation to the church, has sought to regulate human subjects actions and identities'. 'It is a patriarchal, raced and class-based morality that relies on the reinvention and perpetuation of a middle class, white ideal model of the family' Chamber (2001:176).

Allan & Crow, (2001) further discusses the main criticism of the theory is that it does not adequately account for social change. They argue that there will be no need for change if all the systems are functioning satisfactorily, that functionalism is a conservative theory, and it tries to maintain the status quo, thus supporting those in power. The status quo is about advocating the functional and therefore, the so-called 'normal', 'natural' and 'universal' aspects of social life, including the family itself. It is also about being concerned about protecting society as it is, to conserve the existing order (Allan et al, 2001:35). The status quo of promoting the nuclear family as 'normal' 'natural' and

‘universal’ is maintained when one looks at society at large and especially in terms of social institutions. Chambers (2001:172) agrees with this and says, ‘the nuclear family exists in the public imagination, as a set of powerful representations projected from a number of discursive sites such as the media, popular culture, consumerism, political rhetoric, welfare policy and so on. She continues by saying that in the welfare and medical services field some views argue that medical and welfare experts have weakened families. In fact, they have stripped families of their responsibilities. For example in the name of dysfunctional families, numerous organizations came about to serve the unmarried women, delinquent adolescents and alcoholics. In the media sector and according to Wright (1999) cited in Stacey (1990) Parsons’ image of a happy, warm, caring and functional family is also provided by the media for example, in advertising with the family often sitting around the breakfast table, laughing, sharing and caring, with mum cooking the meals for dad and their polite energetic and slightly cheeky children. This reflects that the media also supports the normal nuclear family. Political rhetoric on the family was also influenced by Parsons’ theory. Wright (1999:20) cited in Stacey (1990) supports this by saying, ‘as busy as academics, politicians and church leaders are these leaders are, using public platforms to espouse a plurality of family forms’, yet their actions are often in support of the traditional nuclear family at the expense of the non-traditional contemporary family.

Thus, Parsons’ functionalist theory, on which the nuclear family is based, is critiqued from various sources, but some of his tenets are still embraced as essential for society

survival, and it is also a yardstick on which all other issues on families are measured against. Poole (2005:29) supports the above notion by saying, ‘although the critiques of Parsons are numerous, his views are echoed in the speeches of politicians, influential people in the church and the views of myriad ordinary people’. The nuclear family is however an ideal that no longer can be sustained as the only priority especially in a world where the family has become very diverse.

2.3.2 Motivation for acceptance of non-traditional families

There is a need for an openness and acknowledgement to new forms of family rather than seeing it as social problems that disturb the status quo. The media, consumerism, politics and society need to take cognizance of this fact in how it projects family and family life in the years to come. There cannot be a universal frame that fits all for family and family life. In this regard Chambers (2001:17) says, ‘evidence of the widespread nature of divorce, marriage, post-divorce families, single parenthood, joint custody, abortion, cohabitation and career families can no longer be ignored. Coleman (2000:241) cited in Burr & Javis (2007:266) says that, the continuing adherence to a notion of a traditional family will not help young people, who are already much more accepting of different forms of family life. Thus, families can no longer be seen as a static social entity a view which has always been critiqued (Allan & Crow 2001).

the contemporary U.S. family can be said to reflect the diversity along many dimensions, including class, race, culture, age, composition, structural organization, sexual orientation, and religion among others. To embrace diversity is to appreciate, if not cherish, the difference encountered in these dimensions and to challenge critically the claims to dominance registered by the powerful.

Deweese (2001:35)

Thus, the nuclear family with all its influences is the most frequently used because it is the one that is best known as suited to our needs. However, evidence on the great diversity of family forms indicates, there is no single common form and therefore, Barrett & McIntosh (2002) argue, that by no means can it be judged on the form to be better than another.

2.4 Family policies

2.4.1 The United Nations Programme on Families

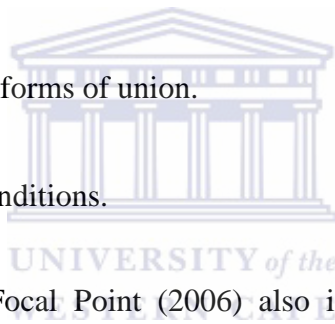
According to the United Nations Commission for Social Development, the United Nation's Programme on the Family is the focal point within the United Nations system on matters related to family. According to the

changes to the family have resulted in an increased interest and fervor to find opportunities to support families, including the efforts being made to integrate a family perspective into policy-making.....the overall objective of family policy is to promote, protect and support the integrity and functioning of families.

United Nations Focal Point on the Family (2006)

Globally the changes to families were especially influenced by factors such as:

- Family size declining and structure of the family becoming more diverse.
- Investment in education for especially women as more and more enter the job market.
- Growing trends in urbanization.
- Marriage and childbearing trends
- Decline in fertility rates
- Divorce and alternative forms of union.
- Economic and social conditions.



The United Nations Family Focal Point (2006) also indicates that in view of these changes, policies are necessary so as to reinforce healthy family relationships, protect and increase family resources, strengthen resilience to cope with ever changing environments and strengthen economic and care-giving functions. The primary support actions and activities of the United Nations Family Focal point are to:

- Provide substantive servicing in the areas of family and family policy to United Nations intergovernmental bodies, particularly the General Assembly, Commission for Social Development and the Economic and Social Council;
- Promote the integration of a family perspective into policy-making at the

national, regional and international levels;

- Encourage and support coordination for family policies and programmes within national governments and the United Nations system;
- Provide technical assistance and capacity-building support to developing country Governments, at their request, in the area of the family; and
- Liaise and dialogue with Governments, civil society and the private sector on family issues.

United Nations Family Focal Point (2006)

South Africa is a member state of the United Nations and as such draws from its guidance in many respects including families.

2.4.2 The state of the South African family and South Africa's Draft

National Family Policy

The State of the South African family is often evaluated or measured against its ability to care and provide for all its members but especially its children and youth. Coupled with this, are the effects of societal socio-economic conditions which have dire consequences for the South African family. This is especially evident in areas such as unemployment, substance abuse, teenage pregnancy, crime, HIV/Aids and so on. A recent research study by the South African Institute for Race Relations (2011:1) reveals a very stark reality. It says, 'family life in South Africa has never been simple to describe or understand. The concept of the nuclear family has never accurately captured the norm of all South African families' (South African Institute for Race Relations, 2011). The report continues by saying that, 'many children in South Africa grow up in fractured families. Poverty and

unemployment take their toll on family life while many are increasingly concerned about the state of public education. The consequences for young people – the country’s future workers, entrepreneurs and leaders are dire’. (South African Institute for Race Relations, 2011:7) The two tables that follow are extracts from the Institute’s report and provide a brief overview of the state of the family, as well as the youth in South Africa.

THE SOUTH AFRICAN FAMILY AT A GLANCE	
Number of registered civil marriages (a)	Down from 176 521 (2004) to 171 989 (2009)
Number of registered customary marriages (a)	Down from 20 301 (2004) to 13 506 (2009)
Number of published divorces (a)	Down from 31 768 (2004) to 30 763 (2009)
Divorces with children (a)	17 214 (56%)
Double orphans (b)	859 000
Paternal orphans (b)	2 468 000
Maternal orphans (b)	624 000
Total orphans (b)	3.95 million
AIDS orphans (c)	1.4 million
Number/proportion of children in child-headed Households (b)	98 000 (0.5%)
Proportion of children with absent, living fathers (e)	Up from 42% (1996) to 48% (2009)
Proportion of children with present fathers (e)	Down from 49% (1996) to 36% (2009)
Proportion of children with present fathers (a):	
— African	30%
— Coloured	53%
— Indian	85%
— White	83%
Proportion of children with absent fathers (e):	
— African	Up from 46% (1996) to 52% (2009)



— Coloured Up from 34% (1996) to 41% (2009)

— Indian Down from 17% (1996%) to 12% (2009)

— White Up from 13% (1996%) to 15% (2009)

Children (0-17) living with both biological parents (b) 35%

Children (0-17) living with mother only (b) 40%

Children (0-17) living with father only (b) 3%

Children (0-17) living with neither biological parent (b) 23%

Children (0-17) living with grandparents (a) 8%

Urban single parents in each race group (f):

— African 54%

— Coloured 30%

— Indian 7%

— White 24%

— All 44%

Urban single parents by age (f):

— 16-24 years 13%

— 25-34 years 33%

— 35-44 years 24%

— 45-64 years 23%

Proportion of female urban single parents in each race group (f):

— African 79%

— Coloured 84%

— Indian 64%

— White 69%

Proportion of children (0-17) living in a household with an employed adult (b) 34%



Note: Discrepancies between any of the figures here or elsewhere in the article may be due to the fact that data has been taken from various sources.

a Stats SA 2009, b UCT 2008

c UNICEF 2007

d Department of Social Development, April 2007–March 2008

e HSRC 2006; Stat SA 2009

f TGI 2007

Source: South African Institute for Race Relations, (2011:2)

SOUTH AFRICA'S YOUTH AT A GLANCE

Population under the age of 18 (2008) 18 771 000

Number of pupils who passed matric (2009) 364 513

Unemployment rate for 15-24 year-olds (2010) 51%

Number of young people not in education, employment, or training 3.3 million

Proportion of 12-22 year-olds who have ever had sex 39%

Proportion of sexually active youth who have had four or more partners 32%

Proportion of sexually active youth who are consistent condom users 38%

Number of births per 1 000 women aged 15-19 years (2008) 58

Number of pupils who fell pregnant (2007) 49 636

HIV prevalence rate among 15-24 year-olds (2008) 8.7%

Proportion of HIV-positive children receiving ART (2007/08) 37%

Proportion of young people who have been physically punished by teacher/principal 52%

Proportion of young people who have witnessed violence in their community 51%

Proportion of the total prison population under the age of 25- 36%

Proportion of 12-22 year-olds who have ever drunk alcohol 31%

Proportion of 12-14 year-olds who said they have easy access to alcohol 62%

Source: South African Institute for Race Relations, (2011:7)

The need for a South African policy that takes into consideration the stark reality

described above of the South African family is of critical importance. Zimmerman (1992:18-19) cited in Harding (1996:211) states, 'family policy is choice in pursuit of family well-being as its goal. It is both a perspective for looking at policy in relation to families and a field comprised of many different kinds of family-related programs'. Kamerman & Kahn (1978) cited in Harding (1996:205) considered family policy in fourteen countries. The review of the policies was grouped according to the fourteen countries. There were three groups classified as (1) countries with explicitly and comprehensive family policies, (2) countries with family policy seen as a field and covering various other policies, and (3) countries where family policy was implicit and reluctant.

South Africa's Draft National Family Policy, 2006 is an explicit policy developed with the purpose to provide an integrated and holistic programme for families in South Africa through inter-sectoral collaboration. The policy draws most of its content from research done by the Human Sciences Research Council (HSRC) and titled: Describing the structure and needs of families in South Africa: towards the development of a national policy framework for families. This research was commissioned by the National Department of Social Development in South Africa in 2004. This research states that:

- In South Africa, the migrant labour system had the most dramatic impact on family life, particularly among Africans who predominate in the migratory labour system.
- Most South Africa households consist of family groups although non-family households are increasing.

- Nuclear family households are clearly identified with Whites, while extended family households are identified with Africans, Coloureds, and especially Asians.
- However, the maintenance of traditional family values and traditions has enabled many people to cope with the stresses of oppression and separation’.

Human Sciences Research Council (2004:ix)

Irrespective of the progressive direction of the Final Draft South African Family Policy (2006), mainly influenced by the positive influences of the research undertaken by the HSRC, the policy fails to provide implementation guidelines consistent with its purpose. Instead it is primarily influenced by discourses that favour the traditional nuclear family at the expense of non-traditional families also covered by the policy.

The final draft South African Family Policy 2006:25 defines family as, ‘a group of persons united by the ties of marriage, blood, adoption, or cohabitation characterised by a common residence or not, interacting and communicating with one another in their respective family roles, maintaining a common culture and governed by family rules’

Family form is defined according to, nuclear family, single family, child/youth headed family, same sex family, extended family, grandparent headed family, foster family, non-household family, combined/reconstructed family’(Final Draft South African National Family Policy, 2006:26)

Hochfields’ (2007: 81-82) critique of the final draft South Africa’s National Family Policy (2006) provides useful insights. Various aspects regarding the National family

policy are critiqued namely: how the family is defined, the notion of families being self-reliant, families as a source of care, parenthood, family form and function. The key interpretations of some of these are presented as follows:

- (1) The definition of family used overtly attempt to be inclusive of a broad range of families, rather than only 'reflect the reality of a few'.
- (2) The policy lists a range of possible family forms. These can be classified as both traditional and non-traditional. However, the policy fails to show the value accorded to all these family forms in South Africa and thus a false perception is created that all families are treated equally.
- (3) In terms of equal treatment she further stresses that, 'while the policy is explicit and that family function is more significant than family structure, its development of this theme using language of functionality and dysfunctional echoes the discourse on normality as opposed to abnormality that permeates much social literature' (Bezuidenhout, 2004; Hepworth and Larsen, 1990; Whittaker and Tracy, 1989).
- (4) She also emphasizes that, 'the medically influenced discourse encourages a narrow vision of what families ought to look like and how they ought to function. That anything that falls outside the general conception of normality is immediately seen as abnormal rather than different' (Hochfield 2007: 81-82).

The Final draft Family policy of South Africa (2006) therefore needs to reconsider fresh perspectives which can balance implementation choices that are more consistent with the needs of both traditional and non-traditional families on an equal basis. To provide some guidelines in this respect the work of Silva & Smart (1999) comes to mind. Their

argument centers around the need for policy formulation and programmatic intervention to be more open to diversity rather than focusing on strengthening the family which inevitably means prioritizing the conjugal heterosexual couples with children. That policy formulation and programmatic intervention should be more appropriately focused on family practices as suggested by Morgan (1996). Family practices imply that individuals are *doing* family instead of passively residing within a pre-driven structure. Morgan (1996) sees these family practices as routines that are located in culture, history and personal biography and which change according to circumstances. The focus on the idea of doing family as opposed to being in a family demands participation and renewed commitment from individuals.

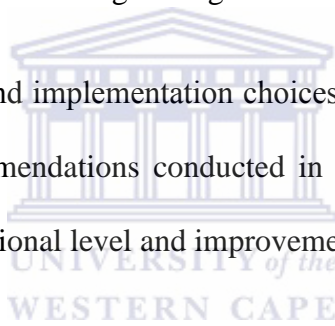
Silva and Smart (1999) further discuss family practices and highlights the following areas for consideration in finding renewed commitment:

- That there is a lack of congruence between policies based on how families should be and how they actually operate. The lack of congruence must be eliminated.
- That there is a need for many forms of family experiences supported by policy frameworks that enhance autonomous choices in living arrangements.
- That there is a need for seeing change in family arrangements rather than seeing change itself as something dangerous and undesirable.
- That family practices as a way of expressing the de-institutionalization of the family

and the blurring of the boundaries which have been assumed to separate families (or the private sphere) from other social institutions (or the public sphere) as per Morgan (1996).

They also further discuss doing family by highlighting that a major change in family life is that it has become more associated with the subjective meaning of intimate connections rather than formal objective blood or marriage ties. Furthermore in the context of fluid and changing definitions of families a basic core remains which refers to the sharing of resources, caring, responsibilities and obligations. They further state that economic and cultural supports for caring needed strengthening.

South Africa's family policy and implementation choices can certainly learn from recent family related research recommendations conducted in South Africa as well as policy recommendations at an international level and improvements made accordingly.



2.4.3 Policy in relation to public officials and their families

The Ontario Human Rights Commission (2007) developed a policy and guidelines on discrimination because of family status based on the Ontario Human Rights Code (1982). As stated in the policy and guidelines document the Ontario Human Rights Code section 10(1) defines family status as, 'the status of being in a parent and child relationship'. This can also mean a parent and child type of relationship, embracing a range of circumstances without blood or adoptive ties but with similar relationships of care, responsibility and commitment. Examples include parents caring for children (also by adoption, fostering

and step-parenting); adults caring for aging parents or relatives with disabilities, and families headed by different people (Ontario Human Rights Commission, 2007). Families' ability to care could however be heavily influenced by the status families are afforded in communities and broader society. This could affect their ability to experience quality of life, relationships, affection, and equal access to especially socio-economic rights at the community and societal levels. This policy and guideline document details the Commission's interpretation of the Code related to family status, and sets standards for how employers, service and housing providers and policy makers should act in compliance with the Code. As such the policy and guidelines (2007) raise issues for consideration such as international protections e.g. via various human rights instruments of the United Nations such as the Universal Declaration of Human Rights, CEDAW, CRC, and so on. It also offers grounds for discrimination on the basis of family status e.g. negative attitudes, stereotypes and bias, systemic discrimination and societal dimensions. As a result, it then emphasizes the duty to accommodate and organizational responsibility and prevention e.g. in terms of inclusive designs and identifying needs related to family status. Consequently, the code also places an emphasis on Employment in terms of e.g. negative attitudes and assumptions related to family status. It also focuses on work place policies and leave of absence that can discriminate on the basis of family status, accommodations for care-giving needs.

In the context of employees, government employs thousands of people as public officials. In South Africa, the closest public officials get to some focus on their families' is via the

government's Employee Assistance Programme (EAP) forming part of sound human resource management and development policies of the public service. Governments EAP is aimed at improving the quality of life of officials and their families by providing greater support and helping to alleviate the impact of everyday work and personal problems. Public officials are members of both traditional and non-traditional families.

An Employee Assistance Programme study that was undertaken by the Public Service Commission and published in 2006 provides a useful overview of the functioning, efficiency as well as the drivers of the programme's effectiveness in the public service inclusive of a perspective on the Western Cape Provincial Government. The findings show that there are a number of best practices in some provinces that could benefit other provinces where the EAP programmes are not so effective. Although the study made many recommendations regarding a number of important issues it lacked an emphasis on the use of the EAP programme in all the service or policy areas of the EAP in the participating provinces, in particular those with a specific link to family life. Although the document addresses human rights, it was primarily in respect of workers' rights rather than the full spectrum of rights, but especially socio-economic rights. The study mentions the quality of life of employees but fails to define what it means. Although family related problems were mentioned as areas for assistance via the EAP it failed to also look at the particular challenges of public servants as members of families in terms of community and broader societal perceptions of families in terms of aspects such as equality and non-discrimination and how these too were impacting on the coping mechanisms of the

family. The report emphasised family related problems but yet again failed to show how effective these were dealt with for public servants. A specific focus on public officials as members of families therefore proves to be a useful exploration.

According to Theis (2003:15) rights-based approaches promote human rights standards, accountability, equity and participation. The ultimate aim is to realise the rights of all human beings through changes in policies, resource allocations, attitudes and practices of duty bearers and right holders. In order for government as a social institution to respond more effectively to identify familial needs of public officials, a focus on human rights will be worth considering. According to the final draft Human Rights Mainstreaming Declaration and Implementation Protocol of the Provincial Government of the Western Cape (2007), which reflects on all human resources and development policies, governments are constitutionally obligated to respect, protect and fulfill human rights. The Provincial Government of the Western Cape (PGWC) must therefore accept the critical importance of human rights in its roles as both employer and service provider. It is challenged to address human rights concerns as not only an international and national obligation, but also as the best approach to ensure that in a democratic South Africa, discrimination, exclusion and inequality can be redressed and prevented in a sustainable manner. A human-rights based approach can assist with transformational thinking and can respond more effectively to familial needs. This could also assist with moving beyond traditionalism so evident in family policy and implementation choices by especially the state as a social institution.

2.5 Defining the traditional and non-traditional families

The traditional nuclear family is often seen as the ideal family being centered on heterosexual, marital relationships in which roles are defined according to strict gender norms (Ontario Human Rights Commission, 2005). Non-traditional families can be defined as lone-parent and same-sex families, as well as those in which women and men do not conform to gender norms regarding care-giving roles. (Ontario Human Rights Commission, 2005). Many new forms of the family are considered to be non-traditional and there is a need for an openness and acknowledgement to new forms of the family rather than seeing it as social problems that disturb the status quo.

2.6 Familial needs

Familial needs can be defined as the need of care, which includes emotional, social, physical and financial factors of family members (Ontario Human Rights Commission, 2005). All families, traditional and non-traditional, provide care to their families and yet the same status is not accorded to all forms of families. Bozalek (1999) emphasizes caring in relation to black families and examined some of the complexities of caring relationships in black households. She highlights that, 'due to the scarcity of community resources families develop 'an ethic of care' which emphasis reciprocity and interdependence meaning where parents provide for the children and parents intern expect the same from their children'. Caring relationships within the family context in South Africa must be contextualized historically so that we can begin to look at issues of

justice and equity.

Justice and equity can be achieved with an emphasis on human rights. Human rights are a set of internationally agreed legal and moral standards. They establish the basic civil, political, economic, social and cultural entitlements of every human being anywhere in the world at all times. Central to the idea of human rights is the relationship between right holder and duty bearer. Duty bearers (governments, institutions and individuals) are obligated to respect, protect and fulfill human rights. Right holders are entitled to demand their own rights from duty bearers, but they also have to respect the rights of others (Theis, 2003). In terms of human rights in relation to the family Bozalek (1999) is of the opinion that citizen rights will remain meaningless unless social and economic conditions are in place to realize these rights in practical terms in rural and urban areas as well as in relation to both women and men. Within a human rights and family policy discourse in South Africa the public servant is central from two perspectives. Firstly, they are members of families in broader society and also rights holders. Secondly they are implementers of policy and also duty bearers in their role of serving all families in broader society. Thus, knowing one's own rights and familial needs as a member of one's own family must assist more effectively to instill the same understanding when serving families as a duty bearer in broader society. Government as a social institution, on the other hand, must be able to implement family policy similarly to its employees as it would to members of both traditional and non-traditional families in broader society. In order for policy implementation choices to become more responsive to identified familial

needs of both traditional and non-traditional families, human rights based approaches could provide useful transformational thinking and practices. South Africa's Bill of Rights enshrined in the Constitution can assist in placing the spotlight on how diverse families of today define their familial needs in these changing and challenging times. In the human rights context the focus on quality of life, social problems, challenges and strengths in relation to relationships and affection, how families are treated in communities and broader society and possible experience of discrimination are worth exploring. This focus could assist the state/government to respond in a focused way to these potential priority categories of need.

2.6.1 Quality of life

Quality of life for families means different things for different people and has been influenced by various professions over generations. Inside the home the quality of life of family members are influenced by the measure of peace and security felt by each person. Feeling secure in the home is very closely linked to the phenomenon of conflict and the use of power. These two concepts of conflict and power were and continue to be theorized by many scholars across various disciplines. In this vain, there is an absence of intellectual coherence among the various brands of conflict theorizing in the following way:

The social conflict approach to the study of the family is best seen as a curious amalgam, consisting of rather unlikely bedfellows, including Marxist thought, structural functionalism, feminist theory, Weberian sociology, psychological theory, communication theory, phenomenological sociology

the combination of a number of different and at times, highly dissimilar-ideas under the single, general rubric of family conflict theory.

Farrington & Chertok (1993:372) cited in Sussman et al. (199:673)

Power on the other hand is a systemic and contextual one. It pertains to relationships between individuals and/or groups (Sprey cited in Sussman 1999: 675). It is primarily gender and age-based and when mixed with substance abuse can become a disastrous recipe for domestic violence of various forms and proportions. At the same time caring for relatives irrespective of what hardship it brings to family members is a phenomenon which remains unexplained.

Outside the home the same two aspects of power and conflict are at play, but additional factors are at play for example equality, discrimination on the basis of race, language, religion, sexual orientation, disability, economic status, issues such as crime, corruption, political rhetoric, and so on. These outside conflict and power sources invade and become integral components of family living (Sussman, 1999:675).

2.6.2 Family challenges and strengths in relation to relationships and affection

Walsh (1993:195) is of the opinion that for families, to successfully maintain their stability, families need to balance cohesion and conflict, maintain attachments and bonds and arrive at consensus about family values. In this context the challenges that confront and strengths that build families and its bearing on relationships and affection within the

family become critical. Gittans (1993:59) says that, ‘the locus for unequal relations between men and women and adults and children is perceived as lying in the family’. ‘The family has therefore, ‘become a central symbol to notions of authority, inequality and difference’ (Gittans, 1993:59).

According to Treas & Lawton cited in Sussman, et al (199:447) data from children confirm the differential involvement of mothers and fathers in parenting, even though children report similar quality relationships. They also discuss the fact that developmentally as children grow and are dependent on the stability of the marriage mother and father behavioral and emotional involvement with their children seems to be different. The involvement of mothers centers primarily around childcare, nurturing and time spent with children. Fathers on the other hand are more affectionate and responsive when they have less difficult infants, better marriages, having high self-esteem, and so on. Thus parenting is a gendered activity and it is seen that way by children as well as parents. Mothers and fathers do gender in a way they connect to each other as parents and to their girls and boys. (Treas and Lawton cited in Sussman, et al (199:451-447).

2.6.3 Social challenges confronting families

Social problems experienced by families in South Africa are influenced by a number of factors. These factors are necessary to be understood if the state wishes to respond more effectively in addressing social problems of any nature. According to the study

undertaken by the Human Sciences Research Council in 2004 to inform the final draft South African Family Policy (2006) highlights that:

- The institution of the family is subject to wide-ranging social, economic, political, and demographic influences, which simultaneously mediate how individuals respond to social change.
- It is in the interest of communities and the state to ensure that families have sufficient resources to provide for the basic needs of their members. When families are able to take care of their members, it reduces the burden on the state in terms of long-term costs incurred by social problems that may result from the failure to perform their normative roles. For example, one of the main causes of family breakdown in poor communities in developing countries is lack of access to employment and services that enable people to maintain family life.
- Family resources are those material and social resources that enable families to meet their care and support functions for members.
- Family resources include education, employment, income, household amenities, financial assets and savings, social grants, government provision, and social support.
- Since families pass through defined life cycle stages, their needs differ. The needs of family members also vary because resources and opportunities are differentially distributed among members.
- Families provide resources and support to members through their stability and the network of loyalties that they engender. Families change and sometimes dissolve through separation, divorce and death. When this occurs, resource and support functions provided to members, especially vulnerable and dependent family members, may be dislodged and cease to function.
- South Africa has a low marriage and divorce rate. Marriages in the country are more likely to dissolve through death than divorce because of unacceptably high adult male mortality rates.
- Cohabitation is high at both ends of the socioeconomic spectrum, with both poor and better-off groups having higher than average levels of living together rather than marriage.

- The HIV/AIDS epidemic is placing a significant burden of care on families, as there is, as yet, no national public assistance for home-based care of sick and disabled family members.
- Crime, substance abuse, violence, child abuse and neglect all place substantial burdens on families and are expensive for the state to deal with. The alternative is to invest in family support as a preventive strategy to reduce social problems.
- Orphanage, with a base rate of about 2% in developing countries, is starting to rise rapidly as a result of AIDS-related adult mortality?.

Human Sciences Research Council (2004:vii-xiv)

2.7 Family in the context of community and broader society

In the context of broader societal influences on the family the construction of families is especially relevant. Families are constructed based on race, class, sexual orientation, gender and culture in particular. Race plays a major role in terms of how black families in particular are constructed in relation to white families. Class plays a role in terms of how middle-class values are superimposed on the poor. Sexual orientation plays a role in terms of promoting heterosexuality with same sex marriages remaining marginalized. Gender plays a role in terms of men and women, boys and girls equality relationships within the family. All of these continue to be heavily influenced by the historical nuclear family based on a western, white, middleclass, heterosexual, marriage with children that continue to dictate and being promoted as the ideal. Chambers (2001) approaches and explores how the family was constructed and represented in popular discourses as a natural entity. She looks at how the family was used to support particular social hierarchies and perpetuated inequalities of race and gender. She reflects on a history and

emphasises the contradictions that form the ideal family. She examines this ideal white, nuclear family as anchored within nation and the support of social hierarchies and inequalities of race and gender.

Morgan (1996) uses a model which says that family constructs gender. This is seen by the fact that women tend to do more housework and that they own the responsibility of housework. Also, the relationship of husband and wife sexually creates certain gender identities and the fact that family obscures gender. This is seen by the dominant ideology that men and women should share parenting responsibilities while traditional, institutional viewpoints place that responsibility on the woman. Morgan also says that family modifies gender. This is evident by the changing of families throughout the world (Morgan, 1996). Family dynamics are changing and ideas about gender are becoming more equality based. High divorce rates as well as more liberal ideas may be the reason for this. The dynamics of the family and the way children are brought up will continue to cause ideas to change concerning gender as well as many other topics.

Morgan (1996) also discusses patriarchy as a problem having an effect on families for generations. Gittans (1993:35-36) gives an account of the relevance of patriarchy in understanding families. She is of the view that, the family has been an unequal institution premised on paternal authority and power. This refers to the notion of the husband/father as the patriarch. Patriarchy is therefore premised on both gender and age relationships.

Marriage is mostly viewed as being heterosexual and creates problems for gay/lesbian

couples along with other non-traditional couples. These minorities are left to be vulnerable within the sociological system. Morgan also states that sexual division creates a power struggle with the male often gaining most power and an unequal distribution of resources. Chapman (2004) focuses on the inequality within families with the man being the breadwinner while the woman was at home caring for the family.

Coleman (2000) cited in Burr & Javis (2007:266) says that, 'the continuing adherence to a notion of a traditional family will not help young people, who are already much more accepting of different forms of family life'. Thus, families can no longer be seen as a static social entity, a view which has always been suspect. .. (Allan et al 2001). The traditional view has thus been challenged with the knowledge that indeed there is a need for the acknowledgement of new forms of family as well as other ways of reflecting on families in our changing and challenging times. The family in the context of community in particular provides useful insights. To this end Uttal cited in Lloyd et al (2009:142) reiterates that Jarrett (1997), 'reveals several studies to show how parenting strategies are responsive to social context of neighborhoods'. They outline by saying that Jarrett's work reveals, the active agency of parents to invent parenting strategies that benefit their children such as family protection strategies, child monitoring strategies, parental resource-seeking strategies and in home learning strategies. Uttal cited in Lloyd et al (2009:144) defines agency as, 'how individuals give meaning to their daily experiences and pasts'. Uttal in Lloyd et al (2009:145) also laid emphasis on the fact that, communities can also be conceived of as a family's relationships with neighborhood and

neighbors, connections with social services, and connections between work and family, family and schools.

It is therefore about manipulating the environment to the benefit of the family and as a result the community also changes in response e.g. through the creation of economic work, care-giving work and child socialization thus interlinking the quality of community with that of the family.

2.8 The state-family relationship

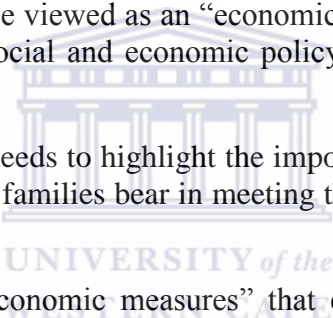
Harding (1996:176) examined state-family interactions and highlights areas such as, family law, social security and tax, housing, care for adults and children, children, health and education. These are all key policy areas in relation to the family, is gendered and still mainly traditional in its approach and practical implementation. Harding (1996:176) also quotes Wicks (1987) who commented then already that, policies affecting the family are muddled, and there is a sense in which relationships between families and the state are less clear today than in former times. Also that there is ambivalence about rights and responsibilities, while families changes have produced new needs and commitments focusing around employment, (re)-marriage, family diversity, childcare and ageing. She also highlights the control/no control effect of policies on individuals and their families in relation to especially the fact that certain groups could be enhanced by chosen policies at the expense of others. Also that policy has the danger of enforcing conformity and authoritarianism of you ought to which could lead to marginalization if there is no

compliance. A balance must however be sought as, policies which either seek to restore traditional roles or to transform them might equally authoritarian in their implications for the state-family relationship (Harding 1996:202).

Seipel, et al (2008:174) undertook a study on the status of family policies involving a number of states in the United States of America. The study argued that families have continued to play a critical role in providing the necessary to families from a social, emotional, economic and spiritual needs perspective. It also argued that very little state support was forthcoming to families over time. That families are still relevant to the wellbeing of individuals and society, but that diverse external social forces have changed the nature and of functioning families which placed a huge burden on families. The findings showed that although all the participating states in the study had family policies, only some states have shown a commitment through enactment of policies that supports family functioning with the majority still hiding behind just using the support to families rhetoric. The study recommends that there should be strong linkages between research and policy in the sense that not more information is needed, but only the right information. Family-friendly policy must be vigorously pursuit as it does not happen by itself. Support to community and civic organizations to help shape family policy and its implementation. Policy must be looked at from a family perspective. Families themselves must get involved in the public dialogue towards more meaningful outcomes.

In terms of the South African situation in relation to family policy the study undertaken by the Human sciences Research Council in 2004 to inform the final draft South African

Family Policy (2006) and mentioned earlier in this chapter, highlights some of the key findings of the study and could be useful for South Africa to consider in family and related policy. Some of which are:

- Among the “unconventional” families that are emerging in society are single-parent families, childless couples, and increasing tendency to live in non-family households. Thus, family policy should aim at supporting the development and care of family members. Family tasks include social and economic support and care for members of all ages, including dependent members.
- To strengthen family life, programmes that relieve poverty must also seek to develop the potential of families as an important force for promoting development.
- The household must be viewed as an “economic source” rather than as an “economic sink” in social and economic policy (Edwards, 1979; United Nations, 1986)’.
- A policy framework needs to highlight the importance of the resources of families and the costs families bear in meeting the support and care needs of members.
- A set of “enabling economic measures” that ensure that, for example, employment, housing and loan policies are supportive of family life;
- A set of family law policies that affect adoption, inheritance, responsibility for child maintenance, and the like;
- a set of services to support family policy implementation;
- a set of societal conditions conducive to family support. Family social health cannot be maintained below a certain resource threshold. Extreme poverty undermines the ability of families to perform their expected functions’.

Human Sciences Research Council (2004: vii)

So also in the context of equality, non-discrimination and socio-economic conditions and the family, a focus on human rights mainstreamed in direct or indirect policy having a bearing on families will be worth considering by the South African Government.. According to the final draft Human Rights Mainstreaming Declaration and Implementation Protocol of the Provincial Government of the Western Cape (2007), which reflects on all human resources and development policies, governments are constitutionally obligated to respect, protect and fulfill human rights. The Provincial Government of the Western Cape (PGWC) must therefore accept the critical importance of human rights in its roles as both employer and service provider. It is challenged to address human rights concerns as not only an international and national obligation, but also as the best approach to ensure that in a democratic South Africa, discrimination, exclusion and inequality can be redressed and prevented in a sustainable manner. Human rights based approach can assist with transformational thinking and can respond more effectively to familial needs. This could also assist with moving beyond traditionalism so evident in family policy and implementation choices by especially the state as a social institution. Accordingly

Rights-based approaches promote human rights standards, accountability, equity and participation. The ultimate aim is to realize the rights of all human beings through changes in policies, resource allocations, attitudes and practices of duty bearers and right holders.’

Theis (2003:15)

2.9 Conclusion

This chapter placed the focus on the fact that families are influenced by various theories and some developed over many years are still very much entrenched in modern society for example the functionalist theory which supports and promotes the traditional nuclear family. The chapter also highlighted that families are not static and cannot be expected to conform to one set of rules that suit all, nor has the same value base or form. Families of today are diverse and very much non-traditional and need to be responded to as such. Families of today therefore should be responded to in terms of the challenges of today. Family members are not passive in their families. In fact they are active participants in whatever form of family they find themselves, for example not just merely 'in' families, but 'doing' family. Family members also have different needs as they move in their life course and these require innovative responses. Social problems experienced by the family must be understood in the context of families' inter-connectivity with communities, social institutions, socio-economic conditions and so on. Thus families do not function in isolation to the community they reside in. In addition families are affected by broader societal socio-economic, political and cultural factors. Family policy should be explicit and family related policy should be encouraged to mainstream a family perspective that balance the traditional and non-traditional families without promoting some and marginalizing others. Contemporary global discourses, feminist theory, more recent research on the family, human rights and the rights based approaches offer fresh perspectives as to how families can exercise their agency and break down negative stereotypes about especially non-traditional families. South Africa can learn from these

aspects if and when a review of the Final Draft National family policy is considered. The public official is both a rights holder and rights bearer and can therefore improve their own family lives, but also serve better if they understand their own needs in relation to family in the context described above. Also, that although public officials' family needs is best placed in the Employee Assistance Programme of the South African government and more specifically the Western Cape Provincial Government as employer, it must be remembered that it is influenced by family policy and implementation choices in general. Also that the government as employer need to serve its employees being public officials in the same way as the general public in terms of family and related policy.



CHAPTER 3

METHODOLOGY

3.1 Introduction

This chapter provides an explanation of the methodology applied to undertake the main study. Special attention is given to the research questions, design, population and sample, and instrument used. It also provides a discussion on the pilot study, data collection process and analyses. The chapter concludes by way of an ethical statement and significance of the study.

3.2 Research Questions that guided the study

- Are the familial needs experiences of traditional and non-traditional families the same or different?
- Do traditional and non-traditional families identify what they require from the state the same or different?

3.3 Research design

Acock cited in Sussman (1999:263) is of the opinion that, ‘many characteristics shape research methods of family scholars’ and thus the choices that are made in deciding on a research design. Acock in Sussman (1999:263) also mentions seven such characteristics namely: ‘families have a shared past and future’, families are both sacred and profane’,

‘family scholars come from a variety of discipline’, ‘family scholars utilize a plethora of theories and frameworks’, ‘family topics overlap with many content specialties’, ‘family scholars study individuals embedded in family systems’ and ‘there is no consensus about what constitutes a family’.

The study used a quantitative research paradigm, whereby a descriptive survey design was implemented and primarily influenced by feminist theory in its critique of functionalist theory. The survey design was also influenced by family policy as well as human rights in general, but more specifically in terms of public officials as rights holders and duty bearers in terms of family. According to Creswell (2006:153), “a survey design provides quantitative or numeric descriptions of trends, attitudes, or opinions of a population by studying a sample of that population”. A survey design was chosen as one is able to: “generalize from a sample to a population so that inferences can be made about some characteristics, attitudes, or behaviors of this population” (Babbie, 1990. cited in Creswell 2003:154). A survey design was also chosen because of its quick turnaround time.

The survey was cross-sectional. According to Acock cited in Sussman (1999:265), ‘a cross-sectional design gathers data at one point in time through survey, experiment, in-depth interview, or observational study.’ Acock cited in Sussman (1999: 266) is also of the opinion that, ‘the best cross-sectional designs are those that involve a well-developed theory that points to all the important covariates that need to be controlled. The weaker

theory in a given area, therefore, the less confident the researcher can be that alternative explanations have been eliminated.

3.4 Population and sample

The survey was administered to a population of 600 public officials on salary levels 1-12 of the public sector pay structure. The public officials were employed in the Department of the Premier, a provincial government department in the Western Cape Provincial Government, South Africa. The full population was used mainly due to the fact that the pilot study produced a very small return of 10 out of a sample of 30. Even though the full population was used in the main study only a sample of 70 was obtained.

Respondents were chosen, 'based on their convenience and availability (Babbie, 1990 cited in Bless, C. et. al. 2006) and a "single stage sampling procedure" was used meaning the names of all participants were available (Creswell, 2003:156) Thus the reason for choosing the Department of the Premier was mainly based on convenience. Permission was granted by the Director-General of the Provincial Government of the Western Cape and also responsible for the Department of the Premier.

3.5 Research instrument

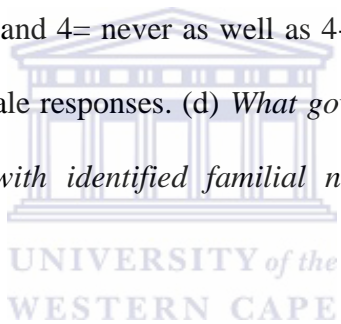
Many household and family type surveys undertaken by various researchers focus on socio-economic aspects, living standards, diverse families and diverse topics in broader society, (Datafirst, UCT 2008; Sweet et al. 1988; University of New Orleans Survey

Research Center, 1997). However these studies do not specifically focus on familial needs of public officials within a human rights discourse.

A survey was designed to collect data for this study (see annexure A) reworked after the pilot and constructed in online for the main study. Only one section of the questionnaire was constructed from ‘the quality of life’ section aspects drawn from the South African Integrated Household Survey (1994). The South African Integrated Household Survey (1994) is a nationally representative, multi-purpose household survey which contains information on a series of subjects including (but not limited to) household composition, education, health, fertility, expenditures, employment and other income earning activities. The survey was undertaken in the nine months prior to the country's first democratic elections in April 1994. The principal purpose of the survey was to collect data on living standards in order to provide policy makers with the data required for planning strategies to implement such goals as those outlined in the Government of National Unity's Reconstruction and Development Programme (Datafirst, UCT, 2008). This survey was part of a project called: “Statistics On Living Standards and Development”. Permission was received from Datafirst, UCT for the use of parts of the questionnaire with further sections added to achieve the objectives of the study.

The reconstructed instrument was divided into (2) two parts. **Part one** emphasized demographics with a focus on respondent details, family form as per the draft Family Policy of South Africa, members of the family in terms of position in family, race, gender, disability, religion, home language and age, family income. **Part two** emphasized

familial needs identification with a focus on: (a) *Perceived quality of life* - responses were coded according to 5 point likert scale with 1=very dissatisfied to 5=very satisfied as well as “yes” and “no” responses, 3-point likert scale responses with 1=more/richer/get better and 3=less/poorer/get worse. (b) *The most important family challenges and strengths focusing on sub-factors such as relationships, affection, care and social problems* - responses coded according to 4-point likert scale responses with 1=all of the time/strongly disagree and 4=never/strongly agree. (c) *Perceptions of family at the community/societal levels with a focus on equality and non-discrimination and socio-economic rights fulfillment* - responses were coded according to 4-point likert scale responses with 1= all the time and 4= never as well as 4-point with 1=strongly disagree and 4= strongly agree likert scale responses. (d) *What government as a social institution should do more to comply with identified familial needs* - responses were coded according to “yes” and “no”



3.6 Pilot study

(a) Data collection procedure for the pilot.

The data was collected from respondents in only three directorates responsible for employee assistance, human rights and social capital in the Department of the Premier. The three directorates were chosen mainly due to the fact that respondents could provide expertise in some of the areas of the questionnaire should it be necessary to make changes. The questionnaire for the pilot study was manually self-administered and

emailed to a main contact person in each directorate for further distribution to identified participants or e-mailed and hand delivered to the researcher or collected. The completed questionnaire had to be sealed in an envelope and either hand delivered to the researcher's office or placed into the directorates box for collection by the researcher. This was explained in a letter of request and consent which was forwarded to the main contact person. The consent form had to be returned in a sealed envelope. Extra care was taken to ensure participants' anonymity. The process however was not ideal as it was time consuming and also produced a very low return. For the pilot study a total of 10 questionnaires were returned from a total of 30 questionnaires. All the questionnaires were checked and numbered on receipt. Before entering the data a codebook designed in Excel and based on the suggestions of Pallant (2005) was developed compliant with SPSS requirements. The codebook by way of the guidelines by Pallant (2005:12) was especially useful in terms of 'defining and labeling each variable and assigning numbers to each of the possible responses'.(See codebook in Annexure B). Using the guidelines from Pallant (2000:40-46) the screening and cleaning of the data was done and focusing on:

1. 'Checking for errors' as it relates to the scores for variables.
2. 'Finding errors in the data file' - which case it involves
3. 'Correcting the errors' - in the data file itself.

(b) Results of the pilot study

This was a useful pilot study for purposes of learning, however further refinement needed to be made to the questionnaire to be used in the bigger study as part of this master's programme. As a result alternative methods were explored for the main study that would improve both the questionnaire itself as well as its method of collecting data. With this a quicker turn-around time and hopefully producing a better return was anticipated. It was decided to use G-docs and is further explained in section 3.7 below. The ability to use SPSS more confidently in terms of various other possibilities for comparison also needed attention and much more needed to be done for statistical analyses and interpretation purposes.

3.7 Data collection process of the main study

‘Studies of single individuals based on cross-sectional surveys remain predominate for most issues....where information on family systems is incorporated into studies, the response is often obtained from a single individual from each family’ (Acock cited in Sussman, 1999: 288). The questionnaire was electronically submitted, completed and returned by respondents who as public officials also served as members of individual families. The survey was electronically self-administered using g-documents to construct the questionnaire and for data collection. Fink (1995) cited in Cresswell (2003:155) identifies four types of data collection in survey designs namely, self-administered

questionnaire, interviews, structured record interviews and structured observation.. G-documents were used as it was not only easier and faster to access but also ensured anonymity of all respondents. The structure of the original questionnaire was however affected and automatically changed by g-documents. This change was mainly due to the way in which the g-documents software interpreted the data and grouped information together from especially part one: demographics and part two social needs. This did not have a detrimental effect on the collection process, but rather assisted in a clearer distinction between results related to respondents and that of their families. Other changes were influenced by the limited question types that could be used with the software. As a result a change in scales had to be used for example ranking variables was changed from listing the three most important to 'yes' and 'no' per variable.

3.8 Data analyses of main study

For the main study, data were coded, entered and cleaned using the Statistical Package for Social Sciences 18 (SPSS). According to Acock cited in Sussman (1999:287-288), the future of family scholarship will benefit greatly by the rapid progress in computer and the computer interface...procedures that were computationally prohibitive in the 1970s are now done on desktops...datasets in the public domain can now be obtained by computer transfers'. The cross tabulations in the SPSS software package were employed to assist with comparing traditional and non-traditional families in relation to different variable sets. Descriptive statistics were used to describe the sample and provide information with regard to respondents' families and their familial needs. These are presented as

frequencies, means and standard deviation tables. All the results are presented as descriptive comparative analyses. The analyses were done according to variable sets e.g. in terms of demographics (1) position, age, race and gender in terms of respondents, and (2) form and income of respondents in relation to demographics of their families. In relation to traditional and non-traditional families of the respondents the following variable sets were used, (1) quality of life, challenges and strengths of relationships and affection as well as social problems, (2) perceptions of families' treatment at community and broader society levels as well as experiences of fulfillment of socio-economic rights, and (3) which categories of identified needs government must respond to more. Only six forms of family as part of traditional and non-traditional families were reflected on from a list of 12 as per the Draft National Family Policy, 2007. All these variables were compared according to the six forms of family and grouped in relation to traditional and non-traditional families. Of the six forms of family, nuclear families with and without children were grouped under traditional families and single parents with children, extended family, combined family and other were grouped as non-traditional families.

3.9 Reliability and validity

The pilot study assisted 'to establish the content validity of the instrument and to improve questions, format and scales' (Creswell 2003:158). According to Creswell (2003:158), 'when one modifies an instrument or combines instruments in a study, the original validity and reliability may not hold for the new instrument, and it becomes important to re-establish validity and reliability during data analyses in survey design'. According to

van Lill & Visser (1998:14), 'validity is the extent to which an instrument measures what it is supposed to measure'. Reliability refers to the consistence with which the instrument measures. The reliability and validity of the instrument for this study took place during the pilot stage. Content and face validity were corresponded with the instrument which was used to construct parts of the current questionnaire (South African Integrated Household Survey, 1994 obtained from Datafirst, UCT). Validity was maintained due to the use of the previous instrument and the household survey, etc. for content.

3.10 Ethical statement

Permission to undertake this study was sought from the Higher Degrees Committee. Thereafter written permission was sought from the Director-General of the Provincial Government of the Western Cape who is also responsible for the Department of the Premier. Extra care was taken to ensure participants' anonymity in the completion of the survey. Participants were not required to write their names or any form of information that would identify them as participants in the study. Participants were also reminded in an introductory note to the survey (see annexure A) as to the background and context of the study, that their participation is voluntary, anonymous and that they could withdraw at any time. Following the acceptance of the study these results will be made available to the Department of the Premier and e-mailed to all employees of the department. As this study is located inside the Employee Assistance Programme of the Provincial Government of the Western Cape, both employees and government will benefit from the

study. Identity of respondents was anonymous, information supplied by them was treated with strict confidentiality and their participation was voluntary.

3.11 Conclusion

In the afore-mentioned sections of this chapter the research design of this study reflected that a quantitative paradigm and survey design as method was used to achieve the aims and objectives of the study. A hypothesis was formulated with the view to achieve what the study was aimed at and by using the particular methodology. The population and sample indicated where they were located and why they were used. The research instrument reflected how it was designed and what influenced the design, the structure, format and objectives. The pilot study reflected some areas for improvement of the instrument. Ethical considerations were taken into account in terms of the protection of participants with regard to confidentiality through anonymous participation in the collection of data. The significance of the study that concludes this chapter demonstrated the need for the importance of this study and who may benefit from it.

CHAPTER 4

RESULTS

4.1 Introduction

This chapter provides descriptive comparative statistical analyses of the data collected as well as the results of the analyses. The results are presented in the following format; (4.2) demographic comparative description of the sample/respondents, part A (4.3) demographic comparative description of traditional and non-traditional families of the sample/respondents with a focus on form and income, part B; (4.4) descriptive comparisons of traditional and non-traditional families of the sample/respondents with reference to quality of life and challenges/strengths with reference to relationships and affection as well as social problems, part C; (4.5) descriptive comparisons of traditional and non-traditional families of the sample/respondents with reference to perceptions of families treatment at the community and broader societal levels, part D; and (4.6) descriptive comparisons between traditional and non-traditional families of the sample/respondents as to which categories of identified needs government must assist the families more, part E.

The hypothesis for this study was as follows:

Hypothesis 1: Familial needs of traditional and non-traditional families are similar, but their experiences are different.

4.2 Demographic comparative description of sample/respondents – Part A.

This section provides an overview of the demographic comparative variables of the sample/respondents in relation to family form. For purposes of this study, the nuclear family with and without children is regarded as traditional families, whereas the single, extended, combined and other are regarded as non-traditional families.

Tables 4.1, 4.2, 4.3 and 4.4 focus on the respondents' position in the family, age, race and sex respectively across various family forms.



Table 4.1: Position in the family

		Family form					
		Nuclear Family with children n=25 (35.7%)	Nuclear Family without children n=15 (21.4%)	Single Parent Family with children n=7 (10%)	Extended family n=9 (12.9%)	Combined Family n=10 (14.3%)	Other n=4 (5.7%)
Respondents position in the family	Father/ Husband n=25 (35.7%)	11 (44%)	5 (33.3%)	1 (14.3%)	3 (33.4%)	4 (40%)	1 (25%)
	Mother/wife n=31 (44.3%)	11 (44%)	9 (60%)	4 (57.1%)	2 (22.2%)	5 (50%)	-
	Partner n=3 (4.3%)	-	-	-	2 (22.2%)	-	1 (25%)
	Daughter n=5 (7.1%)	2 (8%)	1 (6.7%)	-	-	1 (10%)	1 (25%)
	Son n=3 (4.3%)	1 (4%)	-	1 (14.3%)	-	-	1 (25%)
	Aunt n=3 (4.3%)	-	-	1 (14.3%)	2 (22.2%)	-	-

Table 4.1 shows that the majority of participants for purposes of this study are classified as traditional families [40 (57.1%)]. This majority included nuclear families with children [25 (35.7%)] and nuclear families without children [15 (21.4%)]. Thirty (42.9%) participants were classified as non-traditional families. These families were combined families [10 (14.3%)], extended families [9 (12.9%)], single families [7 (10%)] and other

family forms [4 (5.7%)]. Within these families, participants considered their positions as mother or wife [31 (44.3%)], father or husband [25 (35.7%)], a partner [3 (4.3%)], daughter [5 (7.1%)], son [3 (4.3%)] and aunt [3 (4.3%)]. These positions in the family were considered across traditional and non-traditional family forms.

Table 4.2: Age

		Family form					
		Nuclear Family with children n=25 (35.7%)	Nuclear Family without children n=15 (21.4%)	Single Parent Family with children n=7 (10%)	Extended family n=9 (12.9%)	Combined Family n=10 (14.3%)	Other n=4 (5.7%)
Respondents	24-30	2(25%)	4	0	1	1	-
	n=8 (11.4%)		(26.7%)		(11.1%)	(10%)	
	31-40	9	6	3	4	4	2
	n=28 (40%)	(36%)	(40%)	(42.9%)	(44.4%)	(40%)	(50%)
	41-50	9	4	3	3	4	2
n=25 (37.7%)	(36%)	(26.7%)	(42.9%)	(33.3%)	(40%)	(50%)	
51-60	5	1	1	1	1	-	
n=9 (12.9%)	(20%)	(6.7%)	(14.29%)	(11.1%)	(10%)		

Table 4.2 shows the age groups of respondents spread over all family forms. The 31-40 age group [28 (40%)] and 41-50 age group [25 (35.7%)] of the sample are the highest and is evident for both traditional and non-traditional family forms. The 51-60 age group [9 (12.9%)] shows the majority in the nuclear family. The 24-30 age group [8 (11.4%)] shows the majority in the nuclear family without children.

Table 4.3: Race

		Family form					
		Nuclear Family with children n=25 (35.7%)	Nuclear Family without children n=15 (21.4%)	Single Parent Family with children n=7 (10%)	Extended family n=9 (12.9%)	Combined Family n=10 (14.3%)	Other n=4 (5.7%)
Respondents	African n=20(28.6%)	8 (32%)	3 (20%)	3 (42.8%)	3 (33.3%)	2 (20%)	1 (25%)
Race	Coloured 37(52.9%)	14 (56%)	9 (60%)	2 (28.6%)	5 (55.6%)	6 (60%)	1 (25%)
	White 13(18.6%)	3 (12%)	3 (20%)	2 (28.6%)	1 (11.1%)	2 (20%)	2 (50%)

Table 4.3 shows that the majority of the respondents were Coloured [37 (52.95%)] followed by African [20 (28.6%)] and then White [13 (18.6%)]. All three race groups emanate from families across all family forms and thus are part of both traditional and non-traditional families. Twenty five (35%) live in nuclear families with children reflected as [14 (56%)] Coloured, [8 (32%)] African and [3 (12%)] White. Fifteen (21.4%) live in nuclear families without children with the majority [9 (60%)] Coloured, and [3 (20%)] African and White respectively. Seven (10%) live in single parent families with the majority [3 (42.8%)] African, and [2 (28.6%)] Coloured and White respectively. Nine (12%) live in extended families with the majority [5 (55.6%)] Coloured, [3 (33.3%)] African and [1 (11.1%)] White. Ten (14.3%) live in combined families with the majority

[6 (60%)] Coloured, [2 (20%)] African and White respectively. Four (5.7%) live in other family forms.

Table 4.4: Gender

		Family form					
		Nuclear Family with children n=25 (35.7%)	Nuclear Family without children n=15 (21.4%)	Single Parent Family with children n=7 (10%)	Extended family n=9 (12.9%)	Combined Family n=10 (14.3%)	Other n=4 (5.7%)
Respondent sex	Male	13 (52%)	4 (26.7%)	2 (28.6%)	5 (55.6%)	4 (40%)	2 (50%)
	30(42.9)						
Respondent sex	Female	12 (48%)	11 (73.3%)	5 (71.4%)	4 (44.4%)	6 (60%)	2 (50%)
	13(57.1)						

In this table 4.4, comparing males and females, the results suggest that of the participants being males [30 (42.9%)] and [40 (57.1%)] being females, live across all family forms and thus in both traditional and non-traditional families. In terms of traditional families the majority of males [13 (52%)] live in nuclear families with children and the minority of males [4 (26.7%)] in nuclear families without children. However, [12 (48%)] females live in nuclear families with children and females [11 (73%)] in nuclear families without children. In terms of non-traditional families the majority of females [5 (71%)] are living in single parent families with children in comparison to a minority of males [2 (28%)]. Males [5 (55.6%)] live more in extended families than females which account for [4

(44.4%)]. With regard to living in combined families together with other forms females accounted for more than males.

4.3 Demographic comparative description of traditional and non-traditional families of the sample/respondents – Part B

This section provides an overview of the demographics of traditional and non-traditional families.

By way of the sample, table 4.5 emphasizes the form, Table 4.6 the composition and Table 4.7 the income of traditional and non-traditional families.

Table 4.5: Form of traditional and non-traditional families of the participants

Family form	Total Sample n =70 (100%)	Traditional n =40 (57.1%)	Non-Traditional n = 30 (42.9%)
Nuclear family with children	25 (35.7%)	25 (35.7%)	-
Nuclear family without children	15 (21.4%)	15 (21.4%)	-
Single parent family with children	7 (10%)	-	7 (10%)
Extended family	9 (12.9%)	-	9 (12.9%)
Combined family	10 (14.3%)	-	10 (14.3%)
Other	4 (5.7%)	-	4 (5.7%)

Table 4.5 shows that of the 70 (100%) respondents, traditional families account for 40 (57.1%) and non-traditional families for [30 (42.9%)]. The traditional family was

considered as nuclear families with and without children, while the non-traditional family was considered as single parent families

Table 4.6: Family income of traditional and non-traditional families of sample

Family form	Total Sample n =70 (100%)	Traditional n =40 (57.1%)	Non-Traditional n = 30 (42.9%)
R4,018 to R4,327	.-	-	-
R4,328 to R5,174	-	-	-
R5,175 to R6,131	-	-	-
R6,132 to R7,331	3(4.3%)	2(5%)	1(3.3%)
R7,332 to R8,803	7(10%)	4(%)	3(10%)
R8,804 to R10,668	4(5.7%)	1(2.5%)	3(10%)
R10,669 to R13,497	6(8.5%)	3(7.5%)	3(10%)
R13,498 to R16,044	3(4.3%)	2(5%)	1(3.3%)
R16,045 to R20,020	17(24.3%)	9(22.5%)	8(26.7%)
R20,021 to R31,527	13(18.6%)	7(17.5%)	6(20%)
R31,528 to R37,000	9(12.9)	6(15%)	3(10%)

more than R37,000	8(11.4)	6(15%)	2(6.7%)
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Family income is based on salary levels (1-12) of public officials as per government pay structure and not household income. The rationale for using salary levels as appose to household income was to determine if respondents were the sole breadwinner or not and which was not determined as part of the tables presented. Seventeen (24.3%) families had an income (which leans more to the higher end income brackets) between R16, 045 to R20, 020 (salary level 10). None of the participants indicated an income at the lowest end. Traditional and non-traditional families in terms of this trend are significantly more the same than different. Eight (11.4%) families' income is more than R37, 000. This represent [6 (15%)] traditional families and [2 (6.7%)] non-traditional families.

4.4 Descriptive comparisons of traditional and non-traditional families of the sample/respondents – Part C.

This section provides an overview of descriptive comparisons of traditional and non-traditional families of the sample/respondents.

Table 4.7 compares quality of life in relation to safety, crime and economic condition (comparatively richer or poorer than parents) for traditional and non-traditional families.

Table 4.8 emphasizes quality of life in terms of types of crime the families' experienced for traditional and non-traditional families. In addition, table 4.9 compares the mean and standard deviation of challenges and strengths with reference to relationships and

affection respectively as well as in terms of a 4-point likert scale namely ‘all of the time’, ‘most of the time’, ‘occasionally’ and ‘never’. This mean and standard deviation is compared between parents and children, mother and children as well as between father and children in relation to traditional and non-traditional families. Table 4.10 compares social problems experienced by any of the family members over the past five years for traditional and non-traditional families.

Table 4.7: Quality of life

Variables		Total Sample n =70 (100%)	Traditional n = 40 (57.1%)	Non-Traditional N = 30 (42.9%)
Quality of life				
Families feeling safe inside the home	More	11(15.7%)	9(22.5%)	2(6.7%)
	Same	23(32.9%)	12(30%)	11(36.7%)
	Less	36(51.4%)	19(47.5%)	17(56.7%)
Families feeling Safe outside the home	More	1(1.4%)	0 (0%)	1(3.33)
	Same	21(30%)	13(32.5%)	8(26.7%)
	Less	48(68.6)	27(67.5%)	21(70%)
Families victims of crime	Yes	55(78.6%)	30(75%)	25(83.3%)
	No	15(21.4%)	9(22.5%)	6(20%)

Families richer than their parents	Richer	44(62.9%)	29(72.5%)	15(50%)
	Same	21(30%)	10(25%)	11(36.7%)
	Poorer	5(7.1%)	1(2.5%)	4(13.3%)

In this Table 4.7 the first two variables address how safe the families feel inside and outside their home namely, 'more', the 'same' or 'less' than 5 years ago. The respondents indicated that 36 (51.4%) of their families was feeling less safe with 19 (47.5%) accounting for traditional families and 17 (56.7%) for non-traditional families. Twenty three (32.9%) of their families was feeling the 'same' with 12 (30%) accounting for traditional and 11 (36.7%) for non-traditional families. Eleven (15.7%) of their families felt safer inside the home with 9 (22.5%) accounting for traditional families and 2 (6.7%) for non-traditional families.

Those families that felt safe outside the home less than five years accounted for 48 (68.6%) with 27 (67%) deriving from traditional and 21 (70%) from non-traditional families. Twenty one (30%) of their families with 13 (32%) from traditional and 8 (26.7%) from non-traditional families felt the same.

The third variable indicates if any family members were victims of crime in the last 5 years. Respondents indicated that 55 (78.65%) of the families with 30 (75%) from traditional and 25 (83.3%) from non-traditional families had family members who were victims of crime in the last 5 years. See table 7 for type of crimes family members experienced. Fifteen (21.4%) respondents with 9 (22.5%) from traditional and 6 (20%) from non-traditional families did not experience crime.

The fourth variable indicates if respondents' families regard themselves richer, the same or poorer than their parents. Forty four (62.9%) respondents indicated that they were richer with 29 (72.5%) from traditional families and 15 (50%) from non-traditional. Twenty one (30%) estimated they were the same with 10 (25%) from traditional and 11 (36.7%) from non-traditional families. Five (7.15%) said that they were poorer than their parents. Overall traditional and non-traditional families are more the same than different when comparing their families against feeling safe inside or outside the home in comparison to 5 years ago. Traditional and non-traditional families are more the same than different when comparing their family against being victims of crime. Traditional and non-traditional families are more the same than different when comparing their families against their parents' economic condition.

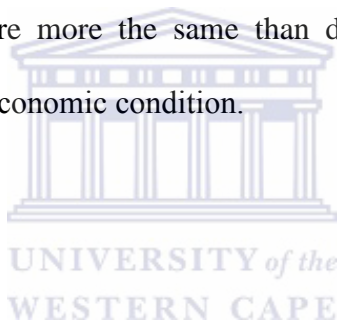


Table 4.8: Quality of life: victims of crime - type of crime

		Family Form		
		Traditional Families	Non-traditional Families	
		n=40	n=30	n=70
		(57.1%)	(41.9%)	(100%)
Family victims of crime: Type of crime	Assault	3(7.5%)	6(20%)	9(12.9)
	Robbery	26(65%)	18(60%)	44(62.9%)
	Rape	1(2.5%)	-	1(1.4%)
	Murder	-	1(3.3%)	1(1.4%)
Total		30(75%)	25(83.3%)	55 (78.6%)

Table 4.8 shows that only 55 (78.6%) out of 70(100%) of respondents indicated family experiences related to crime. Of the 55 (78.6%), [30 (75%)] traditional families experienced crime, while [25 (83.3%)] non-traditional families experienced crime. Both traditional and non-traditional families [44(62.9%)], indicated that robbery was the crime mostly experienced by family members. Of this [26 (65%)] accounted for traditional families and [18 (60%)] for non-traditional. The responses from the sample of traditional and non-traditional families were similar.

Table 4.9: Mean and standard deviation of family challenges and strengths: parent/child relationships and affection between mother/father and children compared for traditional and non-traditional families.

Family Form		Affection					
		Parent/child relationships challenges	Parent/child relationships strengths	Affection between mother and children challenges	Affection between father and children challenges	Affection between mother and children strengths	Affection between father and children strengths
Traditional Families	Mean	2.52	1.87	3.00	2.90	1.67	1.98
	N	40	40	40	40	40	40
	Std. Deviation	.877	.911	.784	.871	.829	.920
Non-traditional Families	Mean	2.60	1.77	2.73	2.43	1.57	1.67
	N	30	30	30	30	30	30
	Std. Deviation	.855	.817	1.048	1.040	.774	.884
Total	Mean	2.56	1.83	2.89	2.70	1.63	1.84
	N	70	70	70	70	70	70
	Std. Deviation	.862	.868	.910	.968	.802	.911

Table 4.9 shows that parent/child relationship challenges ($M=2.52$, $SD = .877$) are higher and the parent/child relationship strengths ($M=1.8$, $SD = .784$) lower for traditional families than that of non-traditional families parent/child relationship challenges ($M = 2.60$, $SD = .855$) and parent/child relationship strengths ($M=1.77$, $SD = .817$).

The affection challenges ($M = 3.00$, $SD = .784$) and affection strengths ($M = 1.67$, $SD = .829$) between mother and children of traditional families are higher than that of the affection challenges ($M = 2.73$, $SD = 1.048$) and affection strengths ($M = 1.57$, $SD = .774$) of non-traditional families.

The affection challenges ($M = 2.90$, $SD = .871$.) and affection strengths ($M = 1.98$, $SD = .920$) between father and children of non-traditional families are higher than that of the affection challenges ($M = 2.43$, $SD = 1.048$) and affection strengths ($M = 1.67$, $SD = .884$) of non-traditional families.

When comparing gender difference it was interesting that affection strengths are higher between father and children ($M = 1.98$, $SD = .920$) than the affection strengths between mother and children ($M = 1.67$, $SD = .829$) for traditional families. The same is also evident in the non-traditional families when comparing affection strengths between father and children ($M = 1.98$, $SD = .920$) and affection strengths between mother and children ($M = 1.57$, $SD = .774$).

Table 4.10: Families affected by social problems

Variables	Total Sample	Traditional	Non-Traditional
	n =70 (100%)	n = 40 (57.1%)	n = 30 (%)
Family social problems			
Substance abuse	22(31.4%)	8(20%)	14(46.7%)
Divorce	13(18.6)	4(10%)	9(30%)
HIV/Aids	11(15.7%)	5(12.5%)	6(20%)
Unemployment	38(54.3%)	23(57.5%)	15(50%)
Teenage pregnancy	15(21.4%)	4(10%)	11(36.7%)
Child maintenance contribution	11(15.7%)	4(10%)	7(23.3%)
School drop out	9(12.9%)	1(2.5%)	8(26.7%)
College drop out	10(14.3%)	6(15%)	4(13.3%)
University drop out	4(5.7%)	2(5%)	2(6.7%)

Table 4.10 shows that the majority [38(54.35%)] of respondents indicated that their families are challenged by unemployment of which [23 (57.5%)] accounts for traditional families and [15 (50%)] for non-traditional families. Substance abuse is the second largest social problem experienced by a total of 22 (31.4%) families of which [8 (20%)] accounts for traditional families and the majority [14 (46.7%)] for non-traditional families. Teenage pregnancy accounts for a total of 15 (21.4%) with the majority from non-traditional families. Divorce follows with a total of 13 (18.6%) families affected and thereafter both HIV/Aids and child maintenance with a total of 11 (15.7%) families

affected respectively. The highest score for education related problems were listed as college dropout with a total of 10 (13.3%) families affected across traditional and non-traditional families.

4.5 Descriptive comparisons of traditional and non-traditional families of the sample/respondents – Part D.

This section provides descriptive comparisons of how respondents perceive traditional and non-traditional of participants families being treated at the community and broader societal levels. Table 4.11 emphasizes the families' perceptions at community level. Community level refers to members of the community such as neighbors, schools, friends, church congregation, sports teams, shopkeepers, etc. having negatively treated any family member of a given family. Table 4.12 emphasizes the perceptions at broader societal level. Broader societal level refers to government institutions, business institutions, civil society institutions, etc. having negatively treated any family member of a given family. Although a 4 point likert scale was used the table only reflect two of the variables used where most of the responses were received namely 'occasionally' and 'never'. Table 14.3 emphasizes the perception of families' if they experienced socio-economic rights fulfilment. A four point likert scale was also used but again only two variables namely 'strongly agree' and 'strongly disagree' are reflected. In this instance all three tables emphasize various grounds for equality and non-discrimination as stipulated in the Bill of Rights of the South African Constitution.

Table 4.11 that follows provides a description of the frequency that respondents felt their families ‘occasionally’ or ‘never’ experienced negative treatment/discrimination at the community level for traditional and non-traditional families. The frequency ‘never’ is important in terms of improvement in the equality debate and is substantially more than the frequency ‘occasional’ across the various equality variables. Following however is only an interpretation of the frequency ‘occasional’ across the various equality variables as it reflects that families do indeed experience negative treatment/discrimination to some degree and needing intervention.

Table 4.11: Community services level on the basis of families experience negative treatment/discrimination

Variables	Frequency of experience	Total Sample	Traditional	Non-Traditional
		n =70 (100%)	n = 40 (57.1%)	n = 30 (%)
Families negative treatment on basis of race	Occasionally	26(37.1%)	14(35%)	12(40%)
	Never	42(60%)	25(62.5%)	17(56.67%)
Families negative treatment on the basis of gender	Occasionally	25(35.7)	14(35%)	11(36.67%)
	Never	45(64.3%)	26(65%)	19(63.3%)
Families negative	Occasionally	13(18.6%)	7(17.5%)	6(20%)

treatment on the basis of disability	Never	54(77.1%)	30(75%0	24(80%)
Families negative treatment on the basis of sexual orientation	Occasionally	13(18.6%)	5(12.5%)	8(26.67%)
	Never	56(80%)	34(85%)	22(73.33%)
Families negative treatment on the basis of religion	Occasionally	13(18.6%)	8(20%)	5(16.67%)
	Never	56(74.3%)	29(72.5%)	23(76.67%)
Families negative treatment on the basis of language	Occasionally	11(15.7%)	8(20%)	3(10%)
	Never	56(80%)	31(77.5%)	25(83.33%)
Families negative treatment on the basis of age	Occasionally	19(27.1%)	12(30%)	7(23.33%)
	Never	46(65.7%)	24(60%)	22(73.33%)

Table 4.11 shows that the total sample accounted for 70 (100%), of which an amount of 25 (35,7%) of their families occasionally experienced race related negative treatment/discrimination. Twenty five (35.7%) occasionally experienced gender related negative treatment/discrimination. Also, respondents indicated that 13 (18.6%) of their families occasionally experienced negative treatment/discrimination in terms of disability, sexual orientation and religion respectively. Lastly, respondents indicated that their families occasionally experienced negative treatment/discrimination on the basis of language [11 (15.7%)] and age [19 (27.1%)].

Table 4.12 provides a description of the frequency that respondents felt their families ‘occasionally’ or ‘never’ experienced negative treatment/discrimination at the broader societal levels for traditional and non-traditional families as a collective.. Similar to table 11.4 the frequency ‘never’ is important in terms of improvement in the equality debate and is substantially more than the frequency ‘occasional’ across the various equality variables. Following however is only an interpretation of the frequency ‘occasional’ across the various equality variables as it reflects that families do indeed experience negative treatment/discrimination to some degree which requires intervention.

Table 4.12 Broader societal institutions level on the basis of families experiencing negative treatment/discrimination

Variables	Frequency of experience	Total Sample N = 70 (100%)	Traditional n = 40 (57.1%)	Non-Traditional n = 30 (%)
Families negative treatment on basis of race	Occasionally	23(32.9%)	12(30%)	11(36.67%)
	Never	31(44.3%)	20(50%)	11(36.67%)
Families negative treatment on the basis of gender	Occasionally	24(34.3%)	9(22.5%)	15(50%)
	Never	42(60%)	30(75%)	12(40%)
Families negative	Occasionally	9(12.9%)	6(15%)	3(10%)

treatment on the basis of disability	Never	59(84.3%)	33(82.5%)	26(86.67%)
Families negative treatment on the basis of sexual orientation	Occasionally	13(18.6%)	5(12.5%)	8(26.67%)
	Never	56(80%)	34(85%0	22(73.33%)
Families negative treatment on the basis of religion	Occasionally	17(24.3%)	11(27.5%)	6(20%)
	Never	47(67.1%)	21(52.5%)	21(70%)
Families negative treatment on the basis of language	Occasionally	16(22.9%)	7(17.5%)	9(30%)
	Never	47(67.1%)	30(75%0	17(56.67%)
Families negative treatment on the basis of age	Occasionally	20(28.6%)	9(22.5%)	11(36.67%)
	Never	45(64.3%)	26(65%0	19(63.33%)

Table 4.12 shows that of the total sample [70 (100%)], respondents indicated that [23 (32, 9%)] of their families occasionally experienced race related negative treatment/discrimination). Twenty four (34.3%) and [9 (12.9%)] of the families occasionally experienced gender and disability related negative treatment/discrimination respectively. In terms of sexual orientation and religion respondents indicated that [13 (18.6%)] and [17 (24.3%) of their families occasionally experienced negative treatment/discrimination respectively. Respondents also indicated that [16 (22.9%)] and

[20 (28.6%)] of their families occasionally experienced negative treatment/discrimination on the basis of language and age respectively.

Table 4.13 provides a description of the degree of satisfaction participants felt their families experienced with regard to socio-economic rights fulfillment in terms of ‘strongly agree’ and ‘strongly disagree’. The degree ‘strongly agree’ is important in improvement in the fulfillment of socio-economic rights fulfillment across the various equality variables as it shows improvement. Following however, is only an interpretation of the degree ‘strongly disagree’ across the various equality variables as it reflects that families do indeed experience that their socio-economic rights are not fulfilled at all.

Table 4.13: Families experiences of socio-economic rights fulfillment

Variables	Degree of satisfaction	Total Sample n = 70 (100%)	Traditional n = 40 (57.1%)	Non-Traditional N = 30 (%)
Families fulfillment of access to job opportunities	Strongly agree	6(8.6%)	6(15%)	-
	Strongly disagree	23(32.9%)	15(37.5%)	8(26.67%)
Families fulfillment of access to health services	Strongly agree	19(27.1%)	12(30%)	7(23.33%)
	Strongly disagree	6(8.6%)	5(12.5%)	1(3.33%)
Families	Strongly agree	15(21.4%)	9(22.5%)	6(20%)

fulfillment of access to housing	Strongly disagree	14(20%)	8(20%)	8(26.67%)
Families fulfillment of access to purchasing land	Strongly agree Strongly disagree	10(14.35) - 22(31.4%)	7(7.5%) - 12(30%)	3(10%) - 10(33.33%)
Families fulfillment of access to education	Strongly agree Strongly disagree	17(24.35) 7(10%)	11(27.5%) 3(7.5%)	6(20%) 4(13.33%)

Table 4.13 shows that of the total sample [70 (100%)], the majority of respondents strongly disagreed that [23 (35,7%)] of their families experienced fulfillment of access to jobs. Respondents also strongly disagreed that [6(8.6%)] and [14 (20%)] of their families experienced fulfillment of access to health and housing respectively. In terms of access to purchasing land and education respondents strongly disagreed that [22 (18.6%)] and [13 (18.6%)] of their families experienced fulfillment

4.6 Descriptive comparisons between traditional and non-traditional families of the sample/respondents – Part E.

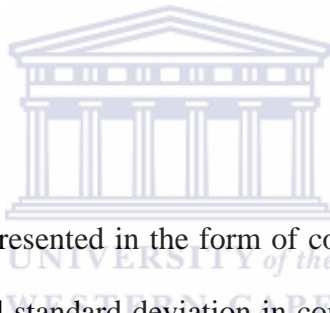
Table 4.14 emphasizes the identified categories of need government must assist families more.

Table 4.14

Variables	Total Sample n =70 (100%)	Traditional n = 40 (57.1%)	Non-Traditional N = 30 (%)
Identified needs where government must assist most			
Improving living conditions	44(62.9%)	22(55%)	22(73.3%)
Assistance with family challenges	19(27.1%)	10(25%)	9(6.3%)
Assistance with building on strengths of family	22(31.4%)	10(25%)	12(40%)
Assistance with family social problems	26(37.1%)	13(32.5%)	13(43.3%)
Assistance with families negative experiences at community and broader societal level	33(47.1%)	20(50%)	13(43.3%)
Assistance with socio-economic rights fulfillment	46(65.7%)	23(57.5%)	23(76.7%)

Participants were required to indicate the most important areas government needs to assist their families most with regard to identified needs. Of the [70 (100%)] respondents [46 (65.7%)] of their families required assistance with socio-economic rights fulfillment as the highest priority of which [23 (57.5%)] accounts for traditional families and [23

(76.7%)] for non-traditional families. The second most important area was identified as improving living conditions for [44 (62.9%)] of their families and of which [22 (55%)] accounts for traditional families and [22 (73.3%)] for non-traditional families. The third most important area of identified needs where families required assistance was in relation to their negative experiences on the basis of race, gender, disability, age, religion, sexual orientation at the community and broader societal level. In this regard [33 (47.1%)] of their families identified with this need whilst [20 (50%)] accounted for traditional families and [13 (43%)] for non-traditional families. Social problems scored fourth and strengths and challenges in terms of relationships and affection scored fifth and sixth place respectively.



In summary

The results of this study was presented in the form of comparative descriptive statistics, showing frequencies, mean and standard deviation in comparison and with regard to the respondents and their families as traditional and non-traditional families. An overview of the demographic variables highlighted the frequencies with relation to a comparative description of the sample/respondents. Respondents were more the same than different in terms of position, age, race and sex when comparing them with reference to the form of family they lived in spread across all the family types and linked to traditional and non-traditional families.

Demographic variables also provide an overview of the form and income of traditional

and non-traditional families of the sample. The majority of respondents identified their families as nuclear families with or without children. Most respondents identified their family income as leaning more to one of the higher end income margins with none of the participants indicating an income leaning to the lowest end. Traditional and non-traditional families in terms of this trend are significantly more the same than different.

Familial needs of the families were presented in variable sets highlighted respondents descriptive comparisons of their families e.g. quality of life. Within this variable set traditional and non-traditional families are more the same than different when comparing their families against feeling safe inside or outside their homes, in terms of their family being victims of crime and their families being richer or poorer than their parents in comparison to five years ago. The majority of respondents' families experienced social problems of which the majority was from traditional families. Robbery was seen as the crime most family members experienced.

The variable set challenges and strengths of families showed that when comparing traditional and non-traditional families the parent/child relationship challenges were higher for traditional families than that of non-traditional families. The affection challenges and strengths between mother and children of non-traditional families were higher than that of non-traditional families. The affection challenges and strengths between father and children of non-traditional families were higher than that of non-traditional families. When comparing gender difference it was interesting that affection strengths were higher between father and children than that between mother and children

for both traditional and non-traditional families.

With the variable set social problems the majority of respondents indicated that their families were challenged by unemployment with the majority originating from traditional families. Substance abuse was considered as the second largest social problem experienced by the majority of the respondents families with the majority deriving from non-traditional families. The majority of teenage pregnancy derived from non-traditional families.

With reference to comparisons of how traditional and non-traditional families perceived their families being treated at community and broader societal levels as well as fulfillment of socio-economic rights, descriptive comparisons were also used. All three tables indicated that families across traditional and non-traditional families still experience negative treatment/discrimination at community and broader society levels with regard to race, gender, disability, sexual orientation, religion, language and age. Also, that families across both traditional and non-traditional families encountered that their families do not experience socio-economic rights fulfillment in terms of access to jobs, health services, housing, land and education.

Descriptive comparisons between traditional and traditional families as to which categories of identified needs government must assist them with was more the same than different for both traditional and non-traditional families. Both also indicated socio-economic rights fulfillment as the highest priority followed by improving living

conditions for both traditional and non-traditional families. The third most important area of identified needs where families required assistance was with relation to their negative experiences on the basis of race, gender, disability, age, religion, sexual orientation at the community and broader societal level. Social problems were placed fourth and strengths and challenges in terms of relationships and affection scored fifth and sixth places respectively.



CHAPTER 5

DISCUSSION, CONCLUSION & RECOMMENDATIONS

5.1 Introduction

This chapter discusses the results presented in chapter 4, interrelated with the literature in Chapter 2 and other chapters. In this way it achieved the aim of the study to describe and compare traditional and non-traditional families of public officials. As a result, it compared traditional and non-traditional families of public officials by determining the proportions of family form and income as well as family quality of life and family challenges and strengths as it relates to relationships and affection. In addition, it compared families identification of how their families are perceived at community and broader societal levels and families perceptions of governments role in assisting and supporting familial needs of families. The outcomes of what these objectives wished to achieve are discussed under four broad categories. These are the demographics of the sample and the families of the sample, familial needs identified by participants, families perceptions/experiences of how their families are perceived at the community and broader societal level and families perceptions of where government should focus more in assisting and supporting identified familial needs of their families. The chapter concluded with an emphasis on limitations of the study and recommendations for consideration in further study.

Hypothesis

Familial needs of traditional and non-traditional families are similar, but their experiences are different?

This hypothesis was tested by trying to find the answers to the following research questions namely: Is the familial needs identification of traditional and non-traditional families the same or different? Are the experiences of traditional and non-traditional families at community and societal levels the same or different and do traditional and non-traditional families identify what they require from the state the same or differ.

5.2 The demographics of the sample and the families of the sample

5.2.1 The respondents/sample

A profile in terms of demographic information on position in the family, age, race and sex provides useful information on participating government officials who live in traditional and non-traditional families.

The study showed that respondents were more the same than different in terms of position, age, race and sex when comparing them with reference to the form of family they lived in spread across all the family types and linked to traditional and non-traditional families.

Although the reasons for their family choices as well as the particular trends in terms of

position, age, race and sex are not known, broader world trends are possible reasons. Defrain & Olson cited in Sussman, et al (1999:309-316) says that there is ‘an increase in modern times in the number of single people who live with their parents with the reasons varying between postponement of marriage, cost of education, unemployment, divorce, needing help with infants’. Single parent families are primarily headed by females but also males. The most common groups are divorced mothers/fathers, never married mothers or fathers, separated mothers and fathers, widows and widowers and spouse absent mothers or fathers. More people cohabit, adults from opposite sex as well as same sex couples who has an emotional and sexual relationship as an alternative other than marriage. There are different reasons for cohabitation namely dependency, breaking free from conservative traditional religious of parents e.g. seeking sexual emancipation not allowed in the conservative value system and for convenience sake before marriage. Much research was done around child-free families and found to be falling in various categories namely voluntary, career goals, divorce devoting more time to the marriage rather than upbringing of children.

Thus, families can no longer be seen as a static social entity, a view which has always been suspect (Allan & Crow 2001). Public officials as members of both traditional and non-traditional families are no exception.

5.2.2 Families of the sample/respondents

The traditional nuclear family is often seen as the ideal family being centered on

heterosexual, marital relationships in which roles are defined according to strict gender norms (Ontario Human Rights Commission, 2005). Non-traditional families can be defined as lone-parent and same-sex families, as well as those in which women and men do not conform to gender norms regarding care giving roles (Ontario Human Rights Commission, 2005).

The study showed that at least six forms of families were chosen by the sample according to the various definitions of families in the Final Draft National Family Policy of 2006. The six forms chosen were the nuclear family with children, nuclear family without children, single parent families with children, extended family, combined family and other. The majority of respondents identified their families as nuclear families with or without children. Most respondents identified their family income as leaning more to one of the higher end income margins with none of the participants indicating an income leaning to the lowest end. Traditional and non-traditional families of public officials in terms of this trend are significantly more the same than different.

Although the majority was confined to the traditional nuclear family, non-traditional families were not far below. There is therefore a need for an openness and acknowledgement to new forms of the family rather than seeing it as social problems that disturb the status quo. Barrett and McIntosh (1991), cited in Steel et al (2002:159) suggest that since there is no common form how can we say which family type is better.

5.3 Familial needs identified by respondents

Familial needs can be defined as the need of care, which includes emotional, social, physical and financial factors, of family members. (Ontario Human Rights Commission, 2005). All families, traditional and nontraditional, provide care to their families and yet the same status is not accorded to all forms of families. South Africa's Bill of Rights enshrined in the Constitution can assist in placing the spotlight on how diverse families of today define their familial needs in these changing and challenging times. In the human rights context a focus on quality of life, social problems, challenges and strengths in relation to relationships and affection, how families are treated in communities and broader society and possible experience of discrimination was worth exploring. This focus could assist the state/government to respond in a focused way to these potential priority categories of need.



5.3.1 Quality of life

The study showed that traditional and non-traditional families of public officials are more the same than different when comparing their families against feeling safe inside or outside their homes, in terms of their family being victims of crime and their families being richer or poorer than their parents in comparison to five years ago. The majority of respondents' families experienced social problems of which the majority was from traditional families. Robbery was seen as the crime most family members experienced and which emanate from both traditional and non-traditional families

Traditional and non-traditional families are more the same than different when comparing their family against being victims of crime. Traditional and non-traditional families are more the same than different when comparing their families against their parents' economic condition.

5.3.2 Challenges and strengths in relation to relationships and affection

Walsh (1993:195) is of the opinion that for families, to successfully maintain their stability, families need to balance cohesion and conflict, maintain attachments and bonds and arrive at consensus about family values. In this context the issue of challenges that confront and strengths that build families and its bearing on relationships and affection within the family become critical. Below is how participants gave an account of family challenges and strengths in relation to parent/child relationships and affection.

The challenges and strengths of families showed that when comparing traditional and non-traditional families the parent/child relationship challenges were higher for traditional families than that of non-traditional families. The affection challenges and strengths between mother and children of traditional families were higher than that of non-traditional families. The affection challenges and strengths between father and children of traditional families were higher than that of non-traditional families. When comparing gender difference it was interesting that affection strengths were higher between father and children than that between mother and children for both traditional and non-traditional families. Treas & Lawton cited in Sussman, et al (1999:447) indicates

that data from children confirm the differential involvement of mothers and fathers in parenting, even though children report similar quality relationships. They also discuss the fact that developmentally as children grow and dependent on the stability of the marriage mother and father behavioral and emotional involvement with their children seems to be different. The involvement of mothers center primarily around childcare, nurturing and time spent with children. Fathers on the other hand are more affectionate and responsive when they have less difficult infants, better marriages, having high self-esteem, etc. Thus parenting is a gendered activity and it is seen that way by children as well as parents. Mothers and fathers do gender in a way they connect to each other as parents and to their girls and boys. Treas & Lawton cited in Sussman, et al, (1999:451-447).

5.3.3 Social problems

In terms of priority the social problems for both traditional and non-traditional families were the same with regard to unemployment, then substance abuse and followed by teenage pregnancy and thus more the same than different. Comparatively within each category unemployment showed as to be in the majority from traditional families. Substance abuse as the second largest social problem experienced by the majority of the respondents' families showed the majority from non-traditional families. Teenage pregnancy showed the majority from non-traditional families.

Social problems experienced by families in South Africa are influenced by a number of factors. Public officials and their families are no exception. These factors are necessary to

be understood if the state wishes to respond more effectively in addressing social problems experienced by families of public officials or families in broader society. The study undertaken by the Human Sciences Research Council in 2004 to inform the final draft South African Family Policy (2006) highlights that:

- The institution of the family is subject to wide-ranging social, economic, political, and demographic influences, which simultaneously mediate how individuals respond to social change.
- It is in the interest of communities and the state to ensure that families have sufficient resources to provide for the basic needs of their members. When families are able to take care of their members, it reduces the burden on the state in terms of long-term costs incurred by social problems that may result from the failure to perform their normative roles. For example, one of the main causes of family breakdown in poor communities in developing countries is lack of access to employment and services that enable people to maintain family life.
- Family resources are those material and social resources that enable families to meet their care and support functions for members.
- Family resources include education, employment, income, household amenities, financial assets and savings, social grants, government provision, and social support.
- Since families pass through defined life cycle stages, their needs differ. The needs of family members also vary because resources and opportunities are differentially distributed among members.
- Families provide resources and support to members through their stability and the network of loyalties that they engender. Families change and sometimes dissolve through separation, divorce and death. When this occurs, resource and support functions provided to members, especially vulnerable and dependent family members, may be dislodged and cease to function.
- South Africa has a low marriage and divorce rates. Marriages in the country are more likely to dissolve through death than divorce because of unacceptably high adult male mortality rates.

- Cohabitation is high at both ends of the socioeconomic spectrum, with both poor and better-off groups having higher than average levels of living together rather than marriage.
- The HIV/AIDS epidemic is placing a significant burden of care on families, as there is, as yet, no national public assistance for home-based care of sick and disabled family members.
- Crime, substance abuse, violence, and child abuse and neglect all place substantial burdens on families and are expensive for the state to deal with. The alternative is to invest in family support as a preventive strategy to reduce social problems.
- Orphanage, with a base rate of about 2% in developing countries, is starting to rise rapidly as a result of AIDS-related adult mortality⁷.

Human sciences Research Council (2004:vii-xiv)

5.4 Families perceptions/experiences of how their families are treated/discriminated against at the community and broader societal levels.

The study indicated that some families across traditional and non-traditional families still experience negative treatment/discrimination at the community and broader society levels on the basis of race, gender, disability, sexual orientation, religion, language and age. Also that some families across both traditional and non-traditional still do not experience socio-economic rights fulfillment in terms of access to jobs, health services, housing, land and education.

Chambers (2001) approaches and explores how the family was constructed and represented in popular discourses as a natural entity. She looks at how the family was used to support particular social hierarchies and perpetuated inequalities of race and

gender. She reflects on a history and emphasizes the families' perceptions at community level and the contradictions that form the ideal family. She examines this ideal white, nuclear family as anchored within nation and the support of social hierarchies and inequalities of race and gender. The family in the context of community in particular provides useful insights. To this end Uttal cited in Lloyd et al (2009:142) reiterates that Jarrett (1997), reveals several studies to show how parenting strategies are responsive to social context of neighborhoods. They outline by saying that Jarrett's work reveals, the active agency of parents to invent parenting strategies that benefit their children such as family protection strategies, child monitoring strategies, parental resource-seeking strategies and in home learning strategies. Uttal & Lloyd (2009:144) defines agency as how individuals give meaning to their daily experiences and pasts. Uttal & Lloyd (2009:145) also laid emphasis on the fact that communities can also be conceived of as a family's relationships with neighborhood and neighbors, connections with social services, and connections between work and family, family and schools.

It is therefore about manipulating the environment to the benefit of the family and as a result the community also changes in response e.g. through the creation of economic work, care-giving work and child socialization thus interlinking the quality of community with that of the family.

For purposes of the study community level refers to members of the community such as

neighbors, schools, friends, church congregation, sports teams, shopkeepers, etc. having negatively treated any family member of a given family. Broader societal level refers to government institutions, business institutions, civil society institutions, etc. having negatively treated any family member of a given family. In the context of community and broader society. The Policy and Guidelines on the Status of Families (2007) of the Ontario Human Rights Commission is worth exploring in assisting on finding solutions with regard to discrimination those families from both traditional and non-traditional families experience. This policy and guideline document details the Commission's interpretation of the Code related to family status, and sets standards how employers, service and housing providers and policy makers should act in compliance with the Code. As such the policy and guidelines (2007) raise issues for consideration such as international protections eg. via various human rights instruments of the United Nations such as the Universal Declaration of Human Rights, CEDAW, CRC, and so on. It also offers grounds for discrimination on the basis of family status e.g. negative attitudes, stereotypes and bias, systemic discrimination and societal dimensions. It then emphasizes the duty to accommodate as well as organizational responsibility and prevention e.g. in terms of inclusive designs and identifying needs related to family status. It also places emphasis on Employment in terms of negative attitudes and assumptions related to family status. In addition it also focuses on work place policies and leave of absence that can discriminate on the basis of family status, accommodations for care-giving needs.

In the context of employees, government employs thousands of people as public officials.

In South Africa, the Employee Assistance Programme (EAP) which forms part of sound human resource management and development policies of the public service provides employees the only option to focus on their families. It is aimed at improving the quality of life of officials and their families by providing greater support and helping to alleviate the impact of everyday work and personal problems. Public officials are members of both traditional and non-traditional families as was shown in the study thus need to also benefit from family policies that address non-discrimination and equality.

5.5 Families perceptions of where government should focus more in assisting and supporting identified familial needs of their families

In the state-family relationship various policies related aspects, in particular, are of critical importance in-order for governments of the day to respond more effectively to identified needs of families. The inability of the state to equally respond to all families in policy implementation choices can be more effectively addressed if the notion of family is interrogated for both traditional and non-traditional families.

Respondents were required to indicate the most important areas of identified needs in order of preference where government needs to assist their families most. Descriptive comparisons between traditional and non-traditional families as to which categories of identified needs government must assist with them was more the same than different for both traditional and non-traditional families. In both instances they indicated socio-economic rights fulfillment as the highest priority followed by improving living

conditions for both traditional and non-traditional. The third most important area of identified needs where families required assistance was with their negative experiences on the basis of race, gender, disability, age, religion, sexual orientation at the community and broader societal level. Social problems were fourth and strengths and challenges in terms of relationships and affection scored fifth and sixth places respectively.

A fresh approach to policy development and implementation choices will be necessary which is able to effectively assist government to respond to the diverse categories of needs identified by respondents. Harding (1996:211) highlights family policy as per Zimmermam (1992:18-19), 'as being choice in pursuit of family well-being as its goal. It is both a perspective for looking at policy in relation to families and a field comprised of many different kinds of family-related programs'. Kamerman Kahn (1978) cited in Harding (1996:205) considered family policy in fourteen countries and classified them into three groups namely countries with explicitly and comprehensive family policies, countries with family policy seen as a field and covering various other policies and countries where family policy was implicit and reluctant.

Hochfield's (2007; 81-82) critique of South Africa's National Family Policy (2006) provides useful insights for consideration. She says that the policy lists a range of possible family forms, traditional and non-traditional. However, the policy fails to show the value accorded to all these family forms in South Africa and that a false perception is created that all families are treated equally. She further stresses that while the policy is explicit, the family function is more significant than family structure, its development of

this theme using language of functionality and dysfunctional echoes the discourse on normality as opposed to abnormality that permeates much social literature.

Silva & Smart (1999) discusses family practices and offer the following considerations. That there is a lack of congruence between policies based on how families should be and how they actually operate. That there is a need for many forms of family experiences supported by policy frameworks that enhance autonomous choices in living arrangements. That there is a need for seeing change in family arrangements rather than seeing change itself as something dangerous and undesirable e.g. family practices as a way of expressing the de-institutionalization of the family and the blurring of the boundaries which have been assumed to separate families (or the private sphere) from other social institutions (or the public sphere) as per Morgan (1996).

Harding (1996) highlights that there is ambivalence about rights and responsibilities, while families changes have produced new needs and commitments focusing around employment, (re)-marriage, family diversity, childcare and ageing. She also highlights the control/no control effect of policies on individuals and their families in relation to especially the fact that certain groups could be enhanced by chosen policies at the expense of others. Also, that policies has the danger of enforcing conformity and authoritarianism which could lead to marginalization if there is no compliance. A balance must however be sought as, policies which either seek to restore traditional roles or to transform them might equally be authoritarian in their implications for the state-family relationship (Harding 1996:202).

5.6 Limitations of the study

1. Using an online survey posed a variety of challenges during the construction stage as well as the completion stages for the questionnaire, some of which was already mentioned under the method of data collection.
2. The small sample of 70 could have implications for generalizing the results to the population. Thus the results cannot be generalized to the population.
3. The diversity of topics in the survey posed great challenges in finding the right mix of information in the literature review that would support any kind of response from respondents.
4. Only one individual was used for the study per family and this perhaps compromised the depth of the study. Perhaps future research could use more family members to participate in the study.
5. The fact that family policy is so diverse also posed great challenges in terms of finding the right angle to focus on.

5.7 Conclusion

The study showed that public officials are members of families too. Consequently, they live in both traditional and non-traditional families. In this regard it was established that the familial needs of respondents traditional and non-traditional families were more the

same than different in terms of the variable sets used in the survey, but did differ in terms of frequency. The study also showed that respondents families' are influenced by the same theories entrenched in modern society for example the functionalist theory which supports and promotes the traditional nuclear family. This is especially evident in the fact that most families are still the nuclear family with or without families. The study also showed that public officials' families are not static as was demonstrated by way of the many non-traditional families it represented. Social problems experienced by the families' are the same as any other social problems so evident in broader society at large. The challenges and strengths that confront and build families respectively as well as its bearing on relationships and affection within the family are also critical to understand. Public officials' families are also affected by their inter-connectivity with communities and broader society in terms of how they experience negative treatment/discrimination on the basis of a variety of equality issues as well as fulfillment of their socio-economic rights as stipulated in the Bill of Rights enshrined in the South African Constitution. Their equality and fulfillment of especially socio-economic rights experiences and highlighted in this study in particular showed that there are still much to be done to close the gaps. Thus, public officials as member of families do not function in isolation or broader societal influences. The public official also have needs as a result of these and as both rights holders and duty bearers they can improve their own family lives, but also serve better if they are supported. To this end, public officials as participants, indicated where they need help from the Provincial Government of the Western Cape Provincial

Government.

5.8 Recommendations

Although public officials' family needs are best placed in the Employee Assistance Programme of the South African Government and more specifically the Western Cape Provincial Government as employer, it must be remembered that the families of public officials too are influenced by family policy and implementation choices in general. A special website focusing on familial needs of public officials will be useful to consider. Government as employer need to serve its employees by way of public officials better and in the same way as the general public in terms of family and related policy. A revision of current policy is necessary that impacts on the lives of employees and their families. The Policy and Guidelines on the Status of Families (2007) of the Ontario Human Rights Commission is worth exploring in the search for solutions against discrimination those families from both traditional and non-traditional families' experience. This guide in particular provides guidelines to employers.

Family policy in general should be explicit and family related policy should be encouraged to mainstream a family perspective that balances the traditional and non-traditional families equally. Contemporary global discourses, feminist theory, more recent research on the family globally but also in South Africa, human rights and the rights based approaches offer fresh perspectives. These also assist with how families can exercise their agency and break down negative stereotypes about especially non-

traditional families and is worth exploring. South Africa can learn from these aspects if and when a review of the Final Draft National family policy is considered.

Using a mixed method research design could prove valuable for consideration in future research as many areas require a more in-depth understanding. Issues such as family relationships and challenges, quality of life as well as a deeper understanding of community and societal influences on the family for both traditional and non-traditional families could prove valuable. Finding suitable methods for ‘family policy’ based research could also prove to be useful for further exploration.



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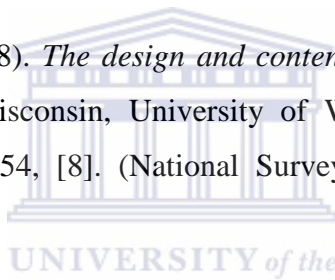
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**ANNEXURE A: QUESTIONNAIRE FOR MAIN STUDY CONSTRUCTED AND
SELF-ADMINISTRATED IN GMAIL – DOCUMENTS**





FAMILIAL NEEDS: COMPARING TRADITIONAL AND NON TRADITIONAL FAMILIES OF PUBLIC OFFICIALS

Thank you for participating in this study. This is a research study on the familial needs of public officials as members of families in the Western Cape. Public officials are members of families too and they are undervalued stakeholders of society. They are often expected to change the world, to serve other families and yet their own familial needs are often not reflected on effectively or even neglected. The research is undertaken as part of a master's programme in child and family studies at the University of the Western Cape. I have obtained permission from the Director- General to undertake the study with the view that the Employee Assistance Programme of government could benefit from the results in terms of planning services that are more compliant with identified familial needs of public officials

You have been selected to participate in the study for the value you can add by sharing your experiences as both a public official as well as a member of a family. This is completely voluntary and you are at liberty to decline at any time to participate. Your identity will be anonymous and your information supplied will be strictly confidential as no names will be indicated when you send the form back electronically.

Please remember that there are no right or wrong answers. Please complete all the questions and then press send.

I may be contacted at cell: 0828098919 at any time should you experience any difficulties with the form

Thank you for your participation. Please know that it is valued.

Yours sincerely

MARIE HENDRICKS

*** Required**

PART ONE DEMOGRAPHICS

In this part of the survey you are required to give information about yourself and your family. In the box below please indicate in what suburb your family lives

A1:1 WHAT IS YOUR AGE?

A1:2 WHAT IS YOUR SEX AND PLEASE INDICATE IF YOU HAVE A DISABILITY?

- R13,498 to R16,044
- R16,045 to R20,020
- R20,021 to R31,527
- R31,528 to R37,000
- more than R37,000

B3: THINKING ABOUT THE LAST FIVE YEARS, HOW WOULD YOU SAY YOUR PHYSICAL SAFETY WHEN YOU ARE INSIDE YOUR HOME HAS CHANGED, IF AT ALL? ARE YOU SAFER THAN WHEN YOU WERE 5 YEARS AGO, ABOUT THE SAME OR LESS THAN YOU WERE 5 YEARS AGO? *

Please tick one answer

- More
- The same
- Less

B2: PLEASE INDICATE THE THREE MOST IMPORTANT THINGS YOUR FAMILY NEED TO IMPROVE YOUR LIVING CONDITIONS NOW *

Please choose three only

- Jobs
- schools
- Education
- Clinics
- Roads
- Electricity
- Housing
- Sanitation
- Piped water
- Food
- Transport
- Sports facilities
- Libraries
- Cinema's
- Money
- Shops, malls
- Peace-removal of violence
- Political stability



B4: NOW THINKING ABOUT YOUR PHYSICAL SAFETY WHEN YOU ARE OUTSIDE THE HOME, HOW DOES IT COMPARE WITH 5-YEARS AGO, ABOUT THE SAME, OR LESS THAN 5 YEARS AGO? *

Please tick one answer

- More
- The same
- Less

B:5 IN THE PAST 12 MONTHS HAS ANYBODY IN YOUR FAMILY BEEN A VICTIM OF CRIME? *

Please tick one answer

- Yes
- No

B:6 IF YES TO B5 PLEASE INDICATE IF ANY OF THE LISTED ITEMS HAPPENED TO ANY OF YOUR FAMILY MEMBERS. *

Please choose all items that affected any of your family members

- Assault
- Robbery
- Rape
- Murder
- Abduction



B:7 WHEN YOU COMPARE YOUR SITUATION WITH THAT OF YOUR PARENTS, DO YOU THINK YOU ARE RICHER, ABOUT THE SAME, OR POORER THAN THEY WERE? *

Please tick one answer

- Richer
- The same
- Poorer

B8: SUPPOSE WE GET A NEW GOVERNMENT. DO YOU THINK THE SITUATION FOR YOUR FAMILY WILL GET BETTER, STAY THE SAME, OR GET WORSE? *

Please tick one answer

- Get better
- Stay the same
- Get worse

C: MOST IMPORTANT FAMILY CHALLENGES AND STRENGTHS

THIS SECTION IS ABOUT YOUR FAMILY CHALLENGES IN RELATION TO RELATIONSHIPS, AFFECTION AND CARE

C1:1 FAMILY RELATIONSHIPS

Indicate which relationships are challenging most of the time or never in the questions that follow.

C1:1:1 CHILDREN RELATIONSHIPS ARE CHALLENGING *

Please tick one answer only

- All of the time
- Most of the time
- Occasionally
- Never

C1:1:2 PARTNERS RELATIONSHIPS ARE CHALLENGING *

Please tick one answer only

- All of the time
- Most of the time
- Occasionally
- Never



C1:1:3 PARTNERSHIP RELATIONSHIPS ARE CHALLENGING *

Please tick one answer only

- All of the time
- Most of the time
- Occasionally
- Never

C1:1:4 MOTHER/FEMALE FIGURE-CHILD RELATIONSHIPS ARE CHALLENGING *

Please tick one answer only

- All of the time
- Most of the time
- Occasionally
- Never

C1:1:4 OWN CHILDREN AND EXTENDED FAMILY LIVING WITH THE FAMILY RELATIONSHIPS IS CHALLENGING) *

Please tick one answer only

- All of the time
- Most of the time
- Occasionally
- Never

C1:2 AFFECTION

This section deals with affection in the family, please answer the questions that follow

C1:2:1 AFFECTION BETWEEN CHILDREN IS CHALLENGING *

Please tick only one answer

- All of the time
- Most of the time
- Occasionally
- Never



C1:2:2 AFFECTION BETWEEN PARTNERS IS CHALLENGING *

Please tick only one answer

- All of the time
- Most of the time
- Occasionally
- Never

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C1:2:3 AFFECTION BETWEEN MOTHER (FEMALE FIGURE) AND CHILDREN IS CHALLENGING *

Please tick only one answer

- All of the time
- Most of the time
- Occasionally
- Never

C1:2:4 AFFECTION BETWEEN FATHER (MALE FIGURE) AND CHILDREN IS CHALLENGING *

Please tick only one answer

- All of the time
- Most of the time
- Occasionally
- Never

CI:3 CARE *

Please indicate if care is challenging or not in the questions that follow

C1:3:1 CARING FOR CHILDREN UP TO 18 YEARS AS FATHER/MALE FIGURE IS CHALLENGING *

Please tick only one answer

- All of the time
- Most of the time
- Occasional
- Never

C1:3:2 CARING FOR CHILDREN UP TO 18 YEARS AS MOTHER/FEMALE FIGURE IS CHALLENGING *

Please tick only one answer

- All of the time
- Most of the time
- Occasionally
- Never


C1:3:3 CARING FOR STUDYING YOUTH OVER 18 YEARS AS FATHER/MALE FIGURE IS CHALLENGING *

Please tick only one answer

- All of the time
- Most of the time
- Occasionally
- Never

C1:3:4 CARING FOR STUDYING YOUTH OVER 18 YEARS AS MOTHER/FEMALE FIGURE IS CHALLENGING *

Please tick only one answer



The logo of the University of the Western Cape, featuring a classical building with columns and a pediment, with the text 'UNIVERSITY of the WESTERN CAPE' below it.

- All of the time
- Most of the time
- Occasionally
- Never

**C1:3:5 CARING FOR UNEMPLOYED YOUTH OVER 18 YEARS AS FATHER/MALE
FIGURE IS CHALLENGING ***

Please tick only one answer

- All of the time
- Most of the time
- Occasionally
- Never

**C1:3:6 CARING FOR UNEMPLOYED YOUTH OVER 18 YEARS AS MOTHER/FEMALE
FIGURE IS CHALLENGING ***

Please tick only one answer

- All of the time
- Most of the time
- Occasionally
- Never



**C1:3:7 CARING FOR YOUR PARTNER/HUSBAND/WIFE WHO IS UNEMPLOYED IS
CHALLENGING ***

Please tick only one answer

- All of the time
- Most of the time
- Occasionally
- Never

**C1:3:8 CARING FOR EXTENDED FAMILY MEMBERS WHO ARE UNEMPLOYED IS
CHALLENGING ***

Please tick only one answer

- All of the time
- Most of the time
- Occasionally
- Never

C2: STRENGTHS *

THIS SECTION IS ABOUT YOUR FAMILY STRENGTHS IN RELATION TO RELATIONSHIPS, AFFECTION AND CARE.

C2:1:1 CHILDREN RELATIONSHIPS ARE STRONG *

Please tick only one answer

- All of the time
- Most of the time
- Occasionally
- Never

C2:1:2 PARTNERS RELATIONSHIPS ARE STRONG *

Please tick only one answer

- All of the time
- Most of the time
- Occasionally
- Never

C:2:1:3 FATHER/MALE FIGURE AND CHILD RELATIONSHIPS ARE STRONG *

Please tick only one answer

- All of the time
- Most of the time
- Occasionally
- Never



C:2:1:4 MOTHER/FEMALE FIGURE AND CHILD RELATIONSHIPS ARE STRONG *

Please tick only one answer

- All of the time
- Most of the time
- Occasionally
- Never

C:1:1:4 OWN CHILDREN AND EXTENDED FAMILY LIVING WITH THE FAMILY RELATIONSHIPS ARE STRONG *

Please tick only one answer

- All of the time
- Most of the time
- Occasionally
- Never

C2:2 AFFECTION *

Please indicate if affection is strong in family or not in the questions that follows

C2:2:1 AFFECTION BETWEEN CHILDREN IS STRONG *

Please tick only one answer

- All of the time
- Most of the time
- Occasionally
- Never

C2:2:2 AFFECTION BETWEEN PARTNERS IS STRONG *

Please tick only one answer

- All of the time
- Most of the time
- Occasionally
- Never



C2:2:3 AFFECTION BETWEEN MOTHER (FEMALE FIGURE) AND CHILDREN IS STRONG *

Please tick only one answer

- All of the time
- Most of the time
- Occasionally
- Never

C2:2:4 AFFECTION BETWEEN FATHER (MALE FIGURE) AND CHILDREN IS STRONG *

Please tick one of the answers

- All of the time
- Most of the time

Occasionally
 Never

C2:3 CARE

Please indicate if care in your family is strong or not in the questions that follow

C2:3:1 CARING FOR CHILDREN UP TO 18 YEARS AS FATHER/MALE FIGURE IS STRONG *


Please tick only one question

All of the time
 Most of the time
 Occasionally
 Never

C2:3:2 CARING FOR CHILDREN UP TO 18 YEARS AS MOTHER/FEMALE FIGURE IS STRONG *

Please tick only one answer

All of the time
 Most of the time
 Occasionally
 Never



C2:3:3 CARING FOR STUDYING YOUTH OVER 18 YEARS AS FATHER/MALE FIGURE IS STRONG *

Please tick only one answer

All of the time
 Most of the time
 Occasionally
 Never

C2:3:4 CARING FOR STUDYING YOUTH OVER 18 YEARS AS MOTHER/FEMALE FIGURE IS STRONG *

Please tick only one answer

All of the time
 Most of the time
 Occasionally

Never

**C2:3:5 CARING FOR UNEMPLOYED YOUTH OVER 18 YEARS AS FATHER/MALE
FIGURE IS STRONG ***

Please tick only one answer

All of the time
 Most of the time
 Occasionally
 Never

**C2:3:6 CARING FOR UNEMPLOYED YOUTH OVER 18 YEARS AS MOTHER/FEMALE
FIGURE IS STRONG ***

Please tick only one answer

All of the time
 Most of the time
 Occasionally
 Never

**C2:3:7 CARING FOR YOUR PARTNER/HUSBAND/WIFE WHO IS UNEMPLOYED IS
STRONG ***

Please tick only one answer

All of the time
 Most of the time
 Occasionally
 Never


**C2:3:8 CARING FOR EXTENDED FAMILY MEMBERS WHO ARE UNEMPLOYED IS
STRONG ***

Please tick only one answer

All of the time
 Most of the time
 Occasionally
 Never

C3: SOCIAL PROBLEMS AFFECTING YOUR FAMILY

IN THIS SECTION YOU ARE REQUIRED TO INDICATE THE SOCIAL PROBLEMS THAT
AFFECTED YOUR FAMILY



- Slightly agree
- Slightly disagree
- Strongly disagree

D3: 2 DO YOU AGREE THAT YOUR FAMILY EXPERIENCED SOCIO-ECONOMIC RIGHTS FULFILMENT OVER THE PAST FIVE YEARS IN THE AREA OF ACCESS TO HEALTH SERVICES? *

Please tick only one answer

- Strongly agree
- Slightly agree
- Slightly disagree
- Strongly disagree

D3:3 DO YOU AGREE THAT YOUR FAMILY EXPERIENCED SOCIO-ECONOMIC RIGHTS FULFILMENT OVER THE PAST FIVE YEARS IN THE AREA OF ACCESS TO HOUSING? *

Please tick only one answer

- Strongly agree
- Slightly agree
- Slightly disagree
- Strongly disagree



D3:4 DO YOU AGREE THAT YOUR FAMILY EXPERIENCED SOCIO-ECONOMIC RIGHTS FULFILMENT OVER THE PAST FIVE YEARS IN THE AREA OF ACCESS TO PURCHASING LAND? *

Please tick only one answer

- Strongly agree
- Slightly agree
- Slightly disagree
- Strongly disagree

D3:5 DO YOU AGREE THAT YOUR FAMILY EXPERIENCED SOCIO-ECONOMIC RIGHTS FULFILMENT OVER THE PAST FIVE YEARS IN THE AREA OF ACCESS TO EDUCATION? *

Please tick only one answer

- Strongly agree
- Slightly agree
- Slightly disagree
- Strongly disagree

E WHAT GOVERNMENT MUST DO MORE?

Based on your assessment of your answers given in the questionnaire what in your opinion should government do more to assist with your family needs. From the list below please indicate in which 3 (three) categories you need help most.

- Improving living conditions
- Assistance with family challenges
- Assistance with building on strengths of family
- Assistance with family social problems
- Assistance with breaking down negative experiences by the family in communities and social institutions
- assistance with fulfilment of socio-economic rights

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ANNEXURE B: LETTER OF CONSENT



UNIVERSITY *of the*
WESTERN CAPE

FAMILIAL NEEDS SURVEY 2010

ATTENTION:

**MARIE HENDRICKS
15 WALE STREET
1ST FLOOR
ROOM 11
EMAIL: mahendri@pgwc.gov.za**

**LETTER OF CONSENT
FAMILIAL NEEDS SURVEY 2010**

I hereby give you my consent for participation in the familial needs survey 2010 with the knowledge that my identity will be anonymous and my information supplied will be strictly confidential as my name will not be used in the analysis of data nor appear on the questionnaires.

I agree that all information supplied could be used to inform the study.

Name and Surname: _____

Directorate: _____

Date Signed: _____

Please note that although your name is on this consent form it will have no bearing on you completing a questionnaire.

You can either send your completed form to me electronically or in a sealed envelope to the address indicated above.

ANNEXURE C: MOTIVATION – REQUEST FOR EXTENSION TO COMPLETE
MINI THESIS DURING 2011



UNIVERSITY *of the*
WESTERN CAPE



DEPARTMENT of the PREMIER

Provincial Government of the Western Cape

BRANCH: EXECUTIVE SUPPORT

Lgrootboom@pgwc.gov.za
tel: +27 21 483-5154; +27 21 483-4855
15 Wale Street, Cape Town, 8001
www.capegateway.gov.za

REFERENCE: mh/2010
ENQUIRIES: L Grootboom

Dr. Nicholette Roman
Chairperson of the Social Work Department
University of the Western Cape

Dear Dr. Roman

**RE: MOTIVATION - REQUEST FOR EXTENTION TO COMPLETE MINI-THESIS
DURING 2011 BY MARIE HENDRICKS, STUDENT NUMBER- 7700296**

This letter serves to request your consideration for extension to Marie Hendricks to complete her Mini-Thesis as part fulfillment of the Master's Programme in Child and Family studies she has been busy with the past three years on a part-time basis.

This request is motivated by the fact that Marie Hendricks requested sabbatical leave for four months for the period September to December 2010 so as to place her in a position to complete her mini-thesis. Unfortunately due to the fact that the Premier of the Western Cape appointed a Champion for Human Rights (with a focus on women, children and persons with disabilities) in her office and Marie Hendricks being assigned to provide administrative and professional support to the Champion, we were unable to grant her the requested leave. At the same time she was appointed by the Premier to coordinate a priority provincial project on child maintenance as part of the 16-days of activism for no violence against women and children commemorated from the 25 November to 10 December 2010.

I am aware that she did undertake the study internally within the Department of the Premier; after permission was granted by the Director-General – Advocate Brent Gerber and that she collected the necessary data via an electronic self-administered

questionnaire. She was however unable to complete the data analyses and final concluding chapters for her mini-thesis. You would also best know her overall progress on the mini-thesis thus far.

In view of the above I would like to appeal to you to favorably consider granting her extension into 2011.

Your consideration is appreciated.

Kind regards



**DEPUTY DIRECTOR-GENERAL
L GROOTBOOM**

DATE: 10 DECEMBER 2010



University of the Western Cape

Private Bag X17

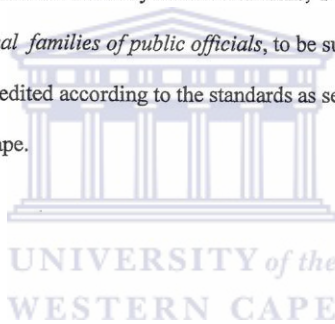
Bellville

7535

To whom it may concern

NOTICE OF EDITED DOCUMENT

This letter serves to confirm that the thesis by Marie Hendricks, *Familial needs: Comparing traditional and non-traditional families of public officials*, to be submitted for examination on the 15th May 2011, has been edited according to the standards as set out by the Thesis Guide of the University of Western Cape.



Yours sincerely

A handwritten signature in black ink is written over a horizontal dotted line. The signature appears to be 'Jennifer Martin'.

Jennifer Martin

Dated: 11 May 2011
