

**DEVELOPING GUIDELINES FOR INDIGENOUS PARENTING
PRACTICES: A CASE STUDY OF MAKHUDUTHAMAGA
MUNICIPALITY AT SEKHUKHUNE DISTRICT,
LIMPOPO PROVINCE, SOUTH AFRICA**

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ABSTRACT

Parenting practices play a significant role in the raising healthy functioning children. Traditionally, Black African families have had their own way of parenting their children, like all other cultural groups. However, few guidelines have been developed and recorded regarding their parenting practices. Most available parenting practices guidelines have been developed from a Western perspective.

The purpose of this study was to explore the indigenous parenting practices of Black African families, with the aim of developing indigenous parenting practices guidelines for parents and caregivers, including grandparents in the Makhuduthamaga Municipality of the Sekhukhune district. The theoretical framework underpinning this study is an Afrocentricity, which focuses on reclaiming African practices.

A qualitative research method was used, guided by a case study research design. The researcher used purposive sampling to select a sample of 52 participants from six villages in the Makhuduthamaga Municipality of the Sekhukhune Districts, in Limpopo Province. The participants recruited were grandparents, traditional leaders and three age categories of parents. The number of participants were as follows: 18 parents, 29 grandparents, and 5 traditional leaders. Participation in the study was voluntary, while confidentiality and anonymity was maintained. Participants were thoroughly informed about the study, and offered their by signing the relevant consent forms.

The data were collected through key informant interviews (individual), focus group discussions, and workshops. A semi-structured interview schedule was used to guide individual interview process. The data were analysed through thematic data analysis.

KEY WORDS

Child

Indigenous knowledge

Indigenous parenting practices

Parenting

Socially unacceptable behaviour

LIST OF ABBEVIATIONS

- CRC** - Convention Rights of Children
- EAAC** - Encyclopaedia of African American Culture
- GP** - Grandparent
- IPP** - Indigenous parenting practices
- IP** - Indigenous people
- IK** - Indigenous knowledge
- IKS** - Indigenous knowledge systems
- P** - Parent
- PAN** - Parental African Network
- PP** - Parenting practice
- TL** - Traditional leaders
- UN** - United Nations

DECLARATION

I, Mmaphuti Maria Mamaleka, Student No: 3520483, hereby declare that this research project, *Developing guidelines for indigenous parenting practices: A case study of Makhuduthamaga Municipality at Sekhukhune District, Limpopo Province, South Africa*, is my original work, which has not been submitted, or presented, for a degree at any other university, or for any other award.

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Date: November 2019

Signature: 

DEDICATION

To my dearly beloved children, Mohaka, Malose, Thato, and Kwena, as well as my lovely mother, Ramokone Mamaleka.

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CHAPTER ONE

BACKGROUND TO THE STUDY

1.1. Introduction and rationale of the study

Like many other families in the developing world, South African families have been coerced into adapting to colonialism, urbanisation and globalisation, which influenced the parenting practices in Black African families (Republic of South Africa [RSA], Department of Social Development [DSD], 2012). Taylor (2018) concurs that colonisation and Apartheid greatly affected the traditional family systems in South Africa. These enforced transitions have caused most Black African parents to disconnect from the indigenous ways of parenting, which have affected the current ways of rearing children, as well as their behaviour. Arowolo (2010) argues that Africans have outgrown their African practices, and have inclined toward Western and European culture, which is largely the result of colonialism.

However, the White Paper on Families (RSA, DSD, 2012) mandates that parents, or caregivers in South Africa, still be encouraged to fulfil their expected roles of rearing their children, and providing intervention, when the need for arises. Noyoo (2018, p. 148) suggests, "...innovative approaches to social work services are needed to respond to the needs of such families". Additionally, Bornstein & Lansford (2010) assert that culture plays a vital role in parenting, implying that culture should be embraced. In addition, the South African Constitution (Republic of South Africa [RSA], 1996) embraces and supports the practices of culture, in all aspects of life, including parenting.

Bornstein (2013) concurs and avers that parents usually parent, or raise their children, according to their indigenous cultural belief systems and behaviour patterns, as practiced in their society. According to Bornstein (2013), this practice scaffolds children to become culturally competent members of their society, by adhering to what is socially acceptable. As a social worker, previously employed in the Department of Social Development, the researcher has dealt with many family cases. The majority of these cases involved children who presented with socially unacceptable behaviour, such as disrespect, substance abuse, teenage pregnancy, risky sexual behaviour, crime, and other untoward behaviours. Due to such behaviour, the parents have expressed their desperation with the parenting of their children. In practice, the

researcher observed that the parenting methods, employed by parents and social workers, at the time, were rooted largely in Western values and culture, to which Black African parents, particularly, were unable to relate. The researcher's observation is supported by Noyoo (2018), who confirms that the manner in which the risks and vulnerabilities of families are perceived and handled, currently, is dissimilar to approaches of past eras.

Consequently, the researcher is of the opinion that an understanding of indigenous parenting practices in Black African families, might assist in, or contribute to, enhancing the existing guidelines provided to social workers. Although parenting practices is the focus of this study, it is also acknowledged that there are many other factors, such as family relationships, tensions, economic status, and many others, which may contribute to the socially unacceptable behaviour of children. However, within a rights-based framework, children should no longer be physically punished for behaving anti-socially (United Nations [UN], Office of the High Commissioner for Human Rights [OHCHR], 1948). Therefore, alternative means of disciplining and parenting should be encouraged, to preserve socially acceptable behaviours in children. Evidently, parents regard their children's behaviour as a matter of concern, based on the statistics of child crime, substance abuse, as well as teenage parenthood. The question that requires a response is whether the parents are able to apply the interventions provided, or not; alternatively, whether or not the interventions provided, are suitable for the children.

1.2. Literature review

This section provides a general perspective of the literature concerning indigenous parenting practices in Black African families. According to Bradley and Wildman (2002), parenting refers to the ability of a parent to instigate and facilitate a child's optimal development, in a safe environment, while preserving healthy relationships with others. Wessel (2005) further avers that parenting is a process of instilling learning and social skills, through the interaction with their children. Therefore, parental practices (by either parents or caregivers) play a pivotal role in children's upbringing, and significantly influence their functioning toward adulthood. Positive parental practices produce positive outcomes, in terms of children's behaviour; however, the lack of these practices may result in the contrary prevailing (Bradley & Wildman, 2002). Additionally, given the abovementioned introduction, the researcher is of the opinion that parenting practices differ according to culture, race, and location. Therefore, this literature review focusses on parenting and parenting practices, internationally, nationally, and locally.

1.2.1. Parenting and parenting practices internationally

In this study, the researcher focuses on parenting practices, as applied by various countries, internationally, namely, China, Australia, Latino and Native America, which are discussed, in more detail, in Chapter 3 of this thesis. In various parts of the world, the structure of the family has undergone changes over the centuries, and is continuously adapting to societal and global transformations, which significantly affects parenting practices (Republic of South Africa [RSA], Department of Social Development [DSD], 2011). However, as alluded to by Gershoff (2002), the main aim of parenting is to convey their cultural values, beliefs and ideas to their children, in terms of how they should conduct themselves in life, as well as in society.

In contrast, Selin (2011) asserts that parenting practices should provide care, love and direction. However, within this common goal of parenting practices, the issue of culture plays a vital role, as well. According to Bornstein (2013), as well as Amos (2013), culture embraces a set of idiosyncratic patterns of beliefs and behaviours that regulate people's way of life, which patterns are commonly shared. Amos (2013) further avers that culture is a transferrable activity, from one generation to the other, by means of communication and imitation.

1.2.2. Parenting and parenting practices in African countries

In this section, the researcher focuses on parenting practices, as applied in some African countries, particularly, Nigeria and Kenya. Parenting practices has a major bearing, particularly, on a child's socially acceptable, as well as unacceptable behaviour (Tudge, 2008). The traditional African systems, as described by Amos (2013), have endured the influence of external systems and forces that have transformed African parental values. These various parenting practices in African communities are discussed in detail, per country, in Chapter 4 of this current study.

Tudge (2008, p. 4) affirms that "culture clearly have a powerful influence on how individuals develop". In addition, this author acknowledges that the values and beliefs, which children are exposed to in their everyday lives, their interactions and the activities in which they participate, or are discouraged to participate, are all associated with the culture they are raised in. Parenting in Africa Network [PAN] (2014) concurs that the

diverse cultures in Africa contribute towards developing children's behaviour, as well as their lives, for the betterment of their society. However, these cultures are dominated and infiltrated by Western cultural practices, as clearly attested to by Arowolo (2010), stating that African people are fully Westernised. According to Tudge (2008), culture is not static, but continually changing, based on the members' perceptions, and the adoption of practices, or ideas that are still valued or not valued by them. Additionally, PAN (2014) asserts that certain indigenous parenting practices are still exercised in Africa, although the author is concerned that they are also under threat by modernization. Amos (2013), as well as Parenting in Africa Network [PAN] (2015) concur that migration and urbanization have weakened the traditional African family and kinship systems; therefore, families to be vulnerable, and in need of multiple supports, as well as the strengthening of parenting capacities. Based on the observation of Amos (2013), the movement of families to big cities, has placed pressure on the close community and family ties of the past, including the erosion of the extended family system's role of socialising children. As a result, most families no longer enjoy social cohesion, and are confined to the nuclear family, parental work, and property, as most families raise their children in housing estates (Amos, 2013).

In the past, the living arrangements of families were in close proximity to each other, within their clans; however, modern living arrangements have contributed to families having less contact with each other, including their extended family and neighbours, with everyone living within his/her own space (Adinlofu, 2009). Malunga (2006) explains that most indigenous African societies believed in taking collective responsibility, which is regarded as *Ubuntu*. *Ubuntu* is all about humanness, and is discussed, in detail, in Chapter 4 of this research study. The movement to cities has compromised the philosophy of *Ubuntu*; consequently, when problems arise in such communities or families, there is a measure of aloofness and disengagement, which contributes to family breakdown. Therefore, in keeping with modern families, parents have adapted to taking their children to early childhood development facilities, or alternatively, leaving them with child minders for care, due to family members' commitments (Emmanuel, Akinyemi, & Nimotalai, 2012). In addition, these authors assert that parents have little quality time to spend with their children, and their role of socializing their children to their cultural norms, has been assumed by various agencies and institutions (child minders and early childhood centres).

Consequently, the children would be reared by individuals, whom some parents had never met, and whose culture they did not know, while the child minders could be providing teachings, which may differ strongly from the children's cultural norms. With this kind of exposure and socialisation, children could become influenced, and at times confused, about which culture, or parenting practice, to adopt, or learn. Parenting in Africa Network [PAN] (2016) maintains that many challenges, which affect children, are connected to parenting practices, as well as the immediate family and social environmental contexts.

1.2.3. Parenting and parenting practice in South Africa

Parenting in South Africa is also impacted by historical context. South Africa's changing family structure, as well as the challenges it faces, must be understood against the background of the country's history of colonialism, Apartheid, and the specific arrangements of the political and economic systems that shaped its history (RSA, DSD, 2011). Taylor (2018), in support of the abovementioned statement, asserts that countries in Africa were colonized by Britain, France, Portugal, Belgium, and Germany, which made the African context of social welfare policies and practices non-existent. According to Bernstein (1985, cited in Taylor, 2018), these foreign social welfare policies and practices affected the traditional systems of African people, as they ensured the interruption of family as a core institution of socialisation.

Dishion and Patterson (2006) asserts that family environments are fundamental units where children's behaviour is manifested, learned, encouraged, and suppressed, through the guidance of parents. Perrino, Gonzalez, Pantin, & Szapocznik (2000) concur that the family is the first instructor of children's behaviour, skills, attitudes and characters, as well as the provider of role models. Noyoo (2018, p. 148) avers, "...family is a fundamental and complex component of all human societies". It is within a family unit that children gain much of their identity and cultural expectations through parenting practices. According to Perrino et al. (2000), parents, through their teaching role, set limits for specific behaviour, or discipline their children, and ultimately model healthy, competent behaviour to them. Therefore, when children display socially unacceptable behaviour, the tendency is to locate the problem at the doorstep of parents and the family. The reason provided is best conveyed by a Northern Sotho proverb: "*Mmala-wa-kgomo o bonala-namaneng*", which translated into English means: *The colour of the cow shows*

in the calf. This implies that the behaviour of the child is a reflection of the parents, or the family in which the child has his/her roots. The findings of a study conducted by Wanjohi (2013) revealed that parenting practices have a huge impact on the child, including the child's brain development, success, personality enhancement, school performance and good peer relationships. Therefore, this implies that parenting practices affect the manner in which the child behaves and conducts him/herself.

1.2.4. Similarities and differences of parenting practices in diverse countries

The common aim of parenting practices is to encourage children to behave in socially acceptable ways; however, the application of parenting practices differ from one culture to another (Amos, 2013). The researcher outlines, in more detail, the similarities and differences, according to the various countries, in Chapter 4 of this current study.

1.3. Definitions of key concepts

- **Child**

A child means a person under the age of 18 years, according to the Children's Act (Republic of South Africa [RSA], Act No. 38 of 2005).

- **Socially unacceptable behaviour**

According to Fong, Cataguns, Brodhead, Quigley and Field (2016, p. 84) all individuals are a part of at least one culture. These cultural contingencies shape behavior, behavior that may or may not be acceptable or familiar to behavior analysts from another culture (Fong et al 2016, p. 84). Based on this statement the socially unacceptable behaviour is defined according to one's own culture. For this study, the term, socially unacceptable behaviour, is used to describe the behaviour that is socially unacceptable based on the the Pedi cultural practices.

- **Indigenous parenting practices/indigenous child rearing practices**

According to Everts (2013), indigenous child rearing practices include cultural ways, or patterns that parents use to parent their children, which are historical, or preferable practices and norms of a particular ethnic or race group. The two terms are used interchangeably. This concept is defined more in chapter 3.

- **Parenting**

Hoghugh (2004, p. 5) defines parenting as “...purposive activities aimed at ensuring the survival and development of children”. This concept is defined more in chapter 3.

- **Parenting practices**

Spera (2005) defines parenting practices as methods, employed by parents to socialise their children, which particularly emanate from their upbringing, or cultural practices. This concept is defined more in chapter 3.

1.4. Problem statement

The SA Family Policy (Republic of South Africa [RSA], Department of Social Development [DSD], 2013) affirm that family life is in distress, and supports the view that families contribute to societal stability; therefore, family life requires urgent attention. According to Leoschut and Burton (2006), *Victims of crime survey* (Statistics South Africa [Stats SA], 2011), as well as Julies-Macquet (2014), young people, particularly under the age of 18 years, commit housebreaking, or burglary, as well as other crimes in South Africa.

The MEC for Sports, Arts, and Culture, in the Limpopo Province, Mrs Mashamba, expressed her concern about the current growing number of teenage pregnancies, the scourge of HIV/AIDS, increased crime rate, as well as alcohol and drug abuse, in her address, during the Transnet foundation tournament prize giving ceremony at Fetakgomo Municipality, in Sekhukhune district (Republic of South Africa [RSA], Department of Sports, Arts and Culture [DSAC], Limpopo Province, 2009). She opined that these ills in society were instigated by abject poverty, inactive lifestyles, as well as the decay of moral fibre, and was cause for serious concern (RSA, DSAC, Limpopo Province, 2009). Alarmingly, according to Statistics South Africa (Stats SA, 2018), the adolescent birth rate for women aged 15–19 years was recorded at 71 births per 1 000 women in 2016. In addition, Mamokgere (2018) reported on 27 pregnant learners at Molautsi Secondary School in Limpopo Province. Makgakga (2018) reported on a 13-year-old girl, who had 8 boyfriends, concurrently, at the same school.

The National Council on Drug Dependency (Republic of South Africa [RSA], Department of Social Development [DSD], 2010) indicates that statistics on substance abuse is escalating, especially cases of children, below the age of 15 years, using alcohol. Matjila (2018a) reported

on an incident involving a student, who was found to be selling muffins, laced with mentholated spirits and marijuana (locally known as dagga), on the school premises. Socially unacceptable behaviour of children was also reported in the media, for example, a report by Matjila (2018b) about a learner, who used a notebook to hit an educator in the classroom. Another incident, reported on the same channel, on the same day, involved learners who had attacked five educators on the school premises (Matjila, 2018c). In September 2018, a teacher was stabbed to death by a learner, on the school premises, in North West Province (Tshehle, 2018).

Based on these statistics, it appears that, in South African society, consensus exists, regarding the behavioural challenges of children, within both families and schools (RSA, DSD, 2013). Louw (2009) concurs, and alludes that this kind of behaviour is attributed to the lack of a positive value system in society, as a whole. Therefore, all these incidents might be the result of the nature and type of parenting practices engaged in, among other factors.

Parents consult Western literature when parenting their children; therefore, it appears that African cultural values and ways of parenting are being forgotten, as parents adopt Western practices (Tomlinson & Swartz, 2003). According to Tomlinson and Swartz (2003), most literature pertaining to infancy and parenting are derived from the Western world, which clearly indicates that they would advocate Western culture and practices. The implication, therefore, is that African cultural values, pertaining to parenting, are being overlooked and disregarded, while Western practice is being promoted.

The research findings of Van Campen and Russell (2010), Parenting in Africa Network [PAN] (2013), as well as Dawson (2016), reveal that most parenting practices in African families are guided mostly by Western cultural beliefs, ideas and images, instead of their own, suggesting that parenting is similar across cultures, which it is not. Therefore, it could be concluded that, although studies have been conducted on parenting, scant research has been conducted on indigenous parenting practices of Black African families. Consequently, the current model for *good parenting* is based entirely on a Western perspective, as asserted by Dawson (2016). Therefore, this study focuses on exploring and developing indigenous parenting practice guidelines for parents in the Sekhukhune district, Limpopo Province.

1.5. Research setting

The study was conducted in the Makhuduthamaga Municipality, of the Sekhukhune District, in the Limpopo Province, South Africa. The area is 150 kilometres outside Polokwane City, which is the capital of the Limpopo Province. According to the researcher's personal knowledge of the area, as a resident of Limpopo Province, it was selected because the area is still entrenched in cultural practices and beliefs. In addition, the researcher considered it because of the many indigenous parenting practices that have been in existence there, for a long period; therefore, epistemologically, this study was being conducted at a source of knowledge. Grandparents, parents and traditional leaders, who rear children, are still respected in the area; therefore, they were key to this current study. The Sekhukhune District has five municipalities, with a population of 1,076,840, of which 98.58% are Black Africans, and 82.25% are fluent in the Northern Sotho language. The Makhuduthamaga Municipality, where this study was conducted, has a population of 292,843 (27.19 % of the population of the Sekhukhune District), and the dominant language is Northern Sotho (Sepedi). It is a rural community, which is still under the leadership of traditional leaders. However, the area is under the control of the Makhuduthamaga Municipality, which implies that both the traditional leaders, as well as municipal leadership, collaboratively, share leadership in the area, but the people in this community fervently observe traditional and cultural practices, as well as beliefs (Sekhukhune District Municipality, 2019).

1.6. Research question

The following research question is formulated:

“What indigenous parenting practices are required for Black African families in the Makhuduthamaga Municipality, of the Sekhukhune District, in the Limpopo Province?”

1.7. Aim of the study

The aim of the study is to develop indigenous parenting practice guidelines for Black African families in the Makhuduthamaga Municipality, of the Sekhukhune District, in the Limpopo Province.

1.8. Objectives of the study

According to Creswell (2005, p. 117), an objective is “a statement of intent used in research to specify goals that the investigator plans to achieve in the study”. In order to fulfil the aim of this study, the following objectives were outlined:

- To explore and describe the perceptions and experiences of parents, grandparents and traditional leaders, regarding the indigenous parenting practices of Black African families, in the Makhuduthamaga Municipality, of the Sekhukhune District.
- To explore and describe the indigenous parenting styles and practices of Black African families in the Makhuduthamaga Municipality, of the Sekhukhune District.
- To develop indigenous parenting practice guidelines for parents and grandparents of Black African families in the Makhuduthamaga Municipality, of the Sekhukhune District.

1.9. Conceptual Framework

This study embraces Afrocentricity as a conceptual framework. Dr Molefi Kete Asante is accredited as the pioneer of Afrocentricity (Bullock & Stephen, 1999). Asante is an African American professor, renowned in academics, particularly African American studies, African studies and communication (Jackson, 2005). He is well known for his writings on Afrocentricity, a school of thought that has influenced, among others, the fields of sociology and social work (Jackson II & Givens, 2007). He is the founding editor of the *Journal of Black Studies* (Mazama, 2008). As indicated by Gray (2001), Asante published his pioneering text, *Afrocentricity: The Theory of Social Change*, in the 1980s. The *Afrocentricity: The Theory of Social Change* (Asante, 1980) was aimed at breaking the past of the African American marginalization by Europe, and injecting ways of studying the Africans, as well as their descendants, as they appeared in the past.

Afrocentricity is viewed differently by various authors, depending on the context they use. According to Asante (1992), Afrocentricity is viewed as a philosophical model that is entrenched on traditional African beliefs. Similarly, the Encyclopedia of African American Culture [EAAC] (Palmer, 2006) regards Afrocentricity as a conceptual tool, which Africans could use to view their history, through their own lens, and not through the lens of Europe, or the West. This conceptual framework contributes to ensuring that traditional Black African

families' parental practices can be explored from an African context, as Asante (1991) asserts that Afrocentricity is a frame of reference, wherein phenomena could be viewed from the perspective of an African person.

It has been five hundred years since Africans strayed from their cultural and social traditions, mostly living a European lifestyle, including European culture, which currently dominates social work interventions, as well as the way children are parented (Asante, 1992). Schiele (2000) concurs that the majority of social work theoretical frameworks are constructed and, profoundly, rooted in Eurocentric values and ideals. However, according to Schiele (2000), Afrocentricity in social work provides an alternative means, through which human problems could be understood and addressed, as Afrocentricity is congruent with the values and ethics promulgated by the social work profession. This includes the right to self-determination and the uniqueness of cultural practices. It implies that Afrocentricity could be used to intervene in the difficulties, which most Black African families may encounter, using their own understanding of their cultural and environmental backgrounds. This confirms what Davids, Williams, & Akinyela (2010, pp. 342–343) alluded to:

“To operate from an Afrocentric perspective implies being well grounded in a people’s understanding, involves the researcher’s affinity, knowledge and respect for the history, culture and knowledge of African descendent people”.

Consequently, the researcher used this conceptual framework to frame the challenges that parents and the community face, by considering the traditional ways of parenting in Black African families, as well as exploring their cultural, or indigenous way of interacting.

1.10. Research methodology

In this section, the focus is on how the study was conducted, referred to as the research methodology. The study was conducted in two phases, which is discussed, in more detail, in Chapter 5 of this thesis. The research approach, research design, sampling method, data collection tools, and methods used in this study, are outlined for Phase 1, as well as various reasons for the employment thereof.

1.10.1. Phase 1: Achieving objectives 1 and 2

- To explore and describe the perceptions and experiences of parents, grandparents and traditional leaders, regarding the indigenous parenting practices of Black African families in the Makhuduthamaga Municipality, of the Sekhukhune District.
- To explore and describe the indigenous parenting styles and practices of Black African families in the Makhuduthamaga Municipality, of the Sekhukhune District.

1.10.1.1. Research Approach

A qualitative research approach was appropriate to guide this study. According to Maree (2007), Hancock, Ocleford, and Windridge (2009), as well as Creswell (2014), qualitative research is a method that is used to explore and understand the meaning that individuals, or groups assign to social, or human, problems. Therefore, the researcher used a qualitative approach to explore and describe the perceptions and experiences of parents, grandparents and traditional leaders regarding indigenous parenting practices of Black African families in the Makhuduthamaga Municipality, of the Sekhukhune district, with the aim of developing indigenous parenting practice guidelines.

1.10.1.2. Research Design

A case study was used as a research design for this study. According to Gilbert (2008), a case study is an approach employed when selecting one, or a few cases, to study diligently. Similarly, Kumar (2011) asserts that a case study provides an overview and in-depth understanding of a case, and although it cannot make any generalisations about the study, it is useful when exploring an area that is inadequately researched. According to Kumar (2011), an individual, group of people, a community, event, among other things, can be referred to a case study, and regarded as a study population. Therefore, the researcher used a case study design, seeking to understand the participants' knowledge, perceptions and

experiences, regarding their cultural practices, particularly the indigenous parenting practices of grandparents, parents and traditional leaders.

1.10.1.3. Study population

A research population refers to a specific group of participants, who are eligible to participate in a proposed study (Creswell, 2014). The population for this study were Black South African caregivers (grandparents, parents and traditional leaders), who, at the time, were residents in the Makhuduthamaga Municipality, of the Sekhukhune District, in the Limpopo Province of South Africa.

1.10.1.4. Sample choice and size

According to Maree (2007), sampling refers to the process of selecting a segment of the population for the proposed study. The sampling method employed in this study was a non-probability method, namely, purposive sampling, for recruitment of all data sources (grandparents, parents and traditional leaders). The main reason for the employment of purposive sampling was to explore the knowledge, perceptions and experiences of the participants, regarding the indigenous parenting practices, exercised during their time.

1.10.1.5. Data collection methods and tools

Creswell (2014) asserts that, in qualitative research multiple sources of data collection could be used, ranging from interviews, observations, and document studies, instead of relying on a single source of data. Therefore, the researcher used a variety of data collection methods and tools, to obtain rich information from the participants. Key informant interviews, focus groups, and workshops were the three primary data collection methods used in this study.

1.10.1.6. Data collection procedures

The following data collection procedures were pertinent for the three data collection methods. The researcher convened six different days to meet with grandparents, parents and traditional leaders, to discuss the data collection procedures with them. In addition, the researcher approached the tribal authority leadership for the use of the tribal office as a venue to meet the prospective participants. All the participants were notified by telephone and letters, inviting

them to attend the meetings. A preparation meeting was held with the recruited participants, to outline the research purpose, and procedures, before the actual data collection was conducted.

1.10.1.7. Qualitative data analysis

Maree (2007) avers that qualitative data analysis is an on-going and iterative process that includes data collection, processing, analysis and reporting. Therefore, Thematic Analysis was employed, as it assisted the researcher to explore and describe the phenomenon under study (Wagner, Kawulich, & Garner, 2012), and draw conclusions from the observed sample (Leedy & Ormrod, 2014). Miles, Huberman, and Saldana (2014) assert that qualitative data analysis comprises three procedures, which the researcher adhered to, as follows:

- **Data reduction:** This refers to the process of organising and reducing interview transcripts, field notes, and observations. During this process, the researcher codes the information collected, writes summaries, searches for patterns and themes, clusters them, and discards irrelevant data. Therefore, in this current study, the researcher searched for patterns, identified themes that recurred, clustered them into categories, synthesised them into major themes, and coded them. The collected information were revised to assess the differences and similarities.
- **Data display:** The researcher displayed data in the form of tables, and other graphic formats.
- **Conclusion drawing/verification:** Conclusions were drawn from the data that were analysed, and verified their validity through the existing field notes, or qualitative data about the perceptions and experiences of indigenous parenting practices, collected in Phase 2. All the information was captured, using thematic data analysis.

1.10.2. Phase 2. Achieving objective 3

- To develop indigenous parenting practice guidelines for parents and grandparents of Black African families in Makhuduthamaga Municipality, of the Sekhukhune District.

1.10.2.1. Research methodology

The same research approach, design, and sampling type that were employed in Phase one, were also followed in Phase 2. The difference was the sampling size and procedure, data collection procedure and tools, as well as the data analysis process.

1.10.2.2. Sample size and procedure

The sample size used was the half of the Phase 1 sample. The procedure used to identify the sample was through their participation in Phase 1 of this study, representing each area.

1.10.2.3. Data collection method

Workshops were used as a data gathering method, during which the researcher presented the study findings of Phase 1, and provided an opportunity for the participants to engage in developing guidelines of indigenous parenting practices for Black African families. According to Pavelin, Pundir, and Cham (2014, p. 1) an interactive workshop is defined as “a structured set of facilitated activities for groups of participants who work together to explore a problem and its solution over a specific period of time, in one location”. This is discussed, in more detail, in Chapter 5 of this thesis.

1.10.2.4. Data analysis

To analyse the data for Phase 2, the researcher presented the analysed data of Phase 1. The data were categorised into four themes. The aim was to verify, with the participants, whether the findings confirmed what they had articulated in their interview process, or whether additions, or omissions were effected.

1.11. Pilot study

The researcher submitted the research proposal to the Higher Degrees Committee of the University of the Western Cape for ethics approval. In addition, permission was requested from the tribal authorities, as well as the prospective participants in this study, which was granted. A pilot study was conducted with three sets of individuals (1 grandparent, 1 parent and 1 traditional leader), who were not participants in the main study, to ensure that the questions

were relevant, reliable and practicable. The inputs offered on the interview schedule of the pilot study, were included in the interview schedule used in the main study. The inputs included the wording and framing of the questions, which were broad and ambiguous.

1.12. Trustworthiness

Four aspects of trustworthiness are highlighted by Wagner et al. (2012). **Credibility** refers to the activities that make the study more credible, and uses data collected. The researcher used an audit trail and member validation to ensure the credibility of this study. **Transferability** refers to the basis of making similarity (generalizability) judgments. Since the study involved various focus groups, the researcher ensured that information from all the methods of data collected was used, including those that contradicted the research. **Dependability** refers to a reliability measure achieved by triangulation of methods and providing audit trials. **Confirmability** involves ensuring that the findings are grounded in the data, as well as gauging the degree of bias. The researcher limited prejudice from personal experiences, and recorded the findings according to the information collected from the participants.

1.13. Ethics statement

The ethical statements of confidentiality and anonymity were discussed. Consent forms were distributed to the prospective participants for completion (Annexures B & C). The participants were informed that their participation was voluntary, and that they could withdraw from the study process at any time, with prejudice.

All human interactions and discussing self, or others, involve some element of risk. The researcher ensured that these risks were minimised, and acts promptly to assist a participant, when they experienced any discomfort, whether psychological or otherwise, during their participation in this current study. Fortunately, no referrals to suitable professionals, or relevant resources, were necessary.

Self-reflexivity allows the researcher, to critically, and subjectively, reflect on the ways in which s/he might influence the research, and its findings (Miles, Huberman, & Saldana, 2014). Being aware that this process could influence the research (either positively, or negatively), the researcher remained conscious of being bound by the ethics rules, which govern the research process.

1.14. Significance of the proposed study

This study is significant, as it assesses and intends to explore the indigenous parenting practices of Black African families, in order to develop indigenous parenting practice guidelines for parents to raise their children. The study could assist in preserving indigenous knowledge for future generations, as well as add to the social work body of knowledge, as social workers deal with families (children and parents). In addition, the study could challenge current policies, to incorporate indigenous black parenting practices in policy formulations and guidelines that connect the local or national context. The guidelines will be developed, not only for the Sekhukhune area, but also for all parents in Black families, to strengthen their parenting practices.

1.15. Limitations of the proposed study

A limitation to this study was parents who responded to please the researcher, or the chief, because some of the participants' responses revealed that they needed the tribal authority's influence. They highlighted issues that did not concern this study, such as agriculture, and municipal officials failing to deliver services. It would appear that they wanted the researcher's assistance to find solutions for village problems.

Another limitation was that certain cultural practices, such as the issue of traditional initiation, was not as freely disclosed to the researcher. Most participants did not want to disclose certain information, claiming confidentiality, and stating that it was forbidden to talk about those issues. In addition, the findings of this study are applicable to the study context; therefore, the findings cannot be generalized to other, dissimilar contexts.

Finally, due to time constraints, the researcher was forced to relinquish participant observation as a method of data collection, which was initially planned, and settle for individual interviews at the chief's office, instead of the participants' houses, as planned.

1.16. Outline of the dissertation

This study comprises eight (8) chapters, outlined as follows:

Chapter 1: In this chapter, the researcher presents the introduction and rationale for the study, and outlines the focus of the literature review, based on parenting practices from international

and national perspectives, including their similarities and differences, according to the respective countries. The definitions of key concepts, the problem statement, research setting, research question, aims and objectives of the study are also discussed. The conceptual framework that underpins the study is provided, as well as the research methodology for both phases, which includes the research approach; research design; population; sampling methods, procedures and size; the data collection methods and tool; and the qualitative data analysis. The pilot study, trustworthiness, ethics statement, the significance and limitations of the proposed study, as well as the outline of the dissertation are also discussed in this chapter.

Chapter 2: In this chapter, the researcher presents the conceptual framework that guided this current study. The definition, goals and values of this framework are discussed and linked to this study.

Chapter 3: This chapter comprises the literature review of international parenting practices in selected countries. The review covered all the contextual definitions related to parenting practices, as applied internationally. The different types of the parenting practices are outlined country by country.

Chapter 4: In this chapter, the researcher outlines the literature review of parenting practices in the African and South African contexts. Various indigenous parenting practices are outlined in this chapter, as well as how they influenced socially acceptable behaviour in children.

Chapter 5: The researcher presents the research methodology in this chapter, and provides a detailed account of how the study was conducted, including data collection, as well as data analysis methods employed to gather and analyse the data.

Chapter 6: This chapter comprises the findings of the data analysis of the individual interviews and focus group discussions in phase one of the study, concerning the indigenous parenting practices, with discussions on how they were interpreted.

Chapter 7: In this chapter, the researcher outlines the development of the indigenous parenting practices guidelines, from the participants' perspectives, as well as how these guidelines will be implemented.

Chapter 8: This chapter contains a summary of the findings, the conclusion, as well as recommendations for further research and implementation. The research findings will be published for future researchers to conduct additional research in the field, and for the relevant stakeholders to use to address the gaps in knowledge of the phenomenon under scrutiny.

CHAPTER TWO

AFROCENTRICITY: CONCEPTUAL FRAMEWORK

2.1. Introduction

In this chapter, the researcher outlines Afrocentricity as the conceptual framework, which underpins this study. Afrocentricity, African centeredness, Africalogy and Afrocentric are identical terms, which refer to the same concept, and is interchangeably used in this study (Chukwuokolo, 2009; Mungai, 2015). According to Asante (2007a) and Chawane (2016), Afrocentricity infers that African people should perceive themselves as agents, or subjects of, rather than spectators to, their historical revolution and change. In addition, Mazama (2003) highlights that Afrocentricity emerges as a method, which operates in African ways that are derived from African cultural experiences. Therefore, this study links to the view of Asante, which focuses on African ways of raising children (Asante, 2007a).

The aim of this study is to explore the indigenous parenting practices, which were useful in raising Black African children to active and positive citizenship, for consideration in human service professions. As alluded to by Pellebon (2007), culture has a great influence in how people relate in inter-personal and group relationships, including, race, class, gender, and age cohorts. Therefore, it can be argued that the dynamics of societal changes and cultural trends contribute towards child rearing.

2.2. Background information of Afrocentricity

According to Turner (2002), Afrocentricity became a framework, used to articulate an alternative voice, or way of understanding African culture, which led to the founding of *The Journal of Black Studies*. Afrocentricity, according to Turner (2002), has influenced several disciplines, including social work. However, it should be acknowledged that, although Afrocentricity was developed in United States of America, it is not a theory for Africans in diaspora, but to the Africans at home, as well (Chawane, 2016).

The basis for using Afrocentricity as a conceptual framework in this current study emanates from the colonisation that South African people experienced. Afrocentricity highlights some

of the aspects that advocate for social change, because of colonisation (Assante, 2005). Therefore, a discussion on colonisation is necessary, as well as the manner in which Afrocentricity attempts to address the after-effects thereof on Black African people.

2.3. A brief discussion on colonisation

South Africa, like other countries in Africa, experienced the colonisation process. According to Noyoo (2018a, p. 40) “prior to Europeans incursion into Africa, Africa’s precolonial, the socio-political landscape was linked to various indigenous polities”. Therefore, when the Europeans started to invade the African countries, all systems were colonised, including family systems. For example, as Noyoo (2018a) indicates that, in South Africa, many family systems were matrilineal; however, when the country was colonized, patriarchy started to dominate, undermine and weaken the role of women in the African societies. According to Makgopa (2008), the indigenous aspect of the majority of Black South Africans has been marginalised.

Apparently, Butt (2013) avers that there is no clear definition for colonisation; however, a number of different historical events, and interactions between people, are described as *colonial* in character. From an academic viewpoint, coloniality can be viewed as a process that has an epistemological, psychological, cultural, spiritual and linguistical impact, with the result that the oppressed may adopt an identity, which is furthest away from who they are (Freire, 1998). In a broader sense, Young (2001, p. 17) highlights that colonialism “involved an extraordinary range of different forms and practices carried out with respect to radically different cultures, over many centuries.” These sentiments are shared by Arowolo (2010), who argues that colonialism is an imposition of foreign rules and cultures, over indigenous traditional values and beliefs of Africans, in all spheres of their life setting.

However, Butt (2013) asserts that colonisation can be broadly defined as any form of inequality and injustice of power between different international parties. In brief, Butt (2013) provides three characteristics that best describes colonisation, namely, domination, cultural imposition and exploitation. According to Butt (2013), domination refers to the oppression of one people by another (colonisers), which Afrocentricity explicates. Hovarth (1972) concurs that, in colonialism, one group is dominated and controlled, in terms of how they should behave, where they should stay, and what they should do, which denies them their self-determination, as the coloniser’s rules are imposed on them. The second characteristic of colonialism involves an

attempt to impose the colonial power's culture and customs on the colonised people, in terms of their beliefs, religion, and cultural practices (Butt, 2013). The third characteristic involves the exploitation of the colonized people, by means of policies, slave trade, misappropriation of cultural property, forcible displacement, as well as plundering their natural resources, among other things (Butt, 2013; Noyoo, 2018).

Mkabela (2005), however, expresses concern that, since colonial invasions, African indigenous culture has weathered rapid change, as the culture has only been viewed through the coloniser's precepts and agenda. In addition, this author argues that only references of coloniser thinking have been recorded, without any regard for the indigenous education of Africans. Amos (2013, p. 65) further indicates that "some people who have not fully experienced the indigenous culture, believe that to be culturally aware, makes one *backward* or *ancient*", which colonizers implanted in African human minds. Amos (2013) stresses that these ideas are propagated because of the lack of knowledge about cultural values and principles, as well as a continued acquiescence to the colonizers worldview. The infiltration and adoption of other cultures, through the process of transformation, diminishes, or dilutes culture (Emmanuel et al., 2012).

According to Emmanuel et al. (2012), transformation shifts the focus and knowledge of individuals, compromising the promotion of other cultures, including the parenting culture of children. Colonisation initiates the loss of people's identity, because they follow and adopt other cultures, without duly considering the implications (Freire, 1998). In contrast, Afrocentricity advocates for the realization and value of individual identity. Emmanuel et al. (2012, p. 39) aver that "the introduction of the Western life style actually created what we can sociological address as 'cultural lag'". Based on the meaning of colonisation, African people have to decolonize themselves from the oppressors' domination, cultural imposition and exploitation; hence, the need for Afrocentricity. According to Asante (2005), African people should liberate themselves from the colonizers' thoughts and practices, as they are not universally adopted by all. Therefore, Afrocentricity is aimed at liberating African people from Western concepts, to regain their own values and practices.

2.4. What is Afrocentricity?

Afrocentricity is viewed through different lenses by various authors, which are explained and described in the following two sections.

2.4.1. Different orientations and perspectives

Gray (2001) defines Afrocentricity as an idea and perspective that encourages Africans to perceive and value themselves, according to their own African perspectives, rather than those of Europeans, who had alienated them. Asante (2003, p. 2) defines Afrocentricity as “a mode of thought and action in which the centrality of African interest, values and perspective predominates”. In addition, Asante (2003) explains that Afrocentricity places African people at the centre of any analysis of African phenomena.

According to Mazama (2003), Afrocentricity surfaced as a methodology that clearly functions within African ways of knowing and existence, operating within the principles, methods, concepts, and ideas, extracted from their African cultural experiences and history. The Encyclopaedia of African American Culture [EAAC] (Palmer, 2006) explains Afrocentricity as a conceptual tool for Africans to view their own history through their own lens, and not through the lens of other people, particularly the Europeans, or the people of the West. Mhlongo (2013) indicates that Afrocentricity should be seen as a decolonisation process of Africans, from Western or European culture and beliefs. “Operating under the umbrella of a paradigm, Afrocentricity is defined as the philosophical and theoretical construct in the discipline of Africana Studies where laws, generalisations, methodologies, and theories are created” (Pellerin, 2012, p. 150).

In addition, Modupe (2003, pp. 58–59) asserts, “Afrocentricity is the continental and diasporic African collective and cognitive will to cultural and psychic liberation; with the ultimate goal being Africana existence on Africana terms”. Pellerin (2012, p. 150) concurs, “Afrocentricity constitutes a systematic approach to Africana phenomena where culture is emphasised as essential for the collective liberation of African people”. The above-mentioned authors explain Afrocentricity in various dimensions, according to how they perceive and find its purpose. Gray (2001) refers to it as a study of ideas and events about African people, which implies that it could be regarded as an ideology. Pellerin (2012) defines Afrocentricity as a philosophical model, based on traditional African assumptions, which could be interpreted as a way, or approach that people use to define social phenomena. In addition, based on the definitions, it is important to note that Asante (2003) define Afrocentricity as a mode of thought and perspective, which suggests an African way of thinking.

The Encyclopaedia of African American Culture [EAAC] (Palmer, 2006) refer to Afrocentricity as a conceptual tool for Africans to observe their own culture and history from their own perspective or understanding. Mazama (2003), however, regards it as a methodology, because it employs and follows African principles, methods, concepts, and ideas, extracted from African cultural experiences and history.

2.4.2. Implications of Afrocentricity for this study

Based on these definitions and descriptions, the researcher used Afrocentricity as a way or method of prioritising Africans and acknowledging their cultural beliefs and practices, which are familiar to them. The focus of Afrocentricity is to place Africans at the centre of their culture, without oppression, as it seeks to liberate Africans from the oppression of the Western practices. Therefore, Afrocentricity may be regarded as a process, mode, perspective, theory, conceptual tool, or idea, if it places the African person in the centre.

The researcher's reason for the use of Afrocentricity in this study is that it promotes the prerogative of Africans to practice what they know, believe and understand, without oppression, or being undermined. In addition, it extends Africans the liberty to apply their own African practices, without its relevance being undermined. Most importantly, according to Asante (2007a, p. 42), "Africans should not be the object of the narration of their experiences". Instead, Africans should be the subject of their own events, experiences, traditions, and habits, with which they would be familiar, and would have experienced. Afrocentricity allows Africans to view and value their world, from their own perspectives, because they understand its dynamics, as well as its origin. To clarify, they are the experts regarding their practices in society. The researcher is of the opinion that the use of this conceptual framework in this study, guides the exploration of indigenous parenting practices in Black African families, as they were previously applied, or practiced.

Chawane (2016) argues that Africans are entitled to provide their own perspective on their African experience, as well as employ Afrocentricity as an exercise in self-knowledge, as much as the Europeans do in their culture. Afrocentricity is a frame of reference for phenomena to be viewed from the perspective of the African person (Asante, 1991). This implies that every society and country is entitled to practice its own cultural values and beliefs, which are suitable for its own environment, including child

rearing. In addition, the rebellious behaviour of Black African children could be addressed through practices that Black African families understood and have utilised. Therefore, these practices would emanate directly from what the parents know and understand, instead of adopting models, or approaches that are far-fetched, or not applicable to their current circumstances.

Another reason for employing Afrocentricity was that the researcher had often observed many challenges and problems in social work, being addressed using European, or Western approaches, which often had no effect on African people, as the practices were diametrically opposed to their own. According to Pellebon (2007), social work should be self-critical, and adapt to the realities of society, so that the interventions implemented, or applied, could yield the desired outcomes. The preceding discussion highlights that, for better results, regarding people or societal challenges, the implementation of treatment, or interventions, should be clearly understood by the people, as the beneficiaries. Additionally, the interventions should be environmentally specific, implying, localised. Chawane (2016, p. 86) argues that “Afrocentrists believe that the study of Africa and African people necessitates distinct approaches because so much of their civilisation was intentionally destroyed by invaders, interrupted by the slave trade, or not written or codified”; therefore, it would be unavailable as a body of knowledge.

The researcher contends that, often, it is challenging to implement interventions in African culture, which might be suitable in Western culture. The application might be difficult to adapt, or use; therefore, the ideal would be, to implement interventions that are fit for the purpose. Pellebon (2007) affirms that human service professionals should acclimatize themselves, frequently, to the dynamism of societal change, in terms of politics, culture, technology, and knowledge, because of its influence and impact. The one-size-fits-all approach is not always applicable to all challenges; some of life’s challenges, as well as the ways of managing these challenges, are best understood by the people, who are affected by them. It should be acknowledged that societies, and people, have dynamic ways of managing their challenges, based on their experiences and history. Consequently, Davids et al. (2010) highlight that, to operate from an Afrocentric perspective, a well-grounded knowledge of people’s understanding is required, which is evidently advocated by Afrocentricity.

Asante (2007, p. 42) identified five basic characteristics to guide the investigations of Afrocentric projects. Firstly, the researcher should be aware of the psychological location, where the study will be conducted. This implies that there should be a clear orientation, and direction, that African people adhere to, including the symbols, motifs, rituals, signs, and language, which they have created. Secondly, the researcher should establish the status of the African subject (person under scrutiny), for example, social, political, economic, or religious. In fact, Afrocentrists should ensure that the subject role of African people, as well as their ideas and concepts, are pursued. Thirdly, the researcher should pursue the defence of African cultural elements, which includes the protection of their values, habits, customs, religions, behaviours, and thoughts. Fourthly, according to Assante (2007, p. 43), “commitment to lexical refinement, which indicates that, the person who contextualizes Africana reality must be aware of the subject role of all Africana phenomena”. Consequently, Asante (2007) asserts that the person conducting the research should not source the terms and definitions of Africans from other cultures, but from their own social, cultural and historical experiences, as well as languages. Therefore, the researcher focussed solely on African people in this study. Fifthly, the researcher should be committed to a new Africana narrative, implying that there should be the creation of a new, corrected history for African people throughout the world, which will not falsify the social history of Africa, but promote culturally centred Africana historiographies, literature, economic development, and religious orientations. Ultimately, the scientific anchor to understand the social phenomena of African people would have been established.

To conclude, Afrocentricity evidently focusses on the African people, including their cultures and practices. It encourages Africans to observe themselves through their own lenses, and behave according to their own culture. It is important to note that Afrocentricity is not opposed of Eurocentricity, nor its replacement; however, it is a concept that seeks to analyse social phenomena from African perspectives.

2.5. Integration of Afrocentricity in social work

It is imperative to define social work first, before incorporating Afrocentricity. According to the International Association of School of Social Work and the International Federation of Social Work (IASSW & IFSW, 2014), social work is defined as “a practice-based profession

and an academic discipline that promotes social change and development, social cohesion, and the empowerment and liberation of people”. In addition, the “principles of social justice, human rights, collective responsibility and respect for diversities are central to social work”. “Underpinned by theories of social work, social sciences, humanities and indigenous knowledge, social work engages people and structures to address life challenges and enhance wellbeing” (IASSW & IFSW, 2014).

This social work definition embraces some aspects of Afrocentricity, namely, social change, social cohesion, empowerment, and many more that seek to liberate the thought processes of people. However, according to Jackson & Givens (2007), and Mungai (2015), Afrocentricity has a wider application in diverse disciplines, such as social work, and many others. Some of the Afrocentricity principles that share similar values with social work are, collective responsibility, social justice, social change, self-determination, the uniqueness of cultural practices, and human rights that assist in alleviating human suffering (Schiele, 2000; Asante, 2003; South African Council for Social Service Professions [SACSSP], 2007; Mungai, 2015).

It is against this definition of social work that cultural practices are promoted through Ubuntu principles (African values and ethics) in the service of humanity, as attested by Mungai (2015). Respect for human dignity, for example, is emphasised in social work, as well as in the Ubuntu principles. The same principle is also valued in Afrocentricity, as it encourages people to bear reference to their own history, culture, ethics and values, which informs them on how to parent their children, as well as live their lives (Hamner & Turner, 2001; Santrock, 2006). According to social work values and principles, as well as Afrocentricity, universal cultural practices do not always accommodate everyone. Besides, although the social work profession and Afrocentricity are compatible, social work practice and theories are more Eurocentrically informed and inclined, than African (Schiele, 2016; Thabede, 2008; Mungai, 2015). Therefore, it could be argued that, if the interventions for African people are designed outside the Africans’ periphery, what informs their interventions. Stewart (2004) highlights that Afrocentric social work is a complex construct; however, it acknowledges that one intervention strategy cannot meet all individual, family and community needs, and consequently, more views are essential.

Thabede (2008, p. 235) argues, “It is therefore inappropriate to apply the Eurocentric theories of human behaviour to explain the behaviour of African person”, implying that European theories reflect European approaches, not African culture. Pellerin (2012) asserts that it is

crucial to investigate African phenomena, to develop a culturally accurate understanding of African reality, which would lead to relevant interventions. Consequently, Mungai (2015) avers that, for African people to cope with modern challenges and problems, they should seek strength in the foundations of their indigenous cultures. The South African Constitution (RSA, Act No.108 of 1996, section 30 & 31) stipulates that everyone has the right to practice his/her own culture. Therefore, by conducting this study, the researcher anticipates to integrate Afrocentricity with social work, to liberate Africans from the periphery of European social work practices.

The aim of this study is to highlight context-driven approaches, as not-fit-for-purpose perspectives impact severely on African approaches, particularly parenting practices. This implies that one-size-fits-all interventions are inadequate, and should be augmented with other interventions, derived from cultural backgrounds, including African, which is advocated by Afrocentricity. Therefore, it could be concluded that Afrocentricity could be integrated with social work, as they share common values and principles. Exploring parents' values and cultural practices to develop interventions that they approve of, is socially just and equals self-determination, which social workers should promote, and Afrocentricity advocates.

2.6. Goals of Afrocentricity

In this section, the focus is on the goals of Afrocentricity, as outlined by Asante (2005, pp. 1–13). The aim of discussing these goals is to reveal what could be achieved for African people, through the idea of Afrocentricity. Therefore, the information shared in this section is vital to this study. The following are the five goals of Afrocentricity:

2.6.1. Afrocentricity exposes and actively resists 'white racial domination'

Gibson (2000) asserts that the Eurocentric model places the European White racial group at the centre of all history, and, universally, interprets everyone else's history and experience from that perspective. According to Gibson (2000), this universal perspective of Westerners/Europeans, instead of non-westerners, being in positions of power, has been accepted by all as *the truth*, generally, from one generation to the next. However, based on Gibson's (2000) statements, Mkabela (2005) believes African indigenous culture, therefore, has weathered rapid change, ever since the invasion of colonialism.

Consequently, the educational needs of Africans have been framed by the colonisers' precepts and agenda. However, Mazama (2003) describes Afrocentricity as a way of refurbishing the humanity and self-awareness of Africans, while Asante (2005) urges that Africans should resist Western oppression and dominance. In addition, Asante (2005) advocates that Black African people should be vigilant, to resist the oppression, mainly, of their minds, culture, and practices, while Western practices should not be regarded as the best among all practices, or assumed to embrace everything. Based on the above-mentioned, it is evident that ideas emanating from Africans have not been considered, or employed, to add value to the body of knowledge, as every social phenomenon had been perceived only from European, or Western perspectives. Therefore, according to Pellebon (2007, p. 172), "Afrocentricity bluntly declares that current methods of inquiry, logic, and research in academia are inappropriate methods to study African-Americans", which also applies to Black African families.

As the focus appears to be on European, and not African culture, Asante (2006, p. 653) reiterates that such approaches to knowledge are "based on an ideology of racial superiority and racial privilege"; therefore, this study was initiated to investigate that concept. However, Mazama (2003, p. 6) avers that "Afrocentricity acknowledges Eurocentrism, but only as one voice among the other voices, not as a universal perspective in understanding reality", as every society has its own perceptions, based on its beliefs, customs, values and norms. Ultimately, the goal of Afrocentricity is to resist white racial domination, robustly, while considering the African point of view, which is also the African process of rediscovering its own culture.

2.6.2. Transforming African-Americans towards their cultural centre

Transforming people towards their cultural centre has much bearing on this study, which is focussed on considering Black African families' beliefs and practices in child rearing. The goal of Afrocentricity is to ensure that Africans are at the centre of their culture (Asante, 2005). Graham and Al-Krenawi (2003), as well as Arowolo (2010) define culture as a set of distinctive patterns of beliefs and behaviours practised by a group of people, who share a common historical, social background, as well as experiences that serve to regulate their daily lives. Asante (2005) concurs and indicates that culture includes symbolism, language, rhythm, spiritualities and values, which are unique to African cultural systems. In addition, this goal emphasises that African culture should be

at the centre, which could be achieved only if Africans transform their minds, behaviour and actions to reflect the African culture (Asante, 2003). The researcher believes this goal can be achieved only, if Black African families have the same mind-set, and are aware of their identity, collectively. Their collective consciousness is undisputable, because they will all exhibit similar ways of accomplishing tasks, such as promoting their indigenous ways of parenting children from an own African perspective.

Asante (2007b) highlights that every culture offers specific meaning to its people, and clarifies what is relevant to them, for them to understand their human issues. Therefore, Afrocentricity emphasises that African culture be the centre focus of all Africans. According to Mutisya and Ross (2005), Afrocentricity could aid Africans to revitalise their cultural identity, from the negative impact of colonisation, for a better appraisal of their culture, and its values.

2.6.3. Converting African-Americans to an ideology of values, spirituals and rituals

In this goal, Asante (2003) highlights the importance of African events that African people engage in. Owusu-Frempong (2005) concurs that African descendants have developed several rites, rituals, and festivals for various significant life events. Clearly, with this goal, Asante (2003) advocates for the agenda that African cultural ideas should be publicised and practiced. This implies that cultural practices, such as traditional child-rearing, folkloric practices, cultural celebrations, festivals and practices should be acknowledged, for future generations to understand the cultural roots of their ancestors. Owusu-Frempong (2005) asserts that festivals were used as a means of gathering the community at the centre of their culture and social environment; where people would sing, dance, eat, and celebrate a particular life event. According to Owusu-Frempong (2005, p. 732), “African festivals, represent an invaluable source of knowledge about people’s folklore, history, philosophy, aesthetics, music, dance, art, and myth - all of which form part of their collective existence”. It is acknowledged that this practice instils a positive relationship among people in the community, thereby promoting socialisation.

Consequently, if this practice was shared with children, or it became part of the parenting practice, the children would recognise and accept their culture and identity completely. As confirmed by Owusu-Frempong (2005), festivals were regarded as one of African cultural practices, as well as a medium of cultural education and intergenerational

communication with its own people. Festivals also fulfil an important role in the preservation of people's cultural heritage, transmitting knowledge and experiences, reconnecting people to their culture, as well as positive African values that could stimulate improvement in their quality of life (Owusu-Frempong, 2005). However, Owusu-Frempong (2005, p. 732) also highlights that "the celebration of festivals should not be seen as an annual congregation of street and food vendors, marching bands, and musicians but also as a tool of cultural reconstruction and transmission of knowledge to the younger generation". In addition, Owusu-Frempong (2005) emphasised that the dysfunctional behaviour of the youth could be addressed through these cultural interventions (festival, cultural events), as they play a role in reducing these negative social influences, by encouraging people to reconnect. The cultural events also promote the principles of *Ubuntu*, as it promotes togetherness and sharing.

It is against this argument that Afrocentricity encourages Africans to embrace their cultural events. Karenga (2002) and Mungai (2015) draw attention to the symbol of Akan people of Ghana, called *Sankofa*. According to legend, *Sankofa* is a bird that flies forward, but its head is looking backward. Karenga (2002), Kanu (2007) and Mungai (2015) clarify that *Sankofa* advocates revisiting the past, to assess what was used to build a strong and resilient future, as the past, present and future are interconnected. This adage implies that Africans should consider their experiences, and build on them for future generations; hence, the consideration of the indigenous parenting practices. Amos (2013) and Seshai (2017) add that puberty rites, which are also African events, similarly, teach children how they should behave. According to these authors, these life events were developed to teach children the ways of life. Therefore, Afrocentricity advocates that Africans should revisit their past, and continue performing their important and relevant rituals, festivals, and spiritualities, which does not infringe other people's rights.

2.6.4. Analysing disciplines such as literature, history, linguistics, politics, religion, science and economic from an Afrocentric perspective.

Asante (2005) asserts that it is important to analyse certain disciplines from an African perspective. He believes this could assist in the determining the types of interventions to apply, by observing the content and context of people. It could be argued that, although social work is similar throughout the world, interventions should be adaptable to the needs of people, in context (fit for the purpose). It cannot be a one-size-fits-all approach.

Therefore, all disciplines need to be analysed, from an African perspective. Mungai (2015) concurs with Asante (2005), asserting that social work theories and practices are rooted in Eurocentric worldviews, which are not always effective in other cultural centres, despite the assumption of them being universal.

In this study, therefore, the indigenous parenting practices should be analysed based on what Black African families are practicing, from an African perspective. Evidently, most common challenging behaviours in children emanate from the kind of parenting practices they are socialised with, which currently, according to Mungai (2015), are inclined towards a Western perspective. As stated by Thabede (2008), social workers need to be sensitive to the African perspectives and philosophies, when dealing with African clients, because it informs the way in which Africans relate to their issues, including the challenges that life presents to them as African people.

The same sentiments are shared by Mungai (2015); although social workers share universal values, it should be understood that different local conditions dictate that the social work discourse be indigenized and culturally relevant in the local context. The perception is that Western philosophies are often incompatible with African philosophies, which might result in the lack of effectiveness, especially regarding parenting practices. Mungai (2015) clearly asserts that Afrocentric social work embraces the African perspective, to be relevant to the needs of the African people, as African problems can be best understood from an African perspective. The *Ubuntu* principle fits well, as it mostly teaches children the African way of living, which includes respect, care, support, sharing and many other aspects. The researcher observed the parents' aversion to the socially unacceptable behaviour of children, while practicing as a social worker. The parents usually remarked that the children belonged to the government, because parents do not have any powers over their children, as they did in the past. This statement evoked the need to assess the social work services, rendered to African people, to determine whether their needs were addressed and their practices respected.

2.6.5. Providing a culturally appropriate method of analysis for African-Americans

According to Asante (2007, p. 42), "Africans should not be the object of the narration of their experiences, rather, they should be the subject of their own events and experience". Chawane (2016) concurs that Africans should put themselves at the centre of their own

history, and view themselves as agents, actors, and participants, instead of as individuals, marginalized by the Europeans' philosophies and culture. In addition, Traoré (2007) states that for many years Afrocentricity has attempted to re-characterise and re-contextualise the history of Africans, based on the factual past. Traoré (2007) further advocates that Africans should view themselves through African lenses, in order to understand the ideas, values and experiences of their people. Asante (1993) asserts that Africans should be placed as the subject, so that they would be able to examine their challenges from their African perspective, or location. According to Turner (2002, p. 718), "Afrocentricity's approach assist in analysing, understanding and interpreting information and phenomena from African perspective". Therefore, Thabede (2008) argues that, when dealing with African people's psychological, intellectual, spiritual and emotional needs, the acknowledgement, or recognition of their African cultural beliefs and practices, is paramount to social work professionals, for effective service delivery.

Based on the goals discussed in this section, it is clear that Afrocentricity does not compete with any worldview or perspective, especially those of Western or Eurocentric origins. The only motivation is the location and recognition of African cultures, as part of the body of knowledge. According to Asante (1998, p. 8), "it is like Africans bring almost nothing to the multicultural table but a darker version of whiteness". Consequently, the overall aim of Afrocentricity is to place an African person at the centre of his/her own life, and to achieve this goal, there are values that guide the way in which Africans should live. In the following section, the values of Afrocentricity are discussed.

2.7. The values of Afrocentricity

The researcher discusses various values of Afrocentricity. Mungai (2015, pp. 66–67) shares the common values of Afrocentricity, which the researcher considered applicable in this study. The following values are discussed in the following paragraphs: the interconnectedness of all things and beings; the spiritual nature of human beings; collective vs individual identity; oneness of mind, body and spirit; the value of interpersonal relationships; and responsibility.

2.7.1. Interconnectedness of all things and beings

According to Graham (1999) and Schiele (2016), interconnectedness of human beings means the togetherness of people, who live in harmony with their environment, which

helps them to become united. In addition, Maathai (2009) and Mungai (2012) assert that interconnectedness links with self-knowledge, a concept that encourages people to collectively rediscover and re-connect to their traditional cultural roots. Therefore, Afrocentricity values that all things are connected to each other.

2.7.2. The spiritual nature of human beings

According to Schiele (2000, 2016), spirituality is based on believing in a higher power, or creator, who is invisible, but connects all human beings to each other, as well as the creator. Consequently, Schiele (2005, p. 814) contests that “spiritual alienation is the last risk factor generated by cultural oppression”. In addition, Mungai (2010) states that, in the African context, spirituality is linked to the connectedness of people and the spiritual world, through rituals. Another example involves ancestral worship, which is ‘*go phasa badimo*’ in Northern Sotho, or *Mpho ya badimo* in Southern Sotho. According to the researcher’s personal knowledge of Pedi and Northern Sotho culture, Black people communicate with their ancestors through ceremonies or rituals, by submitting their petitions, disclosing their afflictions, consulting with their ancestors, or even giving thanks, to show their connectedness with their spiritual beings.

Mazama (2003) adds that African cultures comprise high levels of spirituality, which often include some understanding of nature, as well as maintaining harmony with nature. Simard and Blight (2011) assert that *spirit* is the fundamental aspect that assists in the development of the spiritual, mental, emotional and physical realms, which provides the child’s cultural identity. According to Stewart (2004), in the Afrocentric view, spiritual and material things are seen as elements of the whole, which cannot be separated. In addition, Afrocentric social work seeks to reinforce this sense of connectedness, because spirituality leads to the affirmation of the interconnectedness of all things (Stewart, 2004). Consequently, according to Afrocentricity, no reality exists apart from the spiritual inclination, implying that any activities will not be executed by Black Africans, without informing their ancestors, or consulting with them. According to Stewart (2004), the universe, nature, humans, and the spirit are regarded one well-connected collective.

2.7.3. Collective vs individual identity

Afrocentricity places much value on the aspect of collective identity (Graham, 1999). Triandis (2001, p. 907) explains that “people in collectivist culture compared to people

in individualist cultures are likely to define themselves as aspects of groups, to give priority to in group goals, to focus on context more than content in making attributions...and tend to be self-effacing”. Acevedo (2003, p. 6) alludes to collectivism “as a personal pattern of behavior and attitudes that involves the deferment of individual goals in favour of group goals”. In collectivism, the main aim is to develop and preserve the group, while in individualism, the focus is on the individual (Acevedo, 2003). The collective ethic recognises that survival is drawn from the group, and all its actions are within a collective context (Asante, 2005). People, who consider themselves connected in a collective, are more likely to care for other individuals, whom they perceive as part of their collective self. According to Mhlongo (2013), in African cultural practice, community comes first, as it is viewed as a unit, in which people are connected, mutually. This is supported by the following saying: “injury to one is injury to all” (Haywood, 1983, p. 186).

Schiele (2000) avers that the Western approach focuses on individual autonomy and rights, whereas in traditional African societies, the focus is on the entire family, as well as the wellbeing of the community. Collective identity, in this sense, implies that every person is a composite and a reflection of the spiritual world of ancestors, as well as the material world of the living (Schiele, 2000). The Afrocentric paradigm highlights that, if an individual has done his/her best, and still fails, that failure must be shared by all (Karenga, 2002). According to Schiele (2016) indicates that, spirituality fosters both the collectivistic and xenophilic thrust because for people affirm and promote collectivity, they should acknowledge their human interconnectedness.

Black African people have a philosophy regarding the execution of various tasks, including raising children, collectively, which could be linked to the concept of *Ubuntu*, meaning humanness and togetherness (Onwujuba & Marks, 2015; Mkabela, 2015; Mungai, 2015). In this philosophy, there is consensus on raising children, collectively, considering that; they would have better prospects of rearing morally upright children. Consequently, Emmanuel et al. (2012) emphasises that, traditionally, the rearing or socialisation of the children was the responsibility of every elderly person, irrespective of biological relation. This collective responsibility was assumed to train and socialise the children about the norms, values, and standards of the family and the society. When

discipline was warranted, it was dispensed, irrespective of the child's biological parents' awareness, or involvement, as it was presumed that the child belonged to the community, and the community was regarded as united, as well as a family. The community was concerned about its morals, values and customs, and was not about to allow the children *carte blanche* to do as they pleased, and claim that only their parents could discipline them. The individualistic approach, therefore, was not emphasised.

However, currently, child rearing is regarded as an individual endeavour, and people in the community could be accused of assault, when attempting to discipline another parent's child. Darling & Steinburg (1993, cited in Akinisola, 2013) assert that individualistic cultures focus on independence and individual achievement, whereas collectivistic cultures focus on collective contribution, as one person's gain is for the benefit of the entire group. Mungai (2015), therefore, postulates that it is important for Black African people to seek strength in the foundation of their indigenous African culture, which promotes value collectiveness, reciprocity, spirituality and the interconnectedness of beings, for them to cope with modern challenges. This statement resonates with the slogan of the African National Congress [ANC]: *together we can do more* (Dold, 2019), which supports the collectiveness that Afrocentricity emphasises. Consequently, the children were aware that misbehaving, or disrespect, would not be condoned because, whoever observed their misdemeanours, would have the right to reprimand them. According to Triandis & Gelfand (2012), in collectivism, people share the tasks to be performed, guided by their culture. Powers (2013) suggests that collective values is one of the Africans strengths, especially the collective sense of responsibility. The collective ethic, according to Powers (2013), acknowledges that the survival of people is derived from a collective effort, which in turn, harmonizes their interrelationship.

2.7.4. Oneness of mind, body and spirit

Another value that Afrocentricity emphasises is the oneness of mind, body and spirit (Mungai, 2015; Mhlongo, 2013). Mhlongo (2013) asserts that mind, body and spirit are intertwined, to provide an overall knowledge of African reality. In the African-centred world view, according to Mungai (2015, p. 67), "there is no separation of body, mind and spirit as they are regarded as having equal value and are interrelated". Mungai (2015, p. 67) adds that, "there is also emphasis in the concept of balance and harmony in order to

maintain psychological, social and physical well-being”. According to Schiele (2000), the harmony of the body, mind and spirit provides a sound basis for the attainment of optimum health, as well as peace. Mungai (2015) suggests that the spiritual nature involves the thoughts of people, not only because of their material status, as, in the African context, spirituality is achieved by performing certain rituals, which connect individuals with the spiritual world. An example of such a ritual is observed among the Kenyan people, who believe that, when they name their child after a deceased person, the spirit of the deceased passes on to the child (Mungai, 2010). The aim of this practice is to allow the spirit of the dead to persist in a living person. Daniels (2001, p. 303) states, “Afrocentric writers agree that the African community, regardless of divergent life experiences, has retained basic principles of the African value system including oneness of mind, body and spirit”. Based on these statements, it is evident that Afrocentricity advocates oneness of the mind, body and spirit.

2.7.5. The value of interpersonal relationships

The Collins Cobuild Advanced Learner’s Dictionary (2018) defines relationships as the way two things/objects/entities are connected. According to Clark & Mills (1993, cited in Belgrave & Allison, 2010), relationships could be collective, or exchange ones. In exchange relationships, people relate because of a mutual expectation of a relationship in return, for example an employer and employee (Clark & Mills, 1993, cited in Belgrave & Allison, 2010). Collective relationships are not based on expectations; but instead, refer to relationships in which people feel responsible for the well-being of others, for example a member of a family, or a friend, among others (Clark & Mills, 1993, cited in Belgrave & Allison, 2010). Of the above-mentioned two, Afrocentricity advocates communal relationships, based on their interconnectedness. Consequently, based on the definitions provided, good interrelationships with others, encourages individuals to express and attain their full potential (Charles, 2007).

Mungai (2015) highlights that Afrocentricity has identical principles to *Ubuntu*, which promote interpersonal relationships, implying that a person is not an island. Metz (2011, pp. 536–537) asserts that *Ubuntu* originates from the following African idioms: *Motho ke motho ka batho babang* in Northern Sotho; or *Umuntu ngumuntu ngabantu* in Zulu and Xhosa; which loosely translated, suggests that *a person is a person through other persons*, or, *I am because we are – we are because I am*. Shutte (2001) and Mhlongo

(2013) aver that the *Ubuntu* definition refers to humanness, as well as the expression of what is valuable and worthwhile in life, based on African culture. Christians (2004, p. 241) adds, “*Ubuntu* is an ancient word meaning humanity to others”. Nussbaum (2003) and Broodryk (2008) also describe *Ubuntu* as a African cultural way of expressing compassion, reciprocity, dignity, harmony, helpfulness, forgiveness, understanding towards other people, as they live together. The findings of a study conducted by Mcunu (2004) support the preceding statement that *Ubuntu* includes values, such as respect, freedom, and free will, which Afrocentricity advocates, as well.

However, Ramose (2007, p. 94) states “*Ubuntu* should be informed by understanding of African life”, without which it would be difficult to understand and practice. In addition, Manda (2009) asserts that *Ubuntu* is an African way of promoting social cohesion and positive human interaction in daily living. Dolamo (2013) avers that the characteristics of a responsible and well-matured person is perceived, when s/he embraces the *Ubuntu* values and principles. *Ubuntu*, therefore, assists, or teaches children to be fit, morally, as well as sensitive to the emotional state of other people (Belgrave & Allison, 2010).

Consequently, the issue of killing one another, gangsterism, as well as other socially unacceptable behaviours, could be alleviated through the application of *Ubuntu* principles. Bujo (2003) is of the view that an individual is born human; however, the socialisation process facilitates the formation of humanness. Through the socialisation processes in families, children are exposed to ways of relating to others. They grow up learning how to care for others, instead of being selfish and self-centred (individualistic). If this value of interpersonal relationships is instilled in children, they will understand the meaning of not hurting each other.

The behaviour of children, currently, reflects the Western view, which values life as an object. Interpersonal relationships are crucial in African beliefs and culture, which Afrocentricity advocates, as well. Afrocentricity promotes interpersonal relationships, as it assists parents to educate their children about the values and principles that incorporates humanness and personhood. These core values of Afrocentricity are essential to children’s behaviour; as the lack of compassion incites them to destroy other people’s property (crime or criminal activities); the lack of forgiveness instigates fights against each other in gang fights, as well as many other socially unacceptable behaviours.

Therefore, it could be concluded that interpersonal relationships, as one of the Afrocentricity values, are crucial, because of their teachings and guidance regarding the manner in which people should live, think, and behave.

2.7.6. Responsibility

According to De La Porte and Mailula (2006), responsibility refers to an individual accepting accountability for his/her own choices and actions, without excuses, not blaming others, or circumstances, for failures. Afrocentricity emphasises the value of an individual taking responsibility for his/her actions, as well as for others. The Afrocentric idea of responsibility stems from the belief that human beings have the ability, potential, and strength to do well. Saleeby (2009) concurs and is supported and approved by the Minister of Basic Education in South Africa, Mrs Angie Motshekga, in the launch of the Bill of Responsibilities for the Youth of South Africa, on the 23 March 2011 (Republic of South Africa [RSA], Department of Basic Education [DBE], 2011).

However, responsibility should be seen as a spontaneous human quality that is freely portrayed to enhance the wellbeing of everyone (Schiele, 2000). Ms Motshekga reiterated this in the Bill of Responsibilities for the Youth of South Africa, by referring to the right to dignity for every person (RSA, DBE, 2011). This involves being human to each other by showing respect, kindness, and compassion, which are components of interpersonal relationships (Nussbaum, 2003; Broodryk, 2008). According to the researcher, responsibility implies that the individual is expected to regulate his/her behaviour in a manner that it does not infringe another's rights. Schools are often one of the first institutions in society that formally and repetitiously expose individuals to views and images of self and others (Mungai, 2015). Therefore, Ms Motshekga launched the Bill of Responsibilities for the Youth of South Africa (RSA, DBE, 2011), to regulate children's behaviour. Mkabela (2005) highlights that Africans are renowned for their collective sense of responsibility towards each other.

The Bill of Responsibilities for the Youth of South Africa (RSA, DBE, 2011), launched by Ms Motshekga, are aligned with the values of Afrocentricity (responsibility). Some of the tenets, highlighted in the Bill of Responsibilities for the Youth of South Africa (RSA, DBE, 2011), fit well with this current study. Firstly, the bill clearly stipulates that every person have the right to life, which should be protected, without endangering the lives of others. Secondly, children have rights, as per the Bill of Rights (Republic of

South Africa [RSA], Act No.108 of 1996, chapter 2). However, with rights come responsibilities. As much as learners have the right to education, they also have the responsibility of ensuring that other learners enjoy education, instead of threatening and disturbing them. Therefore, the researcher suggests that this value, as presented in Afrocentricity, is relevant, and needs to be emphasised for application. Thirdly, with the right to family and parental care, comes the responsibility to respect and assist parents at home, as well as be kind and loyal to the family. Fourthly, the right to work, demands the responsibility to work hard. Finally, the right to freedom and security, necessitates not hurting and bullying other children, and vice versa.

The challenging behaviour of children often disregards the value of responsibility; therefore, the researcher highlights some of the behavioural problems of children, in the problem statement of this study. They commit crimes without accepting the responsibility; they fall pregnant at an early age, without considering the challenges of being a parent; they become involved with drugs, and other risky behaviour, without considering the consequences. This value of Afrocentricity, therefore, encourages both children and parents to take responsibility of their actions. Additionally, it could be concluded that, in African culture and practices, the value of responsibility is encouraged on a greater scale. Evidently, all parents endeavour to ensure that their children are advised about their responsibilities, for their erudition (Seshai, 2017); however, many of these values have become eroded by modernity and Western practices.

2.8. Conclusion

In this chapter, the researcher discussed the definition of Afrocentricity, its integration to social work, its goals and values, which are aligned, or related to social work values and principles. The issue of colonialism was included to clarify why Afrocentricity is relevant to this current study. Based on the information provided, the researcher believes Afrocentricity is applicable to this study for several reasons. Firstly, Afrocentricity is defined in various ways, which enables the reader to interpret it as a conceptual tool, a perspective, a philosophical model, a study of ideas and events, as well as a mode, through which ideas and experiences could be facilitated. Therefore, Afrocentricity could be used by Black African families, in indigenous parenting practices, as it encourages the use of the ideas and lived experiences of African people.

Secondly, it places the Black African person at the centre of consideration, implying that every service provided to a Black African person should take into consideration the ideas, experiences, culture, and history of Black African people. Against this backdrop, Black African persons would not always be spectators and recipients, but instead participants, and key role players in their own game. Thirdly, the goals of Afrocentricity emphasise the need for Black Africans to view the world through their own lenses, and refrain from being the objects. Africans should be aware of their cultural practices, in order to apply their minds.

Fourthly, Afrocentricity highlights that African opinions could be a point of reference, as their practices do not conflict with social work values and ethics; instead, they are in line with these values, and aim to alleviate human suffering. The challenging behaviour of children is an issue of concern, as it destabilizes families, and leads to moral decay. Fifthly, the principles/values of Afrocentricity's are in line with African traditional practices, such as Ubuntu, collectiveness, responsibility, and interpersonal relationships, rather than individualism, which Eurocentricism emphasises. Lastly, Afrocentricity advocates social change, which implies that the order of effecting certain developments should be change, to accommodate others.

Therefore, applying the principles of Afrocentricity in this study, which involves indigenous parenting practices of Black African families, could be ideal, as the history of parenting practices, as well as the experiences learnt, and used, would be analysed from an African perspective. It is anticipated that the findings of this current study will return pride to Black African families, as they realise that they are recognised and acknowledged for their African ideas and practices. Afrocentricity pursues the use of the African contexts, which are ideal for implementation, to address pressing issues.

It is the researcher's understanding that the principles of Afrocentricity does not conflict with the Western philosophies, practices and perspectives, but instead, ensures that African history, culture and perspectives are recognised, and used, as deemed appropriate. The innovation and creativity of African people are showcased through Afrocentricity, based on their cultural experiences, aspirations, lifestyles and practices. Africa, which includes South Africa, is a continent with diverse cultural practices; therefore, it would be interesting to learn about these various cultural versions. Finally, the researcher believes applying the principles of Afrocentricity would produce, or open, avenues for African knowledge be captured and used as a resource.

CHAPTER THREE

INTERNATIONAL PARENTING PRACTICES

3.1. Introduction

In this chapter, the researcher provides information on the international perspectives of child parenting practices. However, not all countries could be covered in this chapter; therefore, the researcher selected a few, namely, Latino, Native American, Australian Aboriginal, and Chinese families, to determine how their children are parented. Subsequently, the operational concepts are discussed, including: culture, indigenous knowledge, indigenous people, indigenous knowledge system, family, parenting practices, indigenous parenting practices and parenting styles.

According to Bernstein (2016), a survey of global parenting revealed that there are strong cultural differences in parenting practices, and culture plays an important role in parenting practices. Holden (2010) asserts that most parents raise their children based on their past life experiences (how they were parented), as well as their cultural values. Parents transmit these cultural values and beliefs through socialisation to their children (Haralambos & Holborn, 2000). Socialisation is a process, during which a child is introduced to his/her people's ways and teachings, in order to transform him/her into a social being (Haralambos & Holborn, 2000). This implies that socialisation includes behaviour, attitude, personality, and character, which a child learns from his/her people. Haralambos & Holborn (2000) clearly reveals that socialisation begins in infancy, through a process of social learning, interaction, imitation and identification, as the child grows among his/her people, through daily living activities.

In addition, Emmanuel et al. (2012) allude to a consensus among the experts from developed, as well as developing nations that early childhood rearing and training are essential for the personality development of the child. According to these authors, parents' interactions with their children create a platform for child development, especially in their formative years. Sheridan, Knoche, Edwards, Bovaird, and Kupzyk (2010) define this as social emotional competence, which refers to the child's ability to interact and establish relationships with other people. Therefore, Bornstein (2013) asserts that culture is manifested through parenting, during which parents, in their interaction with their children, endorse certain cultural practices that

encourage, or discourage behaviours, which are acceptable, or unacceptable, in their children. This statement is supported by United Nations Convention on the Rights of the Child (UNCRC, 1989, article 18), which indicates that the sole responsibility of parenting rests on the parents, as well as legal or customary guardians. The researcher is of the opinion that all parents, generally, wish to do what is best for their families; therefore, they will strive to apply parenting practices that would influence their children in a positive way. Based on the literature presented, parenting is perceived as guiding, supporting, training, and teaching children on how to behave, as well as be human. Consequently, most parents, parent their children as they had been parented, assuming that it is the correct way to raise a child. In the succeeding section, the operational concepts are defined and explained.

3.2. Operational concepts

The following concepts: indigenous people; indigenous knowledge; indigenous knowledge systems; family; a parent; Parenting/child-rearing; parenting practices; as well as indigenous parenting practices are defined, and their use in this study, clarified.

3.2.1. Indigenous people

Langill (1999, p. 4) defines indigenous people as “the original inhabitants of a particular geographical location, who have a culture and belief system distinct from the international systems of knowledge”. In this study, indigenous people refers to the occupants of a certain area over many years; those who subscribe to the history, experiences and cultural practices of that particular area.

3.2.2. Indigenous knowledge

This study focuses on the indigenous parenting practices; therefore, it is imperative to understand what indigenous knowledge entails. The terms, *indigenous knowledge*, and *traditional knowledge*, as well as *local knowledge*, in this study, refer to the same system of knowledge, usually used interchangeably (Ryser, 2011). *Indigenous knowledge* may be defined in various forms, such as, reflecting the culture, geographic location, or historic influences that may have occurred (Ryser, 2011). Turnbull (2009) defines *local knowledge* as the kind of knowledge that people develop through their observation of whatever happens around them. However, Turnbull (2009) and Prah (2017) define *traditional knowledge* as the type of knowledge that embraces beliefs and practices, which are culturally transmitted over many generations.

Indigenous knowledge refers to a body of knowledge that is associated with specific people, as well as their locality (Ryser, 2011), and based on the definition provided, it could be perceived as being different; however, it has elements of culture, historical influences, community beliefs, values, and practices. Therefore, it could be defined as past knowledge that was created, or developed, by a particular society, grounded in their values, beliefs and cultural practices. This people, or society, use the created knowledge for their own guidance and daily living. Importantly, the knowledge is eternal, as it is transferred from one generation to the other. However, the knowledge is not static, as it can be transformed, depending on the people's circumstances (Prah, 2017). Indigenous knowledge, therefore, differs from one society to the other, as it is based on people's beliefs culture, history, and more.

Consequently, Prah (2017) affirms that the type of indigenous knowledge that is cultivated and developed by a certain society is directly binding to that particular society, and not general to all societies. This is the contention of Afrocentricity; no single culture is applicable to all, and indigenous knowledge is best understood by the people who created it.

3.2.3. Indigenous knowledge systems

Prah (2017, p. 47) highlights that “in Africa, traditionally, indigenous knowledge system has been orally developed and constructed”; therefore, “knowledge which was orally and generationally handed down is limited” (Prah, 2017, p. 47), and, currently, much is unknown about this knowledge. Mapara (2009) explains that knowledge systems are bodies of knowledge that reflect different components, or sub-systems, for example, knowledge about animal husbandry, plants, medicine and health, and culture. Therefore, it could be concluded that indigenous knowledge systems are integrated, localised systems, developed by people, to guide their daily living. The concept of indigenous parenting practices is located within African knowledge systems, which people had established for themselves. These systems provide them with guidelines on how children should be parented, as an example of a sub-system.

3.2.4. Family

Noyoo (2018a) cautions that the definition of a family is complex, as it depends on the family's characteristics. Dishion and Patterson (2006) aver that the family set up and

environment are the cornerstones of children's behaviour development, as they have an opportunity to learn acceptable behaviour, as well as unacceptable ones. In addition, as elucidated by Hochfeld (2007), globally, family is perceived as the most social unit that enhances the healthy functioning of the child, through its teachings. Ogwo (2013), the White Paper on Families (RSA, DSD, 2013), and Daly et al. (2015) concur, and delineate family as a group of members, who are either kinship, or non-kinship. Therefore, the role of parents in the family environment, primarily, has been to prepare children for adulthood, through rules and discipline (Hoskins, 2014). In addition, Seepamore (2015) contends that the family is the building block of society, and provides emotional, physical and social support for the full functionality of its members.

In summary, the researcher views a family as an entity that comprises various members, whether it biological, or non-biological. A family is a unit that embraces and socialises the child in the expectations of its members, based on their beliefs and practices. It is a group where love and care is portrayed, emphasised and instilled. Therefore, Daly et al. (2015) aver that the role played by family, parents and caregivers is of paramount importance in the development of a child's well-being, as it offers identity (belonging), love and care. However, Daly et al. (2015) also argue that families, on the one hand, could be the greatest source of support to the children, while on the other hand, the opposite could also pertain. These three entities (family, parenting and culture), therefore, have a great influence over the child's development, socialisation and behaviour, and reveals that the well-being of the child, is strongly linked to parents and families. Mackay (2005) asserts that children, who are raised in different family contexts, develop differently, and mostly learn different behavioural patterns. The next section focuses on the various types of families.

3.2.4.1. Types of families

It is important to note that, as much as parenting takes place within a family setup or environment, it should not be ignored that families differ, in terms of structure or type. The family type could also have a greater impact on the implementation of parenting practices, as well as the rearing of the child. According to Edwards, (2009, pp. 1–3), the following types of families are conferred, as presented in Table 3.1)

Table 3.1: Types of families

1.	Married and natural families	This family consists of a father, mother and children. The couple is customary, or legally, married.
2.	Single parent family	This is a family headed by one parent with children. It can be a father, or a mother, alone.
3.	Parents in blended families	In this family, parents have remarried, and either both spouses were married before, coming into the new marriage with, or without children. Consequently, the two families blend, producing stepparents and stepchildren.
4.	Adoptive parents' families	This family comprises a single parent, or two parents, with children who are not biologically his/hers/their own. The children are legally placed with the parents for care.
5.	Foster parents' families	In this type of family, the parents provide the children with a substitute family. The parents care for children, who are not biologically theirs. The foster parent can be kinship, or non-kinship. Foster care can be the result of numerous reasons, such as loss of parents, neglect, or abandonment.
6.	Parents in extended families	In these families, several generations of a family live together. It is a mixture of grandparents, parents, children, uncles, aunts and cousins.
7.	Child-headed family	In this family, children live alone, without parents, due to various reasons, such as death, illness, or abandonment.
8.	Parents of the same sex family	In this family, the parents are of the same sex. They might be with or without children.

Source: The researcher (2019)

3.2.5. A parent

It is well understood that parenting cannot exist without a child, or a parent. The two depend on each other. Daly et al. (2015) define parenting as any person who cares for a child, whether biological or legal parents, and non-biological parents, such as foster or adoptive parents. Consequently, there are different types of parents, depending on the child's circumstances. These types of parents include, foster parent(s), biological parent(s), adoptive parent(s), grandparent(s), a guardian or a caregiver. A person, therefore, who takes on the responsibility for raising and caring for a child, is regarded as a parent. In African culture, a community and neighbours are also regarded as parents for every child (Emmanuel et al., 2012). For this study, a parent is regarded as per the definition of Daly et al. (2015).

3.2.6. Parenting/child-rearing

Parenting and child rearing are the same concepts, often used interchangeably, in this current study. Woodcock (2003) elucidates that parenting is the ability of a parent to care for the child's needs, which includes emotional, physical, social and spiritual, to assist in promoting the child's well-being. Brooks (2012), as well as Faircloth, Hoffman, and

Layne (2013) concur that parenting involves the parents' ability to influence the child's development, including the physical, emotion, social ability, morality and intelligence. Huang (2012) states that parents play a significant role in their children's development. However, Santrock (2006) argues that parenting requires a person with interpersonal skills, and one who is emotionally balanced.

According to Pearson and Rao (2003), as well as Bayer, Sanson, and Hemphill (2006), most research document that parenting has a greater impact on child development, early in life. Pardini, Fite, and Burke (2008) assert that parenting influences the child until s/he reaches the adult stage and beyond. Richter and Naicker (2013) concurs that parenting is the way a parent promotes and supports the development, as well as socialisation of the child, until the child is matured. However, Simons, Chao, Conger, and Elder (2001) expound that, according to studies conducted, parental behaviour can either increase, or decrease the opportunity of the child, to display risky and other problem behaviours. Therefore, parenting creates a privilege that "confers upon parents the responsibility to guide their children to become competent, responsible, and fully functioning members of society" (Emmanuel et al., 2012, p. 31).

Consequently, it can be concluded that parenting is a process that begins when the child is conceived, until the child is self-matured. It can be said that parenting is all about providing the child with the necessary care, love, support and guidance, until s/he is self-sufficient and independent, to make rational and mature decisions. Parenting serves as the child's life road map; therefore, the child's failure or success could be traced back to parenting. As per the definitions of the above-mentioned authors, it is through parenting that children are exposed to, and taught, morals, diverse cultural practices, and socialised in family or community values and beliefs, to develop their identity. Gershoff (2002) adds that the primary goal of parenting is to transmit values, beliefs and ideas regarding lifestyles, based on the cultural knowledge of the parents.

3.2.7. Parenting practices/child rearing practices

Darling and Steinberg (1993, cited in Spera, 2005) define parenting practices as methods, or ways, employed by parents, to raise and socialise their children. In addition, Emmanuel et al. (2012) define a parenting practice as a way of inducting, or socialising a new member into the life of his/her own people, so that s/he could become a responsible

and useful member of the society. Consequently, it could be deduced from the definition that parenting practices are methods that parents use to raise their children. Parenting practices are implemented to teach children to become honourable and contributing members of their society.

Hamner and Turner (2001) report that parents usually rely on their own socialisation, when parenting, and mostly, use their intuitive sense of what is right and wrong, as well as their overall cultural beliefs, to raise their children. Santrock (2006) concurs that most parents employ parenting practices, learnt from their own parents, and decide which to accept, or discard, when raising their own children. Based on this argument, the researcher highlights a valuable point that the one-size-fits-all approach is not always applicable to all parenting systems, as most parents, parent their children as they had been parented, or socialised.

According to Ogwo (2013), family is a foundational aspect of parenting, as it provides, or equips children with their parents' beliefs, attitudes, values and assists them to learn behaviours, which are considered appropriate in their society. Other designed parenting practices, might be in conflict with the parents' beliefs and knowledge. These systems are mostly aligned to culture and practices; therefore, they would differ from one community to another or one country to another. Emmanuel et al. (2012, p. 28) states, "patterns of childbearing and child rearing are significant factors influencing the formation of individual personality". The type of socialisation that the child is exposed to in child bearing and child rearing, will determine the kind of person, the child will be in the future; maladjusted or not. Therefore, negative or adverse socialisation, or child rearing practices, may have a negative impact on the child's present and future behaviour. Evidently, parenting practices are passed from one generation to the next; therefore, most parents would use the same practices their parents used to raise their children. It is like a 'victory torch' that is passed from one person to another, and remains alight, depending on whether the practices remain beneficial, or not. However, as the generation changes some of the practices are diluted; some are discarded, while others remain in use.

3.2.8. Indigenous parenting practices

The term indigenous and traditional are often used interchangeably. British Columbia Aboriginal Child Care Society (2010) defines *traditional parenting* as ways of raising

children, derived from their culture, which have changed very little over time, and share common cultural practices. Therefore, it could be concluded that *indigenous parenting practices* refer to old ways, or methods of raising children, which were considered the best at the time. Indigenous parenting practices were developed by people who shared common values, beliefs, experiences and culture; therefore, it follows that a Tsonga child would be reared differently to a Pedi child, although they are both Black African. As much as parenting share common goals regarding the rearing of a child, the fact remains, parents and parenting differ, in terms of its execution, based on their tradition and belief systems.

3.3. Types of parenting styles

The implementation of parenting practices depends on the application of various parenting styles. Chang (2007) postulates that the type of parenting style employed by parents may be determined by the parent's own cultural heritage, or background. In addition, Long (2004, p. 122) elucidates that "parenting styles are also influenced by the popular advices of the times" in which they live. Akinsola (2013, p. 80) concurs that "the promotion of different values in different cultures would affect child outcomes in such cultures". The reason for this author's comment is that each culture has its different goals and expectations for its children; therefore, parenting styles differ in application.

Raya, Ruiz-Olivares, Pino, and Herruzo (2013, p. 205) define parenting styles as "a constellation of attitudes in the child, of which form an emotional environment in which parents' behaviours are exposed". Baumrind, Larzelere, and Owens (2010) expound that parenting styles could be defined as the parents' expectations of their children, based on their values and beliefs. The following parenting styles are discussed, namely, the authoritarian style, authoritative style, permissive style, as well as the uninvolved style, according to a variety of authors.

3.3.1. Authoritarian style

Authoritarian parents, as defined by Baumrind et al. (2010), issue demands to their children. Cherry (2019) asserts that, in the authoritarian parenting style, the parents set rules, to which the children must conform and obey, without any room for questions. In addition, Cherry (2019) postulates that the main aim of authoritarian parenting is to

shape, control, as well as evaluate the behaviour and attitudes of the child, based on a set rules, while any deviation is punishable. As expounded by Chang (2007, p. 5), “children raised under authoritarian parents are under the absolute authority of their parents, and are stripped of their own independence and freedom to do as they please”. Therefore, based on the above, the child’s actions and decisions are decided by the child’s parents, and the child has to comply.

3.3.2. Authoritative style

This style, according to Baumrind et al. (2010), unlike the authoritarian style, places more emphasis on the control of children. Chang (2007), as well as Hoskins (2014) assert that authoritative parents provide a space for children to offer their opinions, make decisions, and reason with them on the need for certain rules, while applying power to shape and reinforce the child’s behaviour. Cherry (2019) concurs that authoritative parents develop rules and guidelines that they would prefer their children to follow. Hoskins (2014, p. 508) avows that “This parenting style is most often associated with positive adolescent outcomes and has been found to be the most effective and beneficial style of parenting among most families”. However, it has been observed that this parenting style is more flexible, and allows children to negotiate, within set limits (Santrock, 2006; Cherry, 2019). According to Chang (2007), various research studies have revealed that the authoritative parenting style yielded the healthiest, as well as the most emotionally and mentally stable children.

3.3.3. Permissive style

Santrock (2006) explains that permissive parents display more responsiveness towards their children, as well as lower levels of demand. According to Chang (2007), this style offers children the opportunity to be on equal footing with their parents. Luyckx et al. (2011) emphasise that permissive parents do not monitor their children much, and do not involve themselves in controlling their children’s behaviour, or setting rules for them (Baumrind et al., 2010). Roman, Makwakwa, and Lacante (2016, p. 3) concur that “permissive parents use less discipline, and they appear to be more compliant with the desires and actions of their children”. Roman et al. (2016, p. 3) add that the approach of permissive parents “lacks structure for children and instead portrays more responsiveness and indulgence with their children’s needs and wants without setting proper boundaries”.

3.3.4. Uninvolved style

According to Baumrind et al. (2010), parents who adopt the uninvolved parenting style do not pay much attention to their children's activities, displaying an attitude that is low in response, as well as demand. Cherry (2019) concurs that uninvolved parents often display disengagement (detachment) from their responsibilities of raising the child, and are not involved in their children's activities. Often, the parents in this style are careless about their children, and do not support, or encourage, any of their activities; therefore, most of the time, their children are on their own (Baumrind et al., 2010). Hoeve et al. (2009) aver that children of uninvolved parents are often engaged in trouble, as well as externalising behaviour, due to the lack of parent-child closeness. Externalising behaviour refers to "aggression, deviant behavior, drug use, underage drinking, deviant peer affiliation, and opposition" (Hoskins, 2014, p. 507). In support of Hoeve et al. (2009), Emmanuel et al. (2012) indicate that children of uninvolved parents are emotionally immature, mostly, and may engage in antisocial behaviour at times. Therefore, Baumrind et al. (2010) highlight that the uninvolved parenting style has been observed to deliver the most negative impact on children's outcomes, when compared to the other three parenting styles.

Consequently, it could be concluded that parenting styles differ, in terms of the applications and intentions they seek to achieve, reflecting the quality of parent-child relationships. The relationship varies from one cultural context to another, while it is guided and prompted by the individual cultural beliefs, values, and practices. There is no one-size-fits-all parenting style, as each parenting style is relevant to its circumstances. In addition, it could be argued that the parenting styles mentioned, were based on Western practices and knowledge, as they are individually based. However, historically, Black African families believed in sharing the responsibility of raising children, which is communal parenting; therefore, these styles were not in line with their practice.

3.4. International parenting practices

According to the American Psychological Association, parenting practices around the world share three major goals; love, health, and safety, which ensure children's health and safety, while preparing them to be responsible adults (American Psychological Association [APA], 2018).

Selin (2011) concurs that parents strive to maintain the healthcare and safety of their children, while preparing them for life as productive adults. Additionally, the American Psychology Association (APA, 2018) states that one global parental goal is to transmit cultural values to children. As the child grows, these goals are also cultivated in the child's development, with the aim of eliciting the best in the child.

However, it is evident that the priorities of parenting vary according to the parents and their cultural structure. As parents raise their children, they set various goals for them. Some parents focus on survival and health, while others focus on child rearing; therefore, parents raise their children, differently, according to their focus. The overall aim of parenting, though, is to ensure that the life risks, which children could encounter, are minimized, while promoting good behaviour.

The UNCRC (1989, article 181) strongly affirms that parents and legal guardians should be provided with necessary assistance, which will enable them to parent their children, responsibly. It is evident that, universally, child rearing is a major concern; therefore, a strong need to strengthen it exists, because the children are portraying socially unacceptable behaviour (RSA, DSD, 2013). Bernstein (2016) highlights that parenting differs according to cultural backgrounds, which implies that one-size-fits-all does not apply. Tamis-LeMonda and McFadden (2008) raise their concern that immigration, globalisation and technology, expose families to various values and behaviour systems that affect the uniformity (and hitherto traditions) of raising the children. Therefore, it could be concluded that parenting practices have influence the child's life development, as do modernisation and globalisation issues. The following section outlines the influence of culture on parenting practices.

3.4.1. Culture

Bornstein (2002) states that culture enables the child to integrate into the society of their birth. Bornstein, Putnick, & Lansford (2011) adds that culture provides identity, which defines who an individual is, how s/he thinks, how s/he communicates, what s/he values, as well as many other important aspects. Additionally, Muriel (2006) asserts that culture plays a key role in the child's overall sense of being, such as, development, identity and self-esteem. Long (2004) contends that parenting and families do not develop in isolation to the prevailing culture, which influences their practices. Bornstein et al. (2011) concur that parents and cultures are intimately connected, because one of the major goals of

parenting is to transmit the prevailing culture across generations. According to Lai, Zhang, and Wang (2000), as well as Kagitcibasi (2007), culture influences the parenting and socialisation of the children. Santrock (2006) adds that most parents use parenting practices, which they learn from their own parents, and in the process, they decide which ones to accept, or discard. Bornstein et al. (2011, p. 214) concurs that “adults do not parent in isolation, but always do so in a social and cultural context”, which implies that parents, generally, raise their children, guided by their social and cultural values. Therefore, culture and personal history influence how parents rear their children.

However, as explicated by Rothbaum and Trommsdorff (2007), similar parenting practices may have different connotations in different cultures; therefore, the issue of culture is of paramount importance, as it has meaning to its bearers. Based on the cited literature, it is obvious that indigenous parenting practices could not be understood without involving culture. According to Bornstein et al. (2011, p. 214), “Culture comprises the ways in which a collection of people process and make sense of their experiences and so shapes a wide array of functions, including cognitions and practices related to childrearing and child development”. Amos (2013, p. 67) concurs that, “culture is the way people live and it is a learned human behaviour patterns”, and Seshai (2017, p. 36) share the same sentiments.

Almerico (2014, p. 5) further defines culture as “the beliefs, values, and attitudes practiced and accepted by members of a group or community”. Akinsola (2013, p. 79) asserts that “cultures includes knowledge, belief, art, law, morals, religion, hopes, dreams, experiences and customs, and any other capabilities, and habits, that have been acquired and developed by humans, as members of societies, and which is transmitted through over generations”. According to Nwoke (2013, p. 200) “There are various ways in which home values and cultural norms, which are embedded in the culture could have influence on the personality of an individual and modes of adjustment in life”. Emmanuel et al. (2012, p. 30) concur that, “culture guides parents’ beliefs about child discipline, behaviour management, and control”. Consequently, it is passed from one generation [parents] to the next [children] (Amos, 2013; Seshai, 2017), implying that culture and indigenous parenting practices are indispensable.

In summary, based on the definitions provided, culture, therefore, can be regarded as a practice that could be learnt, and emanates from the developed beliefs and values of a people. In addition, culture can be explained as a guiding tool for people to direct their daily functioning. From the statements provided, it could be assumed that every community has its own cultural practices; therefore, the one-size-fits-all approach cannot apply.

According to Garcia and Pachter (2002), no evidence exists to confirm that the effective parenting practices in one ethnic group would be effective in another. The most important acknowledgement is that culture is not static, but is constantly changing with each generation's experiences, which often devalue/discard practices that are no longer useful/relevant (Seshai, 2017). Therefore, culture plays an important role in indigenous parenting practices, and serves as the parents' map of how to raise their children. The community sets the cultural practices, according to what they believe and understand; therefore, it is often difficult to transfer and apply other people's culture in parenting practices. The Center for Community Wellness (2003) contends that, in order to conduct appropriate educational programmes, it is critical, firstly, to assess the target populations' values, attitudes, interests and needs, for the effectiveness and productivity of the programme. Consequently, the issue of culture is of paramount importance.

The international parenting practices of Latinos, Native Americans, Chinese and Australian Aborigines are discussed in the following sections. These examples mirror some of the strongest indigenous parenting practices outside Africa.

3.4.2. Parenting practices of Latinos

“Latinos comprise the largest ethnic group in the United States. Latinos is a term used to describe people who are ‘Cubans, Chicanos, Mexicans, Puerto Ricans, Argentinians, Colombians, Dominicans, Brazilians, Guatemalans, Costa Ricans, Nicaraguans, Salvadorians, and the people of all the other nationalities who make up South American, Central American and the Caribbean populations” (Garcia-Preto, 2005a, p. 154). According to Garcia-Preto (2005a), Mexicans, Puerto Ricans and Cubans are regarded as the three largest Latino sub-groups in the United States. Santiago-Rivera, Arredondo, and Gallardo-Cooper (2002), as well as Garcia-Preto (2005a) assert that Latino families are highly heterogeneous, and as with any other nations, colonisation has affected their

values and beliefs. According to Chang and Liou (2009), the social oppression of Latinos was well entrenched, historically, although, currently, in most Latin-American countries, socio-economic and political oppression still prevails. Garcia-Preto (2005a) explains that this was the main reason for their emigration to the United States of America, in search of a better life. Latino families employ various parenting practices in the process of raising their children. However, for the purpose of this current study, the practices that are explored include general cultural values, such as family interdependence (*familismo*), respect (*respeto*), and interpersonal relationships (*personalismo*); child discipline; as well as roles and responsibilities.

3.4.2.1. General cultural values

Hamner and Turner (2001) contend that parents usually rely on their own socialisation in parenting, and mostly follow their overall cultural beliefs to raise their children. Chang and Liou (2009) concur that Latino parents, like any other cultural group, follow their own cultural beliefs and values to raise their children. Additionally, Chang and Liou (2009) aver that, in Latino culture, when family intervention programmes are designed, the target population's cultural values are considered, and are foundational, in order to make the programme easier to implement, as the content will be clearly understood. The findings of a study conducted by DeBord and Reguero de Atilas (1999) revealed that Latino parents preferred their parenting programme curricula and delivery methods to be in harmony with their cultural beliefs and values, for easy comprehension. The following are general cultural values of Latino families.

- a) **Family interdependence (*Familismo*):** Latino parents emphasise family ties, and value family support, as well as togetherness (Garcia-Preto, 2005a; Paniagua, 2005; Falicov, 2006). Therefore, family interdependence is inculcated in their children, as part of their enculturation. Falicov (2005, p. 234) explicates *Familismo*/family interdependence as a cultural dynamic that “involves the extended family members sharing the nurturing and disciplining of children, financial responsibility, and companionship for lonely and isolated members and problem solving”, implying that, in Latino families, children are taught the importance of depending on other family members for support. Co-parenting is also emphasised in this belief, as families collectively assist in

caring and disciplining children. Latino families rely on family interdependence for support (socially and financially), child rearing, and the sharing of family burdens.

These practices share the same sentiments with Ubuntu the principle. According to Shutte (2001), Christians (2004) and Broodryk (2008), Ubuntu is an ancient word meaning, *being human* to another person. Based on this statement, it could be interpreted that, in Latino families, child rearing is a communal responsibility; therefore, caring for one another, either financially, or otherwise, is a joint matter. In Latino families, no person will be found wanting, because s/he does not have anything, either materially, or otherwise, which is how children are raised, to be aware of this practice in their culture. As explicated by Delgado-Gaitan (2004), Latino families' live in close proximity to other family members, or extended families, implying that their relatives are close by. The main reason being, according Santiago-Rivera et al. (2002) and Falicov (2006), to assist one another in co-parenting, or any other family matters, indicating that they have a strong belief and trust in their family connectedness and collectivity. In addition, Chang and Liou (2009) reveal that Latino parents, preferably, use their own parents and other family members, or friends, whom they trust, as their primary sources of information on parenting, instead of outsiders.

Therefore, culture is the core in parenting children, which implies, basically, to enculturate children with their practices and beliefs. This aspect challenges the use of universal culture as a blanket approach. Latino families embrace one of the Afro-centricity goals, by placing culture at the centre of their population (Asante, 2005). It could be said that, based on the cited literature, Latino families follow and adhere to their cultural values, beliefs and practices, preferring them to circulate within their families, for generations to come.

- b) **Respect** (*respeto*): Similar to *family interdependence*, *respect* is another important parenting practice in Latino culture (Delgado-Gaitan, 2004; Arredondo, 2006; Falicov, 2006). In their early years, Latino children are taught how to relate to others, based on their age, position and sex. The children are taught to respect hierarchy and authority (Chang & Liou, 2009). This belief system of respect, underscores strict rules, to which Latino children must

adhere (Chang & Liou, 2009). In their formative years, children are taught to obey and demonstrate respect to anyone, especially older individuals (Nava, 2000; Santiago-Rivera et al., 2002). In Latino culture, when someone demonstrates respect, it implies that s/he is well educated (Paniagua (2005). According to Delgado-Gaitan (2004), Vazquez (2004), as well as Bain (2006), Latino children are expected to follow their parents' instructions, without questioning, and should demonstrate respect, at all times. This practice is compared to the authoritarian parenting styles, implying that parents are perceived as exercising authority over their children (Baumrind et al., 2010). Latino parents are generally regarded as authoritarian, exercising a high degree of control over their children, who are encouraged to be submissive (Chang & Liou, 2009).

- c) **Interpersonal relationships** (*personalismo*): Latino families use interpersonal relationships (*personalismo*) as a form of parenting practice. Chang and Liou (2009, p. 8) regard *personalismo* as “the mindset that values human relationships over any formal rules and regulations”. According to Smith and Montilla (2006), interpersonal relationships are characterized by warmth and familiarity, which makes it easier to establish, as well as maintain the relationship. In addition, Santiago-Rivera et al. (2002), interpersonal relationships are significant in parenting, among Latino families, mostly, as children learn interpersonal skills that embraces respect for authority, as well as social relatedness.

Nava (2000) and Delgado-Gaitan (2004) assert that, in Latino culture, a well-educated person does not only include an individual with formal education. According to the authors, in Latino families, an individual who values interpersonal relationships, is regarded as well-educated and socially skilful; the reason being that the interpersonal relationship is viewed as a basis for their trust. Formal education, without respect, is null and void, according to Latino culture. Therefore, some clients would leave the counselling sessions, when the counsellor does not address them, based on this cultural value (Chang & Liou, 2009). According to these authors, when a counsellor/service provider does not display a good interpersonal relationship, people rather stay live their problems, than consult with such an individual. From the young age, therefore, children

are taught to know and understand the importance of interpersonal relationships.

Consequently, this practice shares a similarity with the Afrocentricity value of interpersonal relationships (Asante, 2005). According to Mungai (2015), interpersonal relationships are regarded as critical, because of the belief that people are perceived as interdependent. In the African worldview of Ubuntu, Mungai (2015) quotes the following phrase; *a person is a person through other persons*, implying that interpersonal relationships are demonstrated, or expressed through harmonious living with other members of the community, according to Charles (2007). Therefore, Latino children grow up knowing these fundamental cultural values of their families, which helps to shape their behaviour.

3.4.2.2. Child discipline

Latino parents, as explicated by Garcia-Preto (2005b), discipline their children by employing corporal punishment, which includes, shaming their children, belittling them, or using various forms of threats (Garcia-Preto, 2005b). The findings of a study conducted by Chang and Liou (2009, p. 1) revealed, "...physical discipline, screaming and profanity were common disciplinary practices in [the] participants' families". The main reason for this punishment was to discourage, or stop children from misbehaving (Garcia-Preto, 2005b). This type of parenting practice could be equated to the authoritarian parenting style, because "it has an element of control, high level of supervision and strict standards" (Santiago-Rivera et al., 2002, p. 76). According to these authors, this kind of discipline fulfils the function for them, as it addresses the children's undesirable behaviours. Falicov (2006) attests that children, therefore, have to value and obey their elders, without questioning the strict standards and control. However, the statement places children in a predicament, as with no understanding, they must obey.

3.4.2.3. Roles and responsibilities

According to Chang and Liou (2009, p. 9), "gender roles affect family related issues". As in other countries, such as Africa (including South Africa), Latino families allocate roles and responsibilities to children, according to gender. Duffey (2000) and Southern (2006) indicate that traditional Latino families are regarded

as patriarchal, mostly. Men in Latino families are viewed as inflexible, more dominant, and highly authoritarian (Falicov, 2006; Lamb & Tamis-Lemonda, 2004). According to McGoldrick, Giordano, and Gartia-Preto (2005), the Latino men's responsibilities include, providing for the family, protecting them, as well as instilling discipline in the household. Paniagua (2005) describes women as submissive, obedient, dependent, timid, meek, and gentle. Due to these characteristics, it is expected that they perform household activities, such as, cleaning, cooking, child rearing, and many other duties related to the household. The findings of a study conducted by Chang and Liou (2009, p. 1) revealed, "Latino mothers are primarily responsible for childrearing whereas Latino fathers are absent from such practice".

However, as per other countries, transformation also affected Latino families, and their family structures had to change, in order to adjust to the transformation process. According to Chang and Liou (2009), due to economic demands, women were forced to join the labour market, which prevented them from totally fulfilling their traditional roles, as they did, previously. This resulted in an adjustment to the manner in which families were run managed. In addition, Duffey (2000) states that women, previously, depended on their husbands for survival, as men were regarded as family providers, while women would stay home and parent the children, as well as perform other household activities. Chang and Liou (2009) further confirm that mothers were regarded as the individuals, who created a positive environment for children, which resulted in them having closer relationships with their children.

Based on the literature, it could be concluded that, in Latino families, children are taught the value of family interdependence, at a young age; therefore, they grow up with the practice, and will pass it to their children, when they are adults. In addition, it could be assumed that respect, personal relationship, child discipline and culture, are valued by Latino families, who will ensure that their children are enculturated.

3.4.3. Parenting practices of Native Americans

According to the United States Bureau of the Census (2000), the term Native American is often used to refer to "the Native American and Alaskan Native population". In

addition, this Bureau refers to Native Americans as “people having origins in any of the original people of North and South America (including Central America), and who maintain tribal affiliation or community attachment” (United States Bureau of the Census, 2000). Pevar (2002) suggests that, although Native Americans are described collectively in the U.S. Census, there are still stark differences in their cultural and traditional practices. In support Newcomb (2005, p. 4) indicates, “Each tribe possesses unique characteristics that clearly differentiate it from other tribes”. For the purpose of this study, the researcher outlines various parenting practices of Native Americans, including, collectivity, child-independence, extended families, non-interference and child discipline, as described by various authors.

3.4.3.1. Collectivity versus individuality

Red Horse (1980, cited in Newcomb, 2005, pp. 6-7) states that “Native American family values most often demand cross-group relational behavior, instead of autonomy and independence, and extended family systems strongly promote interdependence”. The findings of the study of Newcomb (2005, p. 58) revealed, “child rearing in Native Americans is a collective responsibility with ingrained cultural traditions governing everything from respecting one's elders to individual character”. In addition, Newcomb (2005) asserts that the value of collectivity in Native American families extends from the mother and father union, to the extended family, and, ultimately, the entire community at large. Native Americans, therefore, value the family network and consider it a support system, which implies that they value togetherness, as well as the presence of other people in their lives. This practice is taught to their children, who learn to be part of the whole group, as they develop, instead relying solely on self.

Harrison, Wilson, Pine, Chan, and Buriel (1980, cited in Newcomb, 2005) reveal that the Native American collectivity is obvious when the older siblings take responsibility to parent their younger siblings, sharing the wage earner role among adults, while alternative family arrangements is also common. In summary, Native American families are observed as people who take on the responsibility and obligation to care for others. Traditionally, according to LaFramboise and Low (1998), Native American people live in relational systems, which, in turn, serve as

a support system to nurture their strong bonds of reciprocal assistance and friendliness that promote communal interdependence.

Based on the above information, Native Americans cultural values are consistent with the Afrocentricity values of collectiveness, as well as the principles of Ubuntu (Asante, 2005), as sharing, caring and support are valued to strengthen relationships. It could be concluded that Native Americans view life as a collective effort and responsibility, rather than that of an individual. This practice could teach the children how to relate to other members of the family, as well as the community, extending their thoughts to sharing, loving and caring for others, instead of themselves only.

3.4.3.2. Extended families

One of the parenting practices that Native Americans consider, or value most, is the involvement of extended families. Goodluck and Short (1980, cited in Newcomb, 2005, p. 11) avers that, Native American parents “often rely on extended family and various other tribal members to foster the development as well as assist in the upbringing of their children”. In Native American culture, a child is not considered to be a personal possession, but an entity in the community (Goodluck & Short, 1980, cited in Newcomb, 2005). In addition, Emmanuel et al. (2012) state that the child is not only the responsibility of the biological parent, but also of the other members of the community.

LaFramboise and Low (1998) emphasise that, in Native American culture, uncles and aunts are designated as character builders and valuable teachers. In addition, the authors assert that their roles are to share wisdom, impart morals, act as role models, and reinforce tribal customs. As a matter of course, the families designate a person, specifically, to be a personal mentor to the child, which indicates how serious they are about the practice (LaFramboise & Low, 1998). The findings of the study of Newcomb (2005, p. 59) revealed that, in the sample of Native American families who participated, about half relied on the extended family to assist them in the caretaking, and rearing of their children. According to Glover (2001), the grandparents and elders are regarded as the safe-keepers of tribal songs and stories; therefore, it is assumed that, when they babysit their grandchildren,

they would share these customs, orally. The findings of Newcomb's (2005) study confirmed that the extended family, especially the grandparents, fulfilled a vital role in decision-making, as well as child rearing, in Native American families.

3.4.3.3. Non-interference in children's activities

In Native American culture, parents do not interfere in their children's development, but allow them to develop in their own space and time (Jones, Kephart, Langley, Parker, Shenoy, & Weeks, 2001). However, they set minimal rules, as, in their practices, they believe that attempting to guide, or control, the behaviour of another individual, is disrespectful (Jones et al., 2001). Yates (1987) reports that Native American children are thought to be autonomous individuals, responsible for their own decisions. Newcomb (2005) concurs and asserts that, based on the value of non-interference, adults consider young children autonomous, with the ability and competence to make their own decisions.

Regardless, according to Beals et al. (1997), a high rate of the use of alcohol and marijuana use has been observed among Native American youth. According to Jones et al. (2001), about one third of Native American children have already tried and used alcohol by the age of 11 years. In addition, Beals et al. (1997) assert that by the age of six years, children are already consuming alcohol, because of the non-interference of parents in their children's activities. This practice, therefore, places Native American youth at risk of becoming alcoholics in the near future, and further encourages children to experiment with other drugs, since their parents are not involved. However, the non-interference of Native American parents in their children's use of substances may relay an attitude of tolerance to their children, who may perceive the consumption of alcohol and drugs as normal, as well as a sign of adulthood (Jones et al., 2001).

Traditionally, according to Glover (2001), in Native American families, children are taught discipline and good behaviour through role modelling and storytelling early in their lives. This implies that no one instructs them, because they are expected to observe others, as they develop. The findings of Newcomb's (2005) thesis revealed that parents respond to their children's need for guidance, and will

only offer same, upon their children's request. However, the risk of this practice, denies parents the right to correct their children, when they step out of line.

Additionally, in Native American culture, words of advice are scrutinised by the elders, before being passed on to the children (Jones et al., 2001). Parents are allowed an opinion; however, their advices are scrutinised, and the *good advices* are forwarded to the children. Consequently, because of this practice, much freedom is granted to the children, as the parents are not involved much in their children's behaviour and conduct. The children, therefore, enjoy excessive permissiveness, which might be construed as too risky by some. However, according to Glover (2001), excessive permissiveness could be one way of allowing healthy development in children. Therefore, it could be concluded that, in Native American families, the autonomy of children is highly valued, and children are encouraged to make decisions on their own, which could be have positive or negative outcomes.

3.4.3.4. Child discipline

Although the Native Americans permit the autonomy of children, it does not imply that they do not discipline them. In Native American families, extended families and elders use praise and reassurance to support a positive loving connection between parents and children (Glover, 2001). Glover (2001) further adds that Native American children are taught stories, as a way of teaching them appropriate relationships with the environment, and people, as well as to promote moral development. In addition, the findings of Newcomb's (2005) thesis highlight that Native Americans usually observe a closer relationship with nature, which helps them to discipline their children, regarding what is right, or wrong. For example, according to the findings of Newcomb (2005, p. 12), "cautionary tales that are related to characteristic features of the landscape are used to teach moral codes and appropriate behavioral conduct".

This practice resembles that of Black African families, where folkloric activities are used to teach, warn, and guide children (Seshai, 2017). In Native America, according to the findings of Newcomb (2005, p. 12), "children are disciplined in accordance to tribal standard, most often using an inductive form of discipline

(learning how your behavior affects others)”. Evidently, Native Americans teach their children to practice self-reflection (asking themselves how the next person would feel about their behaviour or action). Finally, according to the findings of Newcomb (2005), another commendable practice of Native Americans, is teaching their children not to lie, steal, or cheat, while still granting them the opportunity to decide on certain crucial issues.

3.4.4. Parenting practices of the Chinese

Nisbett, Peng, Choi, and Norenzayan (2001) assert that Chinese culture is often reflected in the civilisations of East Asia, which includes Japan, Korea, and South-east Asia. According to the findings of Wang (2013), similar to Latino Americans, the people of China also lived through a long period of patriarchy. As explicated by Hsiung (2005), patriarchal processes refer to the older men passing their knowledge and skills to the younger male generation, while are offered nothing. According to Xu, Farver, Zhang, Zeng, Yu, and Cai (2005), as part of Chinese tradition, parents are responsible to socialise their children, so that they learn to be socially acceptable members of the society. Xu, Zhang, and Hee (2014) concur, and assert that, throughout thousands of years of Chinese civilisation, parents still adhere to this practice to socialise their children in the early stages of their lives.

However, as postulated by Wang and Chang (2010) and Luo, Tamis-LeMonda, and Song (2013), parenting goals and practices in China have been undergoing changes in the framework of Confucianism. The changes have resulted in the transformation of parental expectations and parenting practices. According to Luo et al. (2013), Confucianism includes rules and beliefs on the morality, social life, and politics of the Chinese people, which should be known and observed. Luo et al. (2013) clarifies that Confucianism values dictate how individuals should relate to others (man exists in relation to others), focusing on their daily conduct and practice. The values of Confucianism are obedience, hard work, collectivism, unselfishness, social order, harmony, and responsibility (Xu et al., 2005; Luo et al., 2013). Therefore, in China, Confucianism is a combination of Chinese philosophical rules and beliefs on morality, society, and politics, including child rearing in families (Luo et al., 2013). Therefore, the following discussion clarifies various parenting practices of Chinese families, namely: respect for elders; extreme involvement of Chinese parents; formal relationships; parent-child independence; parental control;

education, as a priority; specific cultural aspects; reciprocal expectations; and parenting styles.

3.4.4.1. Respect for elders

Leung, Wong, Wong, & McBride-Chang (2010), as well as Haung and Gove (2012) explicate that Chinese parents are strongly obligated to educate their children to respect the elders, as well as other people. A research study, conducted by Van Petten (2017) in China and Korea, revealed that Chinese culture strongly supports its elders and older people; therefore, it is fundamental for them to be respected. Based on Van Petten's (2017) research, respect for elders in China and South Korea is perceived as key factors in parenting children.

To demonstrate the value of respect for elders in China, most grandparents play an active role in raising children (Van Petten, 2017). Therefore, Van Petten (2017) affirms that it is very rare to use baby-sitters in China, as the grandparents often stay with the children, or live in the same home with the children. According to Van Petten (2017), it is possible for a child to have four active parental figures, which is a mother, father, grandmother and grandfather, in the same house. In China, parents exploit the grandparents for aid, information and wisdom (Van Petten, 2017); therefore, it is evident that they trust the grandparents on issues of child rearing, and are confident that their cultural beliefs and practices are being transmitted, appropriately. This confirms the assertions of Amos (2013) and (Seshai, 2017) that culture is transferred from one generation to the next (children) by the people who are well conversant therein. Consequently, it could be concluded that Chinese parents value their elders, and encourage their children to respect them, at all times. In this regard, Chinese elders are assets to their families.

3.4.4.2. Extreme involvement of Chinese parents

Van Petten (2017) emphasises that, in general, Chinese parents believe in, what Americans refer to as, *helicopter parenting*, which implies that they take on the responsibility of ensuring that they raise their children in a micro-management style, being involved with all activities, in which their children participate. As explicated by Van Petten (2017), Chinese parents regard good parenting as incredibly involved, while exhorting their children to progress as far as they are

able to. Therefore, it could be concluded that Chinese parents are not spectators of their children's lives, but very much part of it. They ensure that they are involved in all the activities of their children, to assist wherever possible, for them to achieve. This implies that the parents, invariably, would be able to determine when their children need assistance.

3.4.4.3. Formal relationships

Parents in China and South Korea are strict, and the relationship between children and parents is less casual than in other countries (Van Petten, 2017). According to Shek (2007), to maintain the parent-child status hierarchy, Chinese parents, particularly fathers, are often distant from their children. For instance, many Chinese parents emphasise child obedience, without back chatting, and are expected to train their children to demonstrate an understanding of parents' desires, in the parent-child interactions (Chao & Tseng, 2002). Van Petten (2017) concurs and highlights that, in South Korea, during family dinner, children do not speak directly to their fathers, unless when called upon, or asked for their input. In Chinese practices, therefore, protocol is observed, in terms of how children should relate to their parents. Children are not allowed to speak directly to their fathers, in any way, except via their mothers, who, consequently, transmits the message, and the same procedure and protocol applies, when responding to the child. In Chinese culture, disregarding procedures and protocols, denotes disrespect by the child. Informal relationships are not encouraged, which children learn from one generation another. This practice, however, could limit, or discourage, a father-child relationship.

3.4.4.4. Parent-child independence

In Chinese families, parents and children are mutually reliant, with each other taking responsibility at certain times (Van Petten, 2017). According to Van Petten (2017), the children depend on the parents for survival (both financially and morally) until they are married, or employed, which implies that they could rely on the parents up to the age of 30 years. In Chinese practice, the parents would not mind caring for their children up to that age, and observe it as their responsibility (Van Petten, 2017). therefore, it could be concluded that Chinese children are less independent than their western counter parts, who tend to leave home in early

adulthood, and find employment even earlier (Van Petten, 2017). However, in Chinese culture, independence does not imply the opposite of obedience, but instead it signifies being self-sufficient, or self-reliant (Xiao, 1999). Therefore, in Chinese parenting practice, as long as the child is not self-reliant, s/he cannot be perceived to be independent, which, according to Xiao (1999), means being self-supporting, and not necessarily *free to do as s/he pleased*.

3.4.4.5. Parental control

“Parental control has been regarded as an important dimension of parenting in Chinese families” (Shek, 2007, p. 123). Barber (2002) indicates two types of parent control, used by Chinese parents, namely, psychological and behavioural control. According to Smetana and Daddis (2002, p. 563), *psychological control* refers to “parents’ attempt to control the child’s activities in ways that negatively affect the child’s psychological world and thereby undermines the child’s psychological development”. Alternatively, Smetana and Daddis (2002, p. 563) indicate that behavioural control refers to “the rules, regulations and restrictions that parents have for their children”. Chinese parents set rules, regulations and restrictions on how their children should behave.

However, Shek (2001) asserts that parental control displays four features that need to be understood. Firstly, Chinese families, or parents, emphasise the prevalence of peace and harmony in the family, and conflicts are discouraged. In a Chinese family, no child is allowed to challenge the parents’ decisions (Shek, 2001). As highlighted by Shek (2001), parental control aims to achieve peaceful and harmonious social order, achieved through well-defined duties, obligations, and rules, which is the second feature. Thirdly, Chinese children are taught to obey parents, live a collective life, and more importantly, trained or discouraged from openly expressing their emotions (particularly the negative ones), while arguing with parents is strongly discouraged. Lastly, the Chinese parents are encouraged to value family ties, or bonds, by not shaming the family name, but instead, honouring it. All the above-mentioned aspects relate to the behavioural and psychological parental control, which Chinese children should uphold. It could be concluded that, based on the discipline in China, parents are more careful to ensure that children obey the rules set, and when they fail, to apply strict measures of correction.

3.4.4.6. Education, as a priority

Chinese parents value education for their children (Shek, 2001; Hsiung, 2005; Lien, 2006; Wang, 2013). Dewar (2011-2013) concur, and state that learning is regarded as a moral endeavour in China, and is influenced by Confucian culture. Dewar (2011-2013) further confirm that the academic success of a child, in Chinese families, is about not only the aspiration for knowledge, but also the glorification of the family, as well as the improvement of their reputation in society. This statement implies that Chinese families want their children to achieve academically, to bask in the glory thereof, and attain a higher social status in society. Wang (2013) concurs that this belief and practice compels children to perform well at school, for fear of shaming their parents, if they do not. Therefore, Kim (2006) affirms that a child's failure would cause frustration and embarrassment in Chinese families. Tao and Hong (2013) assert that Chinese children have to perform well academically, to achieve, or gain, public (social) approval. In Chinese culture, academic achievement is viewed as a social endeavour, whereby an individual academic achievement is not only about a person acquiring knowledge, but also as a way of accumulating wealth, power, and ultimately, bestowing honour on the family and parents (Tao & Hong, 2013).

Most Chinese parents emphasise academics skills above all other skills, including interpersonal skills (Wang, 2013), which implies that Chinese parents focus more on seeing their children performing, and achieving academics skills, rather than acquiring social skills. Chinese parents educate their children, in the belief that it would make them independent thinkers (Chang, 2007). Chan (2005) highlights that, due to this belief and practice, Chinese parents would offer up everything, to secure their children's future education. According to Chen, Cen, Li, and He (2005), Chinese parents compel their children to achieve academically and attain education. Luo et al. (2013) concur and aver that Chinese parents and educators value academic achievement highly, not only as a gateway to higher education, but also as a reflection of the family's affluence and reputation. This practice, therefore, places enormous strain on the children to perform, for fear of bringing disappointment and embarrassment to their families.

In addition, when children do not achieve, they could be shamed, and their self-esteem affected, because of the pressure to achieve. Too much focus on academic achievements, places too little emphasis on the children, taking time to perform other childhood activities, such as playing, and engaging with their peers. Therefore, it appears that Chinese value education more than they do their children, albeit for social status purposes; however, indirectly, they encourage their children to become educated, and live better lives.

3.4.4.7. Specific cultural aspects

Chinese families value cultural practices, and emphasise their observance. Chau and Yu (2001) state that Chinese people strongly endorse traditional values and practices, which influence their daily living. According to Clayton (2011), Chinese parents also utilize their childhood experiences to parent their children, which affects their parenting practices.

Additionally, the Confucius tradition is embedded in the social values, beliefs and behaviours of Chinese people, which guide the socialisation of Chinese children (Fung, Lieber, & Leung, 2003; Yeh, 2003; Yeh & Bedford, 2003; Liebre, Nihira, & Mink, 2004). According to Chinese culture and practices, the concepts in Confucianism are the core values in their families (Haung & Gove, 2012). These core values denote that the harmony of the family depends on the consideration of each individual's role and responsibilities, parent's authority, obedience, and conformity (Haung & Gove, 2012). According to Clayton (2011, p. 2), "Confucianism has been said to be the most influential philosophy upon Chinese culture and the functioning of family life itself". Clayton (2011, p. 2) adds that "Confucian ethics not only convey appropriate child-rearing expectations and effective child-rearing techniques, but also what are regarded as valuable qualities in children". Wu, Robinson, Yang, Hart, Olsen, Porter, Jin, Wo, & Wu (2002) assert that Confucianism embraces the way in which parents should raise their children within the family system, and, according to Wu and Singh (2004), many Chinese immigrant communities still preserve this philosophy.

In Chinese culture, the parents' main responsibility is to assist children to acquire self-sufficiency, self-direction, and be able to make sound decisions (Shek, 2002).

According to Lieber, Fung, & Leung (2006, p. 141), in Chinese practice “it is the responsibility and social obligation of the parents to train a child to be sensitive to morals and social rules and the complex meaningfulness of shame”. In addition, Clayton (2011) argues that Chinese culture encourages and embraces the spirit of collectivism, as opposed to individualism; once again supporting one of the Afrocentricity values. By maintaining collectivism in Chinese culture, children are taught to value interpersonal relationships, obey, practice self-control and comply with parental rules (Luo et al., 2013). It could be concluded that Chinese parents place more emphasis on ensuring that their children obey, conduct themselves in a proper and acceptable manner, maintain proper social obligations, and display good morals. The research study, conducted by Lieber et al. (2006, p. 143), revealed four belief dimensions, namely, training, shame, autonomy and authoritative subscales/categories, which represent a general model of exploring parenting in Chinese culture.

- **Training:** In the training subscale/category, “the Chinese parents recognize the responsibility of active social action and moral socialisation as paramount” (Lieber et al., 2006, p. 143). These authors add, “...the training takes place through monitoring, regular reminders, modelling and other social learning strategies” by the parents (Lieber et al., 2006, p. 143). In this subscale, if children do not meet the standards, as expected, the result could be severe punishment for the child (Lieber et al., 2006, p. 143). However, according to Yeh (2003) and Lieber et al. (2006), this parenting belief occurs within an atmosphere of love and care. In Chinese culture, training is expected, rewarded, and becomes a productive aspect of parenting.
- **Shame:** The second belief dimension is shame, which, according to Lieber et al. (2006, p. 144), is defined as “a construct that serves as a socio-emotional references and mechanism for fostering development of children’s social sensitivities”. This dimension of shame always motivates the child to display appropriate behaviour, and serves as feature that alerts the individual to social cues (Lieber et al., 2006). These social cues indicate the limits within which the child should behave, and serves as a moral base to evaluate behaviour or expression (Lieber et al., 2006). Shame is considered “safe for children’s psychological and emotional development

if applied consistently in child rearing” (Lieber et al., 2006, p. 144). Shame focuses only on urging the child to take responsibility for his/her behaviour (Lieber et al., 2006).

- **Autonomy:** The third belief dimension is autonomy, which, according to Lieber et al. (2006, p. 144), “reflects the notion of preschool children age as innocent, naïve, and vulnerable and indicates parents’ need to encourage, protect, and nurture children’s exploration, will, self-concept, expression and autonomy”.
- **Authoritative:** The last dimension belief is authoritative. The focus here is that a “high levels of authoritative parenting in the Chinese context can be expected to encourage higher levels of social competence, self-esteem and moral development” (Baumrind, 1967, cited in Lieber et al, 2006, p. 144).

Regarding all the dimensions, the focus is on moulding the child’s character and behaviour. Generally, it could be concluded that Chinese parents and families value the influence of culture in the raising of their children. According to Chinese practices, children should know and respect their culture, which is emphasised by the parents in their parenting.

3.4.4.8. Reciprocal expectations

The other important aspect regarding Chinese parenting practices is *reciprocal expectations*. According to Xu et al. (2005, p. 525), “Parents expect children to be obedient and respectful and parents are expected to be responsible and experienced instructors who pass along cultural norms, values, and life experiences”. This implies that, in China, parents take on the responsibility of instilling cultural norms and values in their children, with the expectation that they should obey and be respectful. In Chinese culture, each person has a role to play, and the roles are reciprocal. As much as the parents desire that the child complies and obeys, the parents, in turn, should socialise the child in the accepted manner. Clayton (2011, p. 3) asserts, “...Chinese children are expected to demonstrate filial piety. By being filial, children should obey and be subservient to parents (as well as to elders and those in authority)”. According to Wang and Ollendick (2001), filial piety is one of the goals that Chinese parents have to achieve, when socialising their children.

Fung et al. (2003) assert that respect and obedience to high authority are to be observed across all settings, such as school environment, public gatherings, and other social contexts.

3.4.4.9. Parenting styles in China

“Research tends to suggest that Chinese parents who strongly adhere to Chinese values are likely to maintain a distance associated with the traditional status hierarchy when interacting with their children” (Clayton, 2011, p. 4). Therefore, based on this statement, Xu et al. (2005) associates the practice with authoritarian or controlling parenting styles, especially when children misbehave. Wu and Chao (2005) share the same sentiments, and aver that Chinese parents also tend to be more authoritarian, and less authoritative. According to Chao (2000), Chinese parents do not only promote child obedience and parental strictness through the authoritarian parenting style, but they also promote parental responsibility. Tang, Li, Sandoval, and Liu (2018, online) indicate, “In China, by contrast, control and strictness inherently reflect that parents authentically care, love, as well as govern their children with the hope to foster their optimal development, both academically and socially”. According to Tang et al. (2018), parents perceive the control and monitoring of their children’s activities, as acts of love that prevent risks, and will benefit them in the future. This parenting style reveals the parent as a strong authoritative figure, and the child as subject to the parent; therefore, Chinese children are more amenable to obeying and conforming, as this is what their parents expect. Chinese parents place expectations on their children, without explaining, and the children are unlikely to question their parents’ expectations or rules, accepting them without a conflict. Therefore, it could be concluded that the most well known parenting style in China is authoritarian, as the parents set rules, which the children must obey.

3.4.5. Parenting practices of Indigenous Australians

The discussion in this section provides some of the parenting practices of indigenous Australians. According to Broome (2001) and Bernhard (2002), when discussing child rearing and child development, the issues of culture cannot be dispelled, because parenting practices should be informed by the cultural context of the child. However, Aboriginal cultures, like many other countries around the world, share a history of

colonialism, which, most likely, has had a significant effect on their parenting practices (Muir & Bohr, 2014). This includes the Aboriginal people of Australia, who descended from groups that existed in Australia and its surrounding islands, long before British colonisation. According to Dorion (2010), colonisation, as in other countries, also affected the Aboriginal way of raising children; therefore, an investigation should be emphasised, especially, as colonisation brought with it, dysfunctional behaviours, beliefs and values. These dysfunctional values influenced the traditional Aboriginal child-rearing practices, as many parents adopted modern child-rearing practices (Dorion, 2010). The literature about this cultural group is scant, which implies that the entire Australian community is not included. The following are some of the parenting practices of the Indigenous Australians (Aboriginals), which includes the use of extended family, growing up, staying strong, and discipline.

3.4.5.1. Extended family

In Aboriginal culture, the extended families play a crucial role in raising children. According to Nelson and Allison (2000), Aboriginal parents from Australia commented that in Aboriginal families, siblings and extended family members had specific roles to fulfil in the raising of children. Kruske, Belton, Wadaguga, & Narjic (2012) concur that, in Aboriginal culture, the extended family, traditionally, was significantly involved with raising children. The Secretariat of National Aboriginal and Islander Child Care (SNAICC, 2018) concur that, in Aboriginal families, child rearing is the responsibility of the entire community, as they provide assistance and support to the parents. McShane, Hastings, Smylie, Prince, and The Tungasuvvingat Inuit Resource Centre (2009) assert that Aboriginal people, traditionally, value the kinship, family interconnection, as well as non-family community members, in the socializing of children. The findings of research conducted by Muir and Bohr (2014) revealed that Aboriginal extended families were highly valued. However, in Aboriginal culture, it is accepted that the mother is the main carer of the child; however, the aunts, uncles, cousins, and older siblings, also participate in sharing the responsibilities of raising the child (SNAICC, 2018). Therefore, the raising of a child is a joint venture, and the responsibility of every family member, for as long as there is a child in the family.

Byers, Kulitja, Lowell, and Kruske (2012) assert that, in Aboriginal practice, all people, who are related, or within the kinship network, are responsible for child rearing. The same sentiments are shared by the SNAICC (2018), when it indicates that the grandparents have real authority over the upbringing of children, as well as the teaching of Aboriginal culture values and beliefs to them. Byers et al. (2012) add that, in Aboriginal families, all people are responsible for child rearing, not only the biological parents, but also all who have a relationship with the child, as well as those who have specific responsibilities to ensure that the social structure of the community is maintained. This implies that, beyond the family and relatives, the members of the community take responsibility for the raising of a child. In the research, conducted by Byers et al. (2012, p. 295), “the participants explained that, the people involved in specific aspects of ‘growing up’ a particular child, was determined by who that child was related to”.

According to Aboriginal practice, children are named after an ancestor; therefore, Byers et al. (2012, p. 295) states that “the name given to a child helped establish the child’s place in the kinship network, as names were handed down or ‘given’ to the new baby”. For example, when a child is named after an uncle, s/he would know exactly who to relate to in the kinship circle. Parenting practice in Australian Aboriginal families borders on being over-protective, especially towards children, to ensure that they do not feel isolated, or uncared for. According to the practice of Aboriginal people in Australia, if the child is born out of a social relationship, the child is assisted to fit into the family network (Byers et al., 2012). This implies that no child will grow up without a heritage, as well as the care relatives, irrespective of their biological roots, the aim being to ensure that the child *fits into* the family. Therefore, no child will grow up being aware that s/he was from outside the family circle. This practice is aimed at preventing conflict in the family, as well as ensuring that the child did not feel alienated.

Aboriginal families assume that when the child is young, the mother provides most of the care. However, when the child grows older, the father becomes more closely involved in the care (fitting in) of the child (Byers et al., 2012). This implies that, when the father’s role intensifies, the mother’s role diminishes.

In Aboriginal Australian culture, children are taught about their extended family ties from birth, both through physical interactions and verbally, so that they are aware of whom they relate to, as well as how they relate to each other (McShane et al., 2009; Kruske et al., 2012). Therefore, it could be concluded that, based on this practice, parents value family ties and ensure that their children *fit in* and experience a sense of belonging. In addition, the whole community takes responsibility for the raising of a child, which demonstrates commitment to ensuring that children are protected, and develop good morals, as well as socially acceptable behaviour.

3.4.5.2. *Growing up*

Growing up is another parenting practice that Aboriginal families use to parent their children in Australia. The parenting practice includes, allowing children *grow up* with constant engagement and interaction in community life, from birth (Byers et al., 2012). The children are not shunned, because they are still young and fragile. Their lack of maturity is not considered, as they are included in adult life, and participate in their parents daily activities. This forms part of growing up, because, as they interact in their parents' daily activities, they learn to develop new skills, which help them to make decisions and choices (Byers et al., 2012).

This practice, however, contrasts with other cultural practices (Western ones in particular), where children are segregated from the work, as well as the social lives of adults (Rogoff, 2003), and if they were engaged in their parents' activities, it would be regarded as child abuse. According to Rogoff (2003), the segregation practice reduces children's opportunities to learn through participation, as the Aboriginal parents socialise their children through participation. There are no age-specific activities, because the children learn as they participate, observe, and experiment with, what their parents do. Through observation and experimentation, the children learn as they grow. Eickelkamp (2011) affirms that, if the children are encouraged, or exposed, from childhood, to interact with other people, it would enable them to learn how to be open and empathetic towards other people.

Byers et al. (2012, p. 296) assert, "The Aboriginal families valued autonomy in their children, encouraging the development of independence and self-reliance

within a closely nurturing environment”. In addition, parents use verbal warnings and modelling of social norms to teach children, which allows children the freedom to learn through experimentation (Byers et al., 2012). For example, “Children are praised for achievements such as sitting up, walking and talking, irrespective of the age at which they reached them” (Byers et al., 2012, p. 295). According to the Aboriginal practice, parents do not relate to child development based on age, but on social, emotional, cognitive and physical skills (Byers et al., 2012). Therefore, it would not be surprising to see a two-year-old child being involved in activities that other cultures would classify as inappropriate for the child’s age. Therefore, it could be concluded that Aboriginal Australian parents do not take the time to teach their children how to behave and conduct themselves, because, as they mature, they learn through observation and participation.

3.4.5.3. Staying strong

The other parenting practice in Aboriginal families is staying strong. In this practice, the parents involve children (both girls and boys) in daily activities, such as accessing, collecting and the preparation of traditional bush foods (Byers, 2012). The children in this group setting learn skills needed in their daily activities. The Aboriginal parents never compel their children to do any activity, they are unwilling to do, and never punish them for it (Byers et al., 2012). This statement concurs with Rogoff’s (2003) report that many non-Western groups, who force individuals to do things against their will, are inappropriate.

In general, it could be concluded that Aboriginal parents allow their children autonomy and freedom from birth. This contrasts with Western cultures that assess child development on physical milestones at specific ages (Byers, 2012). In Aboriginal culture, child development is measured in terms of autonomy, independence, social maturity, as well as changes in their physical development (Byers et al., 2012). Therefore, the parents reinforce this behaviour by praising their children to that effect (Taylor & Guerin, 2010). This practice, however, allows the children to achieve their growth milestones, at their own pace, and not according to age. It could be argued that Aboriginal children are allowed independence, to make individual choices, without being forced.

3.4.5.4. Discipline

Discipline is yet another parenting practice that the Aboriginal families use while raising their children. It is acknowledged that discipline is applied differently in different cultures. In Aboriginal culture, as part of teaching children appropriate social behaviour, their parents tease, or occasionally *shame* them (Byers et al., 2012; McShane et al., 2009). Byers et al. (2012) clarify that teasing was only used to distract children from doing wrong, as well as prevent any danger that they could encounter. According to these authors, children are admonished verbally, and thereafter physically, for wrongdoing, although physical discipline is only employed as a last resort (Byers et al., 2012). However, the physical discipline is meant to “protect a child from danger rather than to maintain a standard of behaviour” (Byers et al., 2012, p. 295). The Secretariat of National Aboriginal and Indigenous Child Care (SNAICC, 2011) and Kruske et al. (2012) report that parents in Aboriginal families usually use non-intervention or selective attention techniques to discipline their children, instead of reprimanding and giving them directions. In addition, Byers et al. (2012, p. 296) assert, “...children in the community were shown and told about dangers, then allowed to experiment and learn caution through participation in activities”. Parents, therefore, simply reveal the dangers of certain behaviour to children, so that as they participate in activities, they will be aware of such dangers. In Aboriginal families, parents do not direct children to obey; however, children have the choice of managing the consequences of their actions (Byers et al., 2012).

3.5. Conclusion

The researcher outlined the various parenting practices in Latino, Native American, Chinese and Aboriginal Australian families in this chapter. In all the parenting practices, the focus was to ensure that the children were raised to be the best individuals they could be, in their families, as well as society. The various ways of raising children were outlined, as per the country, and most importantly, followed their traditional way of raising their children, with the emphasis on their individual culture.

CHAPTER FOUR

AFRICAN AND SOUTH AFRICAN PARENTING PRACTICES

4.1. Introduction

In this chapter, the researcher outlines various parenting practices, as applied in Africa and South Africa, particularly pertaining to Black African families. Studying parenting practices is necessary to determine and examine the nature of the varied practices that parents adopt, while raising their children, as well as the effectiveness and benefits of such practices. According to Akinsola (2013), parental practices vary from one culture to another, and reflect the cultural values of the respective society.

Long (2004, p. 121) poses the following question: “Why do we have this fixation with parenting?” Subsequently, Long (2004, p. 121) answered this question as follows: “One possible explanation stems from the complex issues parents face in raising children in today’s society”. Long (2004, p. 121) adds, “the media regularly reports national statistics such as: every 1 second a public high school student is suspended; every 9 seconds a child drops out of school; every 4 minutes a child is arrested for drugs; every 3 hours a child is a homicide victim”. These statistics are supported by studies conducted in South Africa, regarding the behaviour of children (Statistic South Africa, 2011).

Long (2004) states that parents are often reminded in the media that child-rearing challenges faced in the 1950s, do not compare with current experiences, as children are seriously engaging in negative practices, such as drug addiction, suicide, violence, and teen pregnancies, compared to the past. In July 2018, the media reported that twenty-seven (27) children were pregnant at one school (Mamokgere, 2018). “Such messages can scare parents into the perception that parenting practices and styles today are more important than in past generation” (Long, 2004, p. 121). Long (2004) views this as a challenge, and stresses the importance of parenting in today’s society, to prevent the rapid escalation of socially unacceptable behaviour that children currently exhibit. Simultaneously, Long (2004) challenges parents that, as much as they hold the key to prevent such behaviours, they are, most probably, the cause of many of the ills facing children today. Based on these dilemmas, the Truth and Reconciliation Commission of Canada, Interim Report (2012) suggested that support was needed to regain the teaching of traditional

parenting values and practices, as a means of improving parenting skills. Therefore, in this chapter, the researcher intends to cover literature on indigenous parenting practices and parenting styles in Black African families, as per the objectives of this current study.

Parenting practices are employed to raise morally strong children, as well as to develop and nurture their well-being. Therefore, information gathered from various sources, as well as various cultural and ethnic groups, provide a broader knowledge about parental practices and styles, for comparison. In this chapter, the researcher discusses the parenting practices of Nigerians, Kenyans, and South African Black families, with special reference to the Limpopo Province.

4.2. Parenting practices in African countries

The focus of discussion is on the parenting practices of Nigerian, Kenyan, and South African Black families, to determine how they parent their children, as well as the various parenting practices they employ. Parental African Network [PAN] (2014) acknowledges that Africa comprises diverse cultures and tribes, whose rich traditions play a significant role in shaping the lives of the communities and family units. Therefore, in this section, not all African countries have been included; however, the ones selected, highlight some key parenting practices that are still pursued.

4.2.1. Parenting practices in Nigeria

Hamner and Turner (2001), as well as Yorburg (2002), elucidate that parents grapple with how to prepare their children for future life challenges, as well as future parenthood. In each country, various methods are employed by parents to raise their children, as the one-size-fits-all approach is unacceptable. Therefore, various parenting practices are discussed in this section, as applied by Nigerian parents, in rearing their children, namely: Early training for boys and girls; the extended family system; It takes a village to raise a child; tradition and religious system; Indigenous games and dancing; Puberty rites; and Parenting styles.

4.2.1.1. Early training for boys and girls

Nigerian parents train children to perform different duties at an early age, according to their gender. According to Emmanuel et al. (2012), in Nigeria, boys are taught to perform duties in the field, which include, taking care of the livestock, while

girls perform household duties, such as gathering water and wood, as well as caring for their siblings. The training is provided in the formative years of the children, so that, when they mature, they know exactly what is expected of them. They, in turn, will follow the same practice with their own children, when they become parents. Based on this practice, it could be concluded that, in their childhood, Nigerian children are exposed to various duties, according to their gender.

4.2.1.2. Extended family systems

Nigerian parents utilise the extended family system as one of their parenting practices in the raising of their children (McShane et al., 2009; Kruske et al., 2012). Extended family systems are composed of people, who are related, namely, cousins, uncles, and aunts, living in a compound, or close to one another (Adinlofu, 2009; Degbey, 2012). Previously, families lived together as grandparents, parents, aunts, uncles, sisters, and brothers. James (2007, cited in Emmanuel et al., 2012) confirms that most families in Nigeria are extended, and live in the same vicinity. The rationale behind this living arrangement, or setting, is to protect each other as members of the family, as well as assisting each other in raising children.

According to Emmanuel et al. (2012), the extended family members are viewed as the source to socialise and educate children to fit into society, through the transference of cultural beliefs and practices. Therefore, the authors indicate that members of the family often team up to assist with the holistic care of the children, including education, and instilling *Ubuntu* (Emmanuel et al., 2012). Nussbaum (2003), and Broodryk (2008), explain that *Ubuntu* as an African cultural way of expressing and showing unity, support, respect and compassion to one another. Mungai (2015) postulates that *Ubuntu* carries the element of care, affection, and sharing for one another, as members of the community. According to Onwujuba and Marks (2015), the practice also includes the sharing of child-rearing responsibilities. Bledsoe and Sow (2011), and Okoli and Cree (2012), elucidate that Nigerian children are trained to value the needs of the family over their own, while dutifully representing the family, by not displaying socially unacceptable behaviour. According to Nigerian families, when the child displays disrespect, or socially unacceptable behaviour, s/he brings shame on the family. In addition, Bledsoe and Sow (2011), and Okoli and Cree (2012), highlight the issues of

responsibility, collectivism, interdependence, and cooperativeness among each other. However, Emmanuel et al. (2012) argue that migration, modernization, and urbanization have affected the traditional roles of the extended family networks, and disrupted how these networks were assisting to develop socially acceptable behaviour in children. In conclusion, the role of the extended family in Nigerian families is highly valued, and develops strong compassion, as well as the culture of helping one another. Ultimately, Nigerian families are caring and protective of their children, in a spirit of unity, and not competitiveness.

4.2.1.3. It takes a village to raise a child

Emmanuel et al. (2012, p. 35) state that, “every society has its unique cognitive and normative cultural components that guide the mode of conduct of every member of the society”. Nigerian families, besides using extended families in the parenting of their children, also subscribe to the sentiments of a well-known African saying, “*It takes a village to raise a child, and a community to keep the parents sane*” (Niala, 2011). This implies that the role of parenting is not only the duty of biological parents, but also of the whole village, or community (Hron, 2008). In practical terms, it implies that, in a public space, when someone observes a child misbehaving, committing a misdemeanour, breaking the law, or getting into trouble and danger, that person should intervene, even before asking the parent whether they could (Niala, 2011). Therefore, if the child’s behaviour is inappropriate, each parent, or older person, has the responsibility to discipline, or correct the behaviour of the child.

The consequence of this practice, according to Emmanuel et al (2012), is that, traditionally, the children in Nigeria are well behaved. In addition, the practice ensures that children behave at all times, and not only when their biological parents are present. Therefore, no family would be isolated, because there is no sole father/mother figure, as all members of the community, including the families, participate in child rearing. However, Emmanuel et al. (2012) contends that the modes of child rearing have changed over time, and presently, many parents have deviated from the traditional ways of caring for their children, compared to what was practiced in the past.

4.2.1.4. The traditional and religious systems

Every country, or society, has its own traditional and religious practices that it observe. According to Onwujuba and Marks (2015), in Nigeria, traditional and religious systems influence the roles of family members. Traditionally, the fathers are perceived as the breadwinners and providers, whereas mothers are supposed to take care of the household, including caring for, and raising children (Onwujuba & Marks, 2015). The children's responsibility is to obey and respect their parents. Therefore, every person has a role, with expectations, based on their gender, as well as age.

The aforementioned reveals the intricacies of how traditional and religious systems function in Nigeria. However, as Onwujuba and Marks (2015) assert, these roles have been changed by global and national economic trends. The roles appear to be reversed. According to Onwujuba and Marks (2015), due to role reversals, mothers often take the role of provider, and the fathers have become engaged in some domestic activities. Currently, most fathers *and* mothers work, and equally fulfil the role of breadwinner for their families. Traditionally, with the fathers as the breadwinners, the mothers were allowed to raise children, grooming them to become responsible adults, while teaching them their cultural practices. Emmanuel et al. (2012) argue that the difficulties of child rearing, in the present society, have been compounded by time constraints of parents, as their roles are swapped. This confirmed by these authors, in the following statement: "...due to social change, the role of parents in socialization of the younger members of the family has been taken over by various agencies and institutions, such as housemaids, the school, and day care centres". Therefore, it could be concluded that the Nigerian family favoured the role of mothers to raise their children.

4.2.1.5. Indigenous games and dancing

Indigenous games and dancing are parenting practices that Nigerian parents also used to parent their children. In Nigeria, there is significant confidence in children, who are physically and mentally fit. According to Emmanuel et al. (2012), exciting games, as well as dramatic and cultural dances are encouraged, as they enhance various skills in children, which help to build their personality and character.

Nigerian parents believe that physical activities and fitness enable children to reason, control their attitude, and develop skills to cope with all life's challenges (Emmanuel et al., 2012). Seshai (2017) concurs that the objectives of the indigenous games were to train the young minds, eyes, hands and feet, as well as general motor coordination. The common assumption was that, if the body, mind and soul were in good health, the person would be able to make sound decisions. Therefore, Nigerian parents ensured that their children were actively involved in indigenous games and practices. However, Emmanuel et al (2012, p. 39) expresses concern that “these practices are dying”, and further add, “the introduction of the Western life style actually created what sociological can be address[ed] as ‘cultural lag’ (traditional pause)”. Based on the literature provided, indigenous games and dancing were practices were used to parent Nigerian children, as they encouraged the physical activeness of the children.

4.2.1.6. Puberty rites

The puberty rite is another traditional parenting practice that Nigerian parents use to raise their children. Amos (2013, p. 71) defines the puberty rite as a “traditional practice which is performed mainly on adolescent girls after their first menstruation in order to initiate them to womanhood”. Amos (2013, p. 73) indicates that the aim of puberty rites was “to prevent young girls and adolescents from teenage pregnancy, prostitution and the spread of sexually transmitted diseases”. As postulated by the author, puberty rites ceremonies are aimed at instilling discipline in children, regarding how they should behave and care of themselves, sexually. According to Amos (2013), any child who fell pregnant before the ceremony was performed, was a disgrace to the family; consequently, every parent endeavoured to ensure that their children participated in these ceremonies, as part of developing their behaviour.

The puberty rite ceremony in most African countries, including Nigeria, follow a general pattern of seclusion, with the older women offering lessons on life (Amos, 2013). Puberty rites ceremonies differ from one area, or ethnic group, to the next; however, the aim of the initiation is similar, which is to prevent and teach children about sexual related issues.

4.2.1.7. Parenting styles practiced in Nigeria

“In Nigeria, parenting strategies embrace all the three parenting styles”, namely authoritarian, authoritative, and permissive parenting styles (Baumrind, 1967, cited in Akinsola, 2013, p. 81). According to Akinsola (2013), these parenting styles demand more that children obey and comply with their parents’ directives. Although Nigerian parents are regarded as authoritative, authoritarian, and permissive, they still display love and care towards their children, and continue to communicate with them (Akinsola, 2013). Nigerian parents still monitor and control their children’s activities, in order to preserve family values, integrity and dignity. Their parenting styles are accommodative, and flexible, which allow their children to perceive them through different lenses (Akinsola, 2013).

Generally, it could be concluded that, based on Nigerian parenting practices, Nigeria is a collectivistic and patriarchal society, as it follows patriarchal systems, and value the practice of collectivism. In their practices, there are elements of Ubuntu, respect, traditions, indigenous games, extended family systems, communal living and good interpersonal relationships, as well as co-parenting. The Nigerians value obedience to authority figures, compliance with parental instructions, cooperation among themselves, as well as their children.

4.2.2. Parenting in Kenya (focussing on Maasai, Swahili, Iteso & Cabra families)

Kenya is located in eastern Africa, and shares borders of Somalia to the north east, Ethiopia to the north, Sudan to the North West and Tanzania to the south. Kenya, like other countries, is exposed to different cultural practices, which also affect the rest of the world (Sobania, 2000; Lasser, Fite, & Wadende, 2011). In addition, Lasser et al. (2011) assert that childrearing in Kenya is cherished and desired. However, according to Oburu (2011), Kenyans still revere their traditional customs, to regulate their daily living, although they are exposed to, and influenced by, modern conventions, as well. According to Nsamenang and Lo-Oh (2009), modern conventions have influenced, and, somehow, altered their traditional way of thinking, including their African way of raising children. Apart from the complexities that Kenyans experience, they still believe that childrearing is an adult activity that aims to shape children into becoming responsible individuals with desirable development outcomes. This ideology is illustrated by the Luo group (the third

largest ethnic community in Kenya), which states “A tree is shaped while young, or when it is grown up it breaks” (Oburu, 2004). Loosely translated, the idiom implies that a child’s behaviour needs to be shaped, while the child is still at a tender age, because once s/he is old, it would be impossible. According to research conducted in Kenya, it was observed that Kenyan parents blame themselves for the failures in their childrearing (Oburu & Palmerus, 2003). Various parenting practices, implemented in Kenya, are discussed in the following paragraphs.

4.2.2.1. Roles and responsibilities

Kenyan children, both girls and boys, are taught responsibilities as early as three to five (the Cabra) years of age, and for the Maasai, it is four years of age (PAN, 2014). According to PAN (2014, p. 8), “Maasai young boys are trained by young Moran or warrior and they are trained to herd lamb, checking out warts or bugs, milking and feeding lambs and gradually matured to care for matured cattle”, while they are allowed to play at the same time. The children are taught household chores according to their gender, implying that boys will tend the livestock, and girls perform the cooking, cleaning and washing duties (Seshai, 2017). The Cabra children (boys) are taught to collect camel pellets from the kraal and mimic the herding of the camels (PAN, 2014, p. 9). This game teaches the Cabra children to develop various skills. Similarly, the Maasai children learn from the responsibilities they are given. According to PAN (2014, p. 9), “Maasai and Cabra young girls were trained by mothers and grandmothers” to perform the household chores. It could be concluded that Kenyan parents raise their children by allowing them to engage in various activities, based on their gender and age. Therefore, the children grow up knowing what their roles are.

4.2.2.2. The role of the fathers and mothers

Ratemo, Ondigi, and Kebaso (2007, cited in Lasser et al., 2011), as well as Oburu (2011) maintain that, in Kenya, fathers are regarded to be on the top of the hierarchy, as overseers of the family. The patrilineal nature is valued by society as its traditional and cultural heritage in Kenya (Oburu, 2011). According to Lasser et al. (2011), as well as PAN (2014), in Maasai, Iteso, and Cabra families, the fathers are assigned the responsibility of providing for their families, both materially and socially, such as managing and leading family affairs. Frederiksen (2000) and

Lasser et al. (2011) assert that the fathers' main responsibility was to handle family matters, including disputes, as well as providing guidance and advice to the family. With those responsibilities vested in the father, most Kenyan families perceive the father as an icon of moral strength and direction, whom the family members respect (PAN, 2014). In Iteso culture, fathers are required to instil certain values in their children, for them to become responsible persons in the future (PAN, 2014). In addition, Frederiksen (2000) postulates that the women, or mothers, were responsible for raising children and caring for the household, including cooking and many other duties. From this practice, it is evident that fathers and mothers play different, yet significant roles in the family, and delegation of duties is clear. However, according to Frederiksen (2000), it is not clear whether their different roles have a similar impact on childrearing. Based on Kenyan culture, it could be concluded that men are more involved in rearing their sons, than their daughters.

4.2.2.3. Extended families

The participation of the extended family in raising children is part of the Kenyan families' practice. The community in Kenya, as in other countries, also take responsibility for raising children; therefore, it is not only the biological parents who raise children, but also anyone who interacts with the child (Oburu, 2011). The Swahili people in Kenya have a saying; *a single hand cannot nurse the child* (Niala, 2011), implying that people need each other to raise a child, as one person cannot do it alone, successfully. In Iteso families, the role of grandparents is of paramount significance, and highly valued (PAN, 2014). Based on the literature, it could be concluded that extended families in Kenya have the responsibility of instilling values and skills in the children.

4.2.2.4. Puberty rites

Another parenting practice that Kenyan families use in raising their children, is subjecting them to puberty rites rituals (PAN, 2014). Puberty rites is a cultural activity, during which Kenyan parents ensure that their daughters, who had started their menstruation cycle, are taught specific skills to contend with the complexities of the puberty stage (PAN, 2014). Therefore, puberty rites is a way of enlightening female children about their sexuality, as well as how to handle its related challenges (Amos, 2013). The issue of engaging with boys is also addressed, because of the

possibility of falling pregnant (PAN, 2014). According to Stewart (2004), among the most frequently used Afrocentric interventions, have been the rites of passage programmes, as they were used to facilitate the transition from adolescence to adulthood. In Swahili families, the determining age for the puberty rites ceremony is 13 years, as it is believed that the female child is ready to be initiated into womanhood (PAN, 2014). According to PAN (2014), the process commences with the prospective female child being assigned to a *kungwi* (instructor), who will train her on issues related to womanhood, for about two months. In addition, she will receive training, regarding boys, from her father and uncles, during home meetings (PAN, 2014).

In Iteso culture, the education on sexuality is instilled in the children at the age of 11 years for girls, and 15 years for boys (PAN, 2014). According to PAN (2014), and Seshai (2017), in the rites ceremonies, the girls are taught various skills, including how to handle sexual matters, good conduct, and respect for their virginity. However, in the culture of Kenyan people, puberty rites are not exclusive, as both girls and boys participate in them. The boys, as part of puberty rites, undergo traditional circumcision (Ginsberg, Kariuki, & Kimano, 2014). According to these authors, the boys submit to circumcision immediately after their completion of primary school. Ampim (2003) asserts that these puberty rituals include the teachings of rules, societal taboos, moral instructions, as well as how to be responsible individuals in society.

4.2.2.5. Marriage and preparation

According to Swahili parenting practices, no female should have children before marriage (PAN, 2014). After the puberty rites ceremony, the *Kungwi* continues to teach and provide coaching lessons on marriage; however, only after the girl has received a marriage proposal (PAN, 2014). As part of the process, the *Kungwi* restricts the bride to her home for about a month, to retain her virginity (PAN, 2014). According to Swahili tradition, this practice is most valuable, and the girls who achieve it, are rewarded. Based on this statement, most of the girls, in Swahili culture, are virgins when they marry (PAN, 2014). Therefore, it could be concluded that Kenyan parents use a variety of activities, or methods, to raise their children.

4.2.2.6. Respect for elders

According to Maasai practice, children are guided from a young age, to obey the rules governing their relationships, according to their age group and gender (PAN, 2014). Oburu and Palmerus (2003) assert that, according to Kenyan practice, children occupy a relatively low status in the social hierarchy, and are expected to conform to parental expectations in their daily interactions with adults. These rules are instituted to control the socially acceptable behaviours of children. The parents, or families, control these behaviours by using taboos (prohibitions), according to the PAN (2014).

In Maasai practice, it is forbidden for a young child to enter the house while an elderly person is inside. S/he has to wait until the elderly person leaves. If s/he does not, it is interpreted as a sign of disrespect (PAN, 2014). The PAN (2014) further explains that young girls do not have direct conversations with their fathers. When they are in need of anything, they have to approach their mothers first; failure to do so is perceived as a sign of disrespect for elders.

4.2.2.7. Parent-child interaction

According to Frederiksen (2000), in Kenya, close parent-child interaction is observed more with mothers, rather than fathers, especially in the early development years. Lasser et al. (2011) assert that the interaction between the father and child is observed only when the child reaches seven years of age, especially with boys. However, it should not be generalised that the mothers have a more positive impact in rearing the children, than the fathers do, based on the level of their interaction with the children (Lasser et al., 2011). Rohner and Veneziano (2001), in a review conducted with Kenyan fathers, revealed that the father's impact on the child could last throughout the child's development. This statement is supported by Lasser et al. (2011), who state that fathers could possibly influence child development outcomes, more than mothers could.

Therefore, it could be concluded that parent-child interaction enables parents to train their children and instil values. Based on the literature, Kenyan mothers are

more involved, or interact more, with their children in the early stages of their lives, while fathers become more involved at the age of seven years, and beyond.

4.2.3. Parenting practices in South Africa

South Africa is regarded as a *rainbow nation*, because of its diverse cultures. The term, *rainbow nation*, was coined by Archbishop Desmond Tutu, to describe post-apartheid South Africa, after South Africa's first fully democratic election in 1994 (Editorial: Make the rainbow real, 2014). According to the researcher, the population comprises Zulus, Xhosas, Northern and Southern Ndebele, Tswanas, Basotho ba Lebowa, Basotho ba Borwa, Tsongas, Vendas, Coloureds, Whites and Indians, who all have their own methods of parenting their children, in their respective families and societies, based on their cultural backgrounds. In this section, however, the indigenous parenting practices of Black South African families are discussed, with specific focus on the Limpopo Province, particularly the Sekhukhune district. The researcher seeks to reflect on indigenous, or traditional, parenting practices of Black South African families, particularly Bapedi ba Lebowa, who originate from the Limpopo Province.

The Limpopo Province has diverse ethnic and cultural groups, which make it unique from the other provinces of South Africa. According to the researcher, the various cultural and ethnic groups include the Basotho ba Leboa (Bapedi, Batlokwa, Bahahanwa, Balobedu and Babirwa), Va-Tsonga, Vha-Venda, as well as some Northern-Ndebele, who mostly reside in the areas of Mokopane, Polokwane, Zebediela and Mashashane. The Ama-Ndebele has seceded from the southern group, and divided themselves into tribes that display a strong Sotho influence, such as the Kekana, Langa, Ledwaba and Seleka.

According to the researcher, the province consists of five districts, Mopani (where Tsonga people reside predominantly), Vhembe (where Venda people reside predominantly), Waterberg (where Basotho ba Leboa reside predominantly, with some Ama-Ndebele), Capricorn (where Basotho ba Leboa reside predominantly, with some Ama-Ndebele), and Sekhukhune (where Basotho ba Leboa reside predominantly). This arrangement is a legacy of the Apartheid-era, during which, South Africans were classified according to their racial, as well as ethnic groups, in terms of the Group Areas Act (Republic of South Africa [RSA], Act No. 41 of 1950). These systems remain, as South Africa still has some areas, demarcated according to ethnic and racial groups. The

classification of people, based on their ethnicity, influences the way in which parents raise their children. Therefore, although all the residents are South African, it does not imply that they follow the same parenting practices, consequentially. However, it could be acknowledged that there are similarities in certain aspects.

Noyoo (2018b) asserts that, in the past, African people, including South Africans, did have their own indigenous welfare systems, guided by their own value systems, including parenting practices. The development of welfare policies in South Africa, therefore, has its origins, mostly, in colonial and Apartheid perspectives (Noyoo, 2018b), which has influenced parenting practices of South African people. Noyoo (2003) argues that, in the past, many African families were disadvantaged by the implementation of social welfare policies, which were influenced by the Eurocentric model of interventions. Prah (2017) concurs, and postulates that the use of indigenous methods and practices in Africa were stultified and condemned, by the incursion and growth of Western cultural social dominance. This resulted in the demise of indigenous knowledge systems, as they were superseded by Western knowledge systems (Prah, 2017). However, Prah (2017, p. 47) articulates, “Most perceptive observers and students of African society suggest that if development in Africa is to take place in a sustained fashion which guarantees the socio-economic prosperity of mass society, it will, as of necessity, have to be built on what the masses already know, what they have inherited, and not bypass such knowledge.”. This current study, therefore, is aimed at exploring what Black South Africans know about their own methods of parenting their children.

At the start of the 19th century, drastic changes in residential patterns (clans) were encountered, which affected indigenous systems, including South Africa (Ember, Ember, & Skoggard, 2002). As the country advanced with life developments, some of the family structures were affected, and methodologies, or systems, were transformed, including parenting practices. The situation transmuted, and the South African citizens changed to blend with each other (Ember et al., 2002), implying that ethnic groups were no longer segregated, but living together and mixing freely. According to Holden (2010), due to the change in family structures and dynamics, there is a concern about what constructs responsible and effective parenting in families. Emmanuel et al. (2012) share the same concern, and acknowledge that the social change, structural shift, and culture of poverty, contributed to less use of traditional parenting practices. Trudeau, Mason, Randall,

Spoth, and Ralston (2012), concurring with Holden (2010), highlight that many risk factors associated with child conduct problems, or socially unacceptable behaviour, are the outcomes of ineffective parenting. Parenting practices are applied to ensure that the child is socialised well, trained, and provided with morals that guide him/her into adulthood (Amos, 2013). Amos (2013) adds that, in the African system, parenting is practiced differently, because of the cultural diversity; however, the same aim is to socialise the child to become a responsible person, and maintain his/her cultural values. John, Nsemo, John, Opiah, Robinson-Bassey, and Yagba (2015, p. 235) concur, “certain practices are put in place with the aim of providing appropriate child care practices for child survival, growth, development and wellbeing”. According to John et al. (2015), cultural practices shape the child’s attitude and behaviour, and many people, especially in rural communities, still adhere to them. Consequently, the interaction of families and children in blending cultures greatly influences the way children behave. It is acknowledged that, although South African parenting practices sound similar, each ethnic group has its own way of practicing them. Certain indigenous parenting practices, used by Black families in South Africa, are discussed in the following section, as the focus is on a particular area, and not the entire South Africa.

4.2.3.1. The use of extended families systems in parenting children

Noyoo (2018b) asserts that the definition of a family, defined by European scholars as universal, comprised a father, mother and children (nuclear family). According to Noyoo (2018b), South Africa and other developing countries, did not succumb to this universal definition, but regard a family as the combination of nuclear and extended family members. Therefore, the extended family is used in parenting practices, because, in the past, this kinship system embraced each person’s role, responsibility, and obligation, to care for each other (Noyoo, 2018b). The families, or parents, believe that extended families provide support in parenting children.

According to Adinlofu (2009), Degbey (2012), as well as Onwujuba and Marks (2015), the extended family system is composed of relatives, namely, grandparents, uncles, aunts, and cousins, who are reside close to each other. In Xhosa, a clan is referred to as *isiduko*, and *kgoro* in Sesotho sa Lebowa, as well as Tswana. The extended families are used in parenting, with the aim of instilling good manners in children, but most importantly, to protect them from engaging in mischievous

behaviour. Therefore, Amos (2013) postulates that the extended families were/are able to reinforce various aspects of positive discipline, in collaboration with the children's parents.

The role of extended families was/is crucial, to safeguard the heritage of the families, and promote good behaviour in children (Amos, 2013). When a child misbehaves and disrespects his/her parents, the extended family, specifically, grandparents, uncles, or aunts, will intervene to discipline and guide the child. For example, they will remind him/her that, in their culture, the child does not backchat the parents, because that shows disrespect. Degbey (2012), as well as Emmanuel et al. (2012) affirms that the role of the extended family system is to define their roots, as well as their social and moral norms to the children. Additionally, its role was to protect the family's customs and traditions.

These social and moral norms include some of the principles of *Ubuntu*. Coetzee (2001, p. 113) describes *Ubuntu* as a "Quality of being human.... to be a good moral character, to show goodwill, kindness, charity and mercy to one's fellow human". Rautenbach and Chiba (2010, cited in Nicholas, Rautenbach, & Maistry, 2010) concur that *Ubuntu*, from an African perspective, basically, indicates that an individual is not an isolated being, but exists in an interdependent relationship with other people. Powers (2013, p. 16) asserts, "...throughout the history of mankind, the survival of people has been reliant on group formation and the establishment of culture", which is the reason that extended families and the principles of *Ubuntu* feature in the discussion. In support of Powers (2013), Bangura (2005), Nabudere, (2007), Mkabela (2015), and Mungai (2015) aver that *Ubuntu* is about collective identity, respect for all humanity, and interconnectedness, which focuses on solidarity, care and sharing, or specifically, humanness. Hence, the proverb, *motho ke motho ka batho*, in Sepedi, Tswana and South Sotho (Rakoma, 1986), or *umuntu ngumuntu ngabantu*, in Zulu (Hlongwane et al., 2019), which means, *a person is a person through other people*.

According to Triandis (2012), the extended family also plays a significant role of promoting group formation, which offers people the opportunity to share duties among themselves, based on their cultural practices. Black parents, in the past,

trained their children according to the principles of *Ubuntu*, for them to be aware that they do not live by themselves, but with other people; therefore, respect was also emphasised. As outlined by Mkabela (2015, p. 289), “respect is inculcated from childhood in the context of Ubuntu, it is characterised by humility, empathy, maturity, hospitality, politeness and understanding”.

It has been observed that grandparents often serve as a positive influence in children’s lives, as they fulfil various roles, such as caregivers, advisors, and playmates (King, Elder, & Conger, 2000). Degbey (2012) concur that the extended family system served as a source of role models for children. For example, all elderly male figures were responsible for teaching young boys the significance of being a man. The same applied to young girls, who were trained in the roles related to them by older women. According to Simons, Chen, Simons, Brody, and Cutrona (2006), the role fulfilled by the extended family, minimises the children’s behavioural problems, compared to children being raised in nuclear families.

In addition, the findings of research, conducted by Ruiz and Silverstein (2007), revealed that the close and supportive relationships of extended families also assisted in reducing some of the challenges of children, such as depression. Further research, conducted by Attar-Schwartz, Tan, Buchanan, Flouri, and Griggs (2009), revealed that, grandparent-grandchild relations are associated with positive outcomes for children, more often than when they are only with their parents. Amos (2013) attests to the fact that the extended family helps to develop an intense sense of social responsibility in children, from their early years on. This sense of social responsibility includes respect, responsibility, and being a supportive member of the extended family, as well as society. However, according to Emmanuel et al. (2012), the transformation affected parenting systems, and eroded the traditional roles of extended family networks.

It has been observed that, previously, children were placed in the care of relatives, which was regarded as a good strategy for parenting (Seepamore, 2015). The idea behind these placements was to share the responsibility of parenting, as well as other activities, such as modelling behaviour to the children. Therefore, it could be

concluded that, as in other countries, Black South African families use extended family members to parent their children.

4.2.3.2. Parenting roles and early training of children

Mackay (2005, p. 111) allude, “over the past two decades or so, a significant literature has developed on the impact of family structure and family change on child wellbeing”. Traditionally, the family was structured in such a way that everyone knew his/her role and position in the unit. Previously, in many cultures, South Africa included, men were regarded as the head of the family, and assigned the responsibilities of providing for, and protecting their families (PAN, 2014). In addition, fathers were regarded as the disciplinarians, role models, as well as icons of moral strength and direction by their children (PAN, 2014), while the role of childrearing was associated with mothers. According to Duffey (2000), Poduval and Poduval (2009), Seshai (2017), as well as Noyoo (2018), mothers were regarded as being responsible for caring and educating children in the early years of their lives. Amos (2013) and Seshai (2017) concur that, in African culture, mothers were perceived as the housekeepers, and responsible for child rearing and training. According to Paniagua (2005), mothers were considered responsible for child rearing, because of their submissive and gentle nature. Chang and Liou (2009) aver that the positive environment, created by mothers for their children, initiated a closeness to each other, and made parenting easier. Therefore, the White Paper on Families in South Africa (RSA, DSD, 2012) stipulates that parents, or caregivers, in South Africa should be encouraged to fulfil their expected roles in the rearing of their children, and assistance would be provided when required.

Holden (2010) avers that the way parents raise their children is usually influenced by their upbringing, including their life experiences and cultural values. In Black South African families, each member was aware of his/her position, including the children; however, Wilson (2006) argues that, in the early 1950s, the role of mothers was challenged, as they started to engage in the labour market, spending less time at home. Amos (2013, p. 73) concurs, “...the involvement of more mothers in the modern labour force, deprives the children, as well as the whole family of the daily love and care, so necessary for proper child rearing and development”. According

to Amos (2013), family structural changes compels mothers to seek house helpers and caretakers to care for their children, which transmutes the family roles.

In the past, therefore, based on the literature provided, mothers, especially, took on the responsibility of raising their children, which allowed them to nurture and monitor their children's development. In addition, parents believed in early customary education and training of children, as part of their parenting practice. Seshai (2017) asserts that the early teaching and training of children was aimed at preserving their cultural heritage, as well as their people's way of life. The training involved farming, herding, and hunting for boys, while cooking, cleaning and caring for children, were reserved for girls. It is clear; therefore, based on these statements, children were trained and allocated responsibilities according to their gender and age. It could be concluded that, in the past, family members knew their roles and responsibilities, to which they adhered as part of their enculturation.

4.2.3.3. *Puberty rites*

Puberty rites is another form of indigenous parenting practice that was/is practiced by Black South African families, although it differs according to the ethnic groups. Amos (2013, p. 71) explains puberty rites as a "traditional practice which is performed mainly on adolescent girls to initiate them to womanhood". Puberty rites ritual is conducted immediately after girls start to menstruate (Maluleke & Troskie, 2003; Seshai, 2017). According to these authors, the process in Bapedi and VaTsonga is similar, as the girls are secluded and their celebrations are secretly held with the facilitation of mothers and older women. In Va-Tsonga, the girl child, who is undergoing puberty rites, is called *xikhombana*, and her mentor is called *mudzabi*, who is a woman. In Zulu culture, the puberty rites is called *umhlonyane*, when a young girl has her first menstruation period, and the *umemulo* (puberty ceremony) is a transition to full adulthood. In Venda, the practice is *khomba*, in Sesotho sa Leboa it is called *khopha or kgopa*. Among the Vatsonga/Manchangana it is called *khoba*. Maluleke and Troskie (2003, p. 48), Amos (2013), PAN (2014) and Seshai (2017, p. 112) assert that the puberty rites ritual is conducted for the following reasons:

- a. To warn the girl child about dangers of sexual relations with boys;

- b. To make them aware of the dangers of falling pregnant;
- c. The dangers of having more than one lover;
- d. To teach young girls to be patient and abstain from sex at early years;
- e. To provide lessons to the young girls on how to handle sexual related matters, including preserving and protecting their virginity.

Amos (2013) concur and assert that, any young girl who is found to be pregnant before the ceremony is treated as a curse, or disgrace to the family. The puberty rites ritual is performed to protect the girl's future, as well as her virginity (Seshai, 2017). The findings of studies conducted by Miller, Benson, and Galbraith (2001); Miller (2002); and Guilamo-Ramos, Bouris, Lee, McCarthy, Michael, Pitt-Barnes, & Dittus (2012) revealed that communication about sex-related issues with children at their early years, assisted in reducing the risk of them falling pregnant, and contracting sexually transmitted diseases. Therefore, puberty rites were an attempt to address such challenges in the past.

Statistics South Africa (Stats SA, 2013) reported that there was an increase of pregnant children aged between 9 and 12 years in 2013 and 2014, which was not evident previously. However, Amos (2013) contests that puberty rites were strongly affected by modernisation and education, and currently, is practiced less frequently. The practice embraced the proverb, *prevention is better than cure*. Puberty rites is a cultural activity; however, Black South Africans use it as a parenting tool with their children, especially because talking about sexual matters is taboo. Therefore, they use this kind of ceremony to ensure that the children learn.

4.2.3.4. Educating children

Traditionally, in Black South African families, formal education was not encouraged for children. The children were taught household chores, according to their gender, implying that boys would tend the livestock, and girls would perform cooking, cleaning, and washing duties (Seshai, 2017). Therefore, illiteracy was common in most Black South African families in the past. Seshai (2017) articulates that young girl children were not encouraged to be educated by their parents, as it was believed that they would marry and leave the family. Another reason was that parents viewed education as a foreign process that would prevent girls from

becoming acculturated (Seshai, 2017). Girl children were not allowed to complete their schooling, because, in the past, women were not expected to provide for their families, as it was the men's responsibility (PAN, 2014). However, as transformation occurs, the practice lost its momentum, and children were allowed to attend school, with the full support of their parents (Ember et al., 2002). The following are some of the education system people in the past used to educate their children to enhance socially acceptable behaviour.

4.2.3.4.1. Folkloric systems

In the past, another form of educating children towards socially acceptable behaviour was through folkloric systems. Folkloric systems, as elucidated by Ranjbar (2001, cited in Chengini, 2014), is the combination of people's behaviours, beliefs, stories, customs, ceremonies, songs, and reasoning, as it appeared at that time. Folkloric systems are particular ways in which people live, and are learned orally, through imitation, or by observation (Ranjbar, 2001, cited in Chengini, 2014). This infers that folkloric systems depend on, or are practiced, based on the way people believe and value phenomena, which ultimately becomes part of their daily living.

In addition, according to Ranjbar (2001, cited in Chengini, 2014), folkloric systems are regarded as African heritage that involves folktales (storytelling and riddles), proverbs, idioms, folkdance, and food. Folkloric systems have been used to teach children in innumerable ways, including the transmission of wisdom, moral values, ethics and knowledge (Quan-Baffour, 2011; Amos, 2013). Folkloric systems, therefore, provoke further reflection, and justify deeper investigation (Adayemi & Salawudeen, 2014).

According to Martin (2000) and Amos (2013), the folkloric activities are usually conducted in the evening, after everyone had retired from the day's activities, in order to attract the full attention of the children, for them to learn appropriately. In the past, technology was limited, television and radio were not easily accessible, or available, and children were exposed to folklore activities. Amos (2013) concurs and states that, currently, media has captured the attention of families, and children no longer listen to folk stories.

Similarly, Emery (2012) expresses concern that storytelling (folk tales), as part of African culture, is no longer observed in the current daily life. Emery's (2012) concern is confirmed by Amos (2013), who indicates that, presently, children spend more time watching television, on the internet, reading foreign books and on computers, instead of listening to folk stories. In addition, Amos (2013) warns that modern gadgets do contain enough information, especially on African cultural values, and traditional parenting practices that is easily accessible to all. Amos (2013) argues that many young people have lost touch of the rich African cultural values, due to the use of technology. The folkloric systems were aimed at teaching, warning, encouraging good behaviour and moral values in children, as the literature indicated. Some folkloric tools that parents used in raising their children are discussed in the following section.

- *Folktales/storytelling*

Folktales are regarded as traditional narratives that are transmitted to children, orally (Emery, 2012; Seshai, 2017). According to Seshai (2017), the objectives of storytelling were to entertain, preserve culture, and instil moral values in children. Emery (2012) and Seshai (2017) assert that folktales were communicated best by the elders, parents and grandparents, and portrayed attributes, such as giving, caring for one another, greed, selfishness and many more. In addition, the stories portrayed issues of love, compassion, bravery, independence, responsibility, reasoning and thinking, which children should learn as they develop, in order to become responsible and mature individuals (Emery, 2012; Seshai, 2017). According to Seshai (2017), various stories were used to instruct children about cultural values and lessons, for example, parents would use the tale of an owl snatching away misbehaving children, as a means of correcting socially unacceptable behaviour.

- *Riddles*

The riddles were used mainly for entertainment and stimulation; however, they also fulfil a role in the social and cultural education of

children. In addition, they are useful tools in children's cognitive development (Seshai, 2017). Riddles, like storytelling, are brief and narrated orally, based on observations of nature.

- *Proverbs*

As defined by Chiku and Banda (2004), as well as Ndofirepi (2011), proverbs are regarded as small sentences, which provide guidance and reflect people's thinking. This is attested by Fayemi (2010, cited in Aboluwodi, 2014, p. 34), highlighting that, "proverbs are regarded as essential oral tradition that Africans use in storing and retrieving any aspect of their cultural worldview". According to Chiku and Banda (2004) and Ndofirepi (2011), proverbs could explain complicated issues in a simple statement.

Aboluwodi (2014) also confirms that proverbs, taboos and folklore are resource tools used by parents to teach their children, as well as highlight the dangers, or results of unacceptable behaviour. 'According to Fayemi (2010, cited in Aboluwodi (2014, p. 34), 'proverbs picture reality', for example, a northern Sotho proverb, *sebone thola boreledi teng ga yona go a baba*, is loosely translated as, *Do not look at the smoothness of the fruit (thola), as its insides are bitter*. This implies that the fruit might appear to be very smooth and appetising on the outside, but very bitter on the inside.

The traditional people attempted to demonstrate reality to the children, by quoting a proverb, for the children to understand clearly. According to Chegini (2014), some of the various roles of proverbs include entertainment, educational, uniting technique, and for the preservation of culture. In addition, Adayemi and Salawudeen (2014, p. 186) assert that "proverbs act as a catalyst of knowledge, wisdom, philosophy, ethics and morals which provoke further reflection and call for a deeper thinking and consideration of issues". Dei (2014) further emphasises that, as much as proverbs teach morals and character, they also regulate social interaction and human behaviour in societies. Therefore, Chiku and Banda (2004) accentuate that

proverbs are like seeds, which only become alive when they are sown. Granbom-Herranen (2011) also refers to proverbs as a language of authority, because they influence the child's life. Marah (2006, p. 18) concurs, "...stories are used not only to amuse and express feelings, but to also teach ideal form of behavior and morality". Dei (2014, p. 49) states, "I offer lessons of African proverbs as a corrective to help address some of the contemporary social ills (e.g., youth indiscipline, lack of respect to self and others, including Elderhood, insubordination and societal violence)". Consequently, it could be concluded that, through proverbs, children are able to receive advice, and reflect on their behaviour.

- *Indigenous games and dances*

Indigenous games and dances are part of the folkloric system, which Basotho Ba Leboa use to parent their children (Seshai, 2017). The objectives of the games, according to Seshai (2017), are to train children's minds, eyes, hands and feet, as well as general motor coordination. The games played were, *moruba*, *morabaraba*, and *moswe* by men, while women played *diketo*, *kgati*, and *tseretsere*.

Diketo, for example, is played by two to four people. They gather around, make a small hole, and put some small stones in it, each with an allocated number (10 or 12). When they play, one stone is tossed into the air, while simultaneously, a stone is taken from the small hole, and the tossed stone is caught, leaving the remaining stones in the small hole. Seshai (2017, p. 56) refers to this "as coordination of the eye, motor and mind". Although it is a game, it teaches children how to plan, coordinate, and think simultaneously, which are skills they need to live.

The dinaka is a traditional dance performed by men and boys, while beating drums, playing flutes, and dancing in a circular manner, which all occur, concurrently. According to Mapaya (2014, p. 426), the *dinaka*, or *kiba*, refers to "a particular Northern Sotho musical genre, which takes its name from either of its two main features;

dinaka (reed pipes) and kiba (the big pulse-keeping drum)”. The objectives of this dance are to teach children order, teamwork, listening and respect.

The Northern Sotho female traditional dance is called the *sekgapa*, *mmapadi* or *makgakgasa*, depending on the area, from which the person originates (Seshai, 2017). During this dance, some women beat the drums, while others dance. This dance, according to Seshai (2017), enhances the intimacy and unity of the participating dancers. Traditional dances are often practiced in various communities and tribes. The traditional dances promote the spirit of collectivism. Therefore, it could be concluded that, formerly, indigenous games and dances were ways of parenting children.

4.2.3.5. *Child discipline*

A key form of indigenous parenting practices in the past was discipline. Discipline was applied in various forms, but the most common was corporal punishment in South Africa (Dawes, De Sas Kropiwnicki, Kafaar, & Richter, 2005). Child discipline is the method used to prevent future behavioural problems in children. According to Nieman, Shea, Canadian Paediatric Society, and Community Paediatrics Committee (2004), discipline is a method that parents use to guide their children regarding what kind of behaviour to follow. Parents, therefore, use child discipline to teach their children desirable behaviour. Nieman et al., (2004) adds that it is the responsibility of the parents to ensure that children are able to distinguish between the right and wrong behaviour.

Historically, in many cultures, parents have had the right to discipline their children, appropriately, as discipline teaches a child to follow rules, based on set behavioural standards of society, or the family (Dawes et al., 2005). Bartholdson (2001), Nilsson (2002), as well as Dawes et al. (2005), assert that corporal punishment still prevails in a majority of cultures, including South Africa, and is regarded as the most accepted child rearing practice, although it is not allowed in the new democratic South Africa. According to Aboluwodi (2014, p. 38), “African parents do not spare their children when they involve in misconduct”. This author

added, “Corporal punishment is one of those measures often used to correct children’s misconduct” (Aboluwodi, 2014, p. 38). Austin (2012) asserts that, during the 1970s and 1980s, discipline was dispensed through an unbreakable bamboo stick, a belt, a slipper, or anything similar, which would inflict pain, without injuring, or breaking the child’s skin, and was perceived as part of growing up. The parents used objects that would inflict *memorable* pain, to dissuade the child from repeating the same mistake. Austin (2012) adds that this kind of discipline established order in many African homes, and children trembled at the mention of it, because of the painful memories. According to Austin (2012), it was assumed that African parents punished creatively, although Europeans perceived this type of punishment as abuse, and therefore, not allowed; however, African parents were of the opinion that it encouraged children to behave appropriately.

Currently, Austin (2012) avers that the administration of corporal punishment is less frequent, compared to the 1970s and 1980s, especially in more Westernised African homes. Black African parents believed that corporal punishment allowed them to correct their children’s behaviour to keep them on the *straight and narrow path* (Austin, 2012). It is acknowledged that parents use various discipline techniques to teach and guide their children; however, some forms of discipline would always remain controversial. The following are some forms of indigenous disciplines that parents applied to correct their children’s socially unacceptable behaviour in the past, as outlined by Austin (2012).

Table 4.1: Types of discipline used in the past

Type of discipline	Description
Improvisation	This type of discipline allows the parent to use various ways of punishing the child.
Frog jump	The frog jump involves performing squats.
Touch your toes	The child has to touch his/her toes, while keeping his/her legs straight.
The invisible chair	The child is ordered to sit on an invisible chair with his/her back against the wall.
Kneeling on the gravel	The children are instructed to kneel on the gravel, while keeping their upper legs in a straight line.
Balance one leg	A child is instructed to stand, while balancing on one leg

Source: Researcher (2019)

In the past, according to Austin (2012), corporal punishment was administered to discipline children, and most children survived; however, parents also had various other methods of discipline to use with their children, to teach them not to repeat the same mistakes they had committed.

4.2.3.6. Traditional Initiation

In South African Black families, the other collective indigenous parenting practice used is the traditional initiation for both boys and girls (Amos, 2013). In most instances, traditional initiation is viewed as a cultural practice, but it also includes parenting aspects. In traditional schools, the children are taught certain socially acceptable behaviour, such as respect, care, and responsibility, which all parents desire for their children (Seshai, 2017). Van Rooyen, Potgieter, and Mtezuka (2006) assert that traditional initiation assists and supports parents in disciplining their children, as well as instilling norms and values, such as respect, traditional observations, and cultural identity. Matjeke, Mukhola, and Mji (2008, p. 86) concur and postulate, "...traditional initiation teaches children proper cultural norms and values, morals, respect of elders including law and order". Therefore, Seshai (2017) suggests that societies, which do not practice traditional initiation, are most likely to expose their children to a destiny of finding their own way to adulthood.

Van Rooyen et al. (2006), Matjeke et al. (2008), as well as Seshai (2017), suggest that the focus of traditional initiation is to assist children to advance from childhood to adulthood. Therefore, the traditional initiation was compulsory for all age appropriate youth, between the ages of 12 and 16 years, the latest being between 17 and 21 years of age, as parents believe that children at these ages are able to comprehend crucial developmental issues (Matjeke et al., 2008; Seshai, 2017). Van Rooyen et al. (2006) explain that the children spend two to three weeks in traditional initiation schools, to be taught the practices of their people, including their history, traditions, and beliefs, as well as socially acceptable behaviour.

However, Matjeke et al. (2008) highlight that the traditional initiation process, differs much from the modern practice, which is done in hospitals and surgeries. According to Matjeke et al. (2008), male children, who are circumcised through the hospital and surgery procedures, will remain boys in the eyes of their society,

and not be recognised in any community activity. Matjeke et al. (2008) argues that, in medical circumcision, there is no engagement, teaching and capacitating in life matters, except being advised about how to care for the affected area, after the procedure.

Therefore, it could be concluded that, based on the information provided, the traditional initiation was not an individual parenting practice, but a collective one, as past societies believed in co-parenting. Through the practice of traditional initiation, children were taught life skills, collectively, so that they could portray the good characters, to which their families and societies aspired. Based on the literature reviewed, it could be assumed that the traditional initiation is one of the collective indigenous parenting practices, and in most instances, the parents are also involved in the process.

4.2.3.7. Taboo and impurity (It is forbidden)

In the past, parents used taboo as a parenting practice. Other related terms, according to Seshai (2017, p. 76) are, *impurity, it is forbidden, to avoid, or do not*, (referred to as *dialla* in Northern Sotho), and was a practice that was designated as sacred by the ancestors. Seshai (2017) explains that taboo was perceived as a form of social and religious custom, which place restrictions on certain phenomena, including acts, behaviour and tendencies. According to Seshai (2017), taboos were developed based on the geographical location, culture, resources, heritage, as well as prevailing circumstances and challenges that people were experiencing at that time. Based on literature, parents classified certain things as taboo, to discourage their children's socially unacceptable behaviour. The children, therefore, learnt about taboos from their parents and grandparents, as they engaged with them in daily activities, regarding what they were allowed, and why, as well as what they could were not allowed and why.

The following taboos were regarded as important in the past. According to Seshai (2017, p. 76), it was forbidden for a child to disrespect the elderly, which is in line with the principle of Ubuntu (respect). In addition, children were forbidden to steal, quarrel with other children, or drink alcohol (Seshai (2017, p. 76). Therefore, it was unusual to find children engaging in these activities, as they were warned that

breaking these prohibitions would affect the family, the child and the community, negatively. Taboos were not only restrictions, but also included some benefits for the users. According to Seshai (2017), taboo helps to teach socially acceptable behaviour to children, such as keeping the peace in the community, good morals, behaviour control, as well as the negative consequences of breaking them. Therefore, it could be concluded that taboos were used as an indigenous parenting practice, and comprised elements of teaching, warning and protection for children.

4.2.3.8. The role of the traditional leaders/royal house in parenting

In the past, the role of raising a child was not solely that of the biological parents, but involved other entities, such as the royal house. According to Mawere and Mayekiso (2014), traditional leaders also fulfilled an important role in the daily administration of their regions, as well as the lives of traditional people, including raising children. Mawere and Mayekiso (2014) further articulate that the normal functioning and existence of each traditional community, was the responsibility of the traditional leader, who were accountable for their people. In the past, the role of traditional leaders included “judicial functions...the preservation of law and order, promotion of peace, cultural norms and values, unity and more several functions, hence if the children were acting otherwise they have to intervene so that there should be order and control in their communities”. The traditional leaders were considered important and highly respected by the traditional community, who also had faith and trust in their leadership (Mawere & Mayekiso, 2014).

Khunou (2009, p. 105) maintains that “...a traditional leader act as a symbol of unity to maintain peace, preserve customs and culture, resolve disputes and faction fights”. This implies that the traditional house ensures that their communities adhere to their cultural practices, including how to raise children. In the past, traditional authorities were often perceived as the guardians and custodians of African heritage, which included the values, norms, practices and customs, as well as Ubuntu (Mawere, 2012; 2014). However, Mawere and Mayekiso (2014, p. 1) assert that currently “the position of traditional authorities in many postcolonial African states remains unclear and their future under the new dispensation is highly contested”.

4.2.3.9. Family rules

The researcher maintains that every organisation, society, or family has rules in place for the maintenance of control and order. Traditionally, parents devised family rules to govern their homes, including child rearing. Nieman et al. (2004) aver that rules are established to control children's behaviour, and assist them to live in a cooperative manner with others. Family rules help to create structure regarding the ways in which each family member should behave in the family. According to Nieman et al. (2004), family rules are established by a family to regulate the child's behaviour. Family rules may be specific to a situation, for example, dinnertime rules, among others. These rules help children to understand the family's expectations regarding their behaviour.

4.3. Differences and similarities of parenting practices in various cultural settings

4.3.1. Similarities of parenting practices in various cultural settings

There are many aspects of commonality in raising children, with the differences relating to the manner, in which they are applied, as each society has its own cultural way of implementing parenting practices (Amos, 2013). This author indicates that there may be certain practices, which may differ from country to country; however, they follow a similar and general pattern (Amos, 2013). Consequently, it should be acknowledged that African countries have much in common with their international counterparts. The similarities and differences of parenting practices are outlined in the following section, with specific focus is on the following cultural settings: Latino Americans, Native Americans, Aboriginal Australians, Chinese, Nigerians, Kenyans, and South Africans.

4.3.1.1. The use of extended families

It was common in all the populations reviewed that the use of extended families was vital to raising children. Extended families are highly regarded because of their support to families and children. According to literature, extended families assist in instilling good morals in children, by teaching them the norms and values of their culture. In China, especially, it was observed that parents preferred to use grandparents, than child minders, to assist in raising their children. In African countries, the same sentiments are shared, which are expanded to include that

families provide support to each member; therefore, no child should be found wanting, either because parents are deceased, or cannot afford to sustain him/her.

In all the populations, the issue of respect was emphasised, and children, in particular, were expected to respect elderly people, themselves and others. In addition, the issues of the children's obedience and conformity was common and emphasised. In all populations under scrutiny, the main aim, or concern, was that the behaviour of children should be culturally appropriate, and socially desirable.

4.3.1.2. The role played by parents

It has been observed that parents fulfil different roles in the parenting of their children. In the African context, especially, it was observed that there was a clear distinction between the fathers' and the mothers' roles. In other countries, for example, China, there was no distinction between the roles of parents, although it was clear that they were very much involved in their children's activities. In Africa, a specific individual was assigned to enculturate the children, especially, Kenyan and South African children.

4.3.1.3. Child discipline

In Chinese families, it has been observed that children were not granted their independence. The same practice was evidenced in African populations, where the child remained a child until s/he was married. The children could remain in the home, and depend on their parents, as long as they were not married. The age factor did not matter and parents considered supporting their children, regardless of their age. This is the reason that, in South Africa, there are adults, aged 35 to 50 years, who are still under the care of their parents, or living with their parents.

4.3.1.4. Specific cultural aspects

In all the populations under scrutiny, the issue of respecting culture was highly regarded and considered valuable. The parents ensured that their cultural values and beliefs were inculcated in the children. For example, in Chinese culture, the issue of Confucian is more emphasised. In China the concepts of 'guan' and 'xiao shun' that teach that parents are the rulers of the family and that children should follow the orders of the parents is still followed and practiced. Even in the African

cultures, there are certain cultural practices that are still maintained, such as respect of elders, traditional initiations and puberty rites.

4.3.1.5. Responsibilities

The children were taught to be responsible, in all the populations under scrutiny. In African culture, the children’s responsibilities were based on their gender and age. In Chinese culture, the children are engaged in daily activities with their parents, so that they participate and learn as they grow up. The parents strive to ensure that their children work hard to achieve their rewards. For example in the Chinese parenting, the parents will stop at nothing to ensure that their children received a good academic education. In African parenting, parents ensure that their children are engaged in household activities, so that they can survive.

4.3.2. Differences of parenting practices in various cultural settings

In Table 4.2, the researcher illustrates the differences in parenting practices of populations in various countries. The focus is on China, Aboriginal Australia, Latin America, Native America, and certain African countries.

Table 4.2: Differences of parenting practices in various cultural settings

Parenting practices	China and Aboriginal Australia	Native and Latin America	Africa
Education	The Chinese and Australian families value the education of their children.	Latino and Native American families value education as the formation of values in their children.	In the past, education was not emphasised in African families.
Discipline	The parents use a teasing and shaming kind of approach when the children are out of order.	Native American families use extended families, nature and the tribal standards to discipline children. Latino families use physical punishment, profanity, and screaming as a method of discipline.	Most African families condone corporal punishment for bad behaviour. Due to the new constitution, physical punishment is less in South Africa and some other parts of Africa.

4.4. Conclusion

Based on the literature review, a number of aspects could be highlighted regarding indigenous parenting practices. One of the primary outcomes of the review is how strongly parenting and culture are related, as well as that culture and family have a great influence in the socialisation of children. Parents have been observed to be the most critical factor in child development, especially in the formative years of the child. Various parenting practices, from various

population groups in specific countries were highlighted, as well as how are they implemented these practices, based on their culture. The similarities and differences regarding these parenting practices were revealed and discussed. It cannot be ignored that global and local processes, such as modernisation and urbanisation, influenced the erosion of some of the indigenous parenting practices, which had assisted in socialising, as well as forming the behaviour and personality of children.

One of the highlighted parenting practices is the concept of *Ubuntu*, whereas previously, people lived collective lives, they have become disengaged and separated from each other, due to these social processes and changes. This has resulted in a lack of cohesion, as people live individualistic lives, being the individual, the family, work and property. Based on the highlighted parenting practices, *folkloric systems* was another practice that parents used, together with the various folkloric activities, performed with multi-purpose roles, as they teach, warn, discipline, entertain and create a bond among family members. Compared to the current lifestyles, the onward march of modernisation, such as the phenomenon of the media, has taken precedence in families that children no longer listen to folk stories anymore, but have become mesmerised by television, internet, foreign literature and movies, computers and cell phones. This implies that these objects have become dominant in the lives of children and families, and, in the process, rich cultural values have been dismissed.

Additionally, it has been deduced that most of parenting styles were similar, as, based on the literature reviewed; several countries used, or uses, the authoritative style. The style used has a significance attached to it. Families assume that this type of parenting style offers control and austerity, which are necessary to protect their children. Based on the parenting styles that most countries displayed, the emphasis was the value of respect for authority. Therefore, it could be concluded that the traditional African systems, as described in literature, have experienced the impact of external systems and forces, which has transformed the rich, traditional African parental values, and is a major cause for concern.

CHAPTER FIVE

RESEARCH METHODOLOGY

5.1. Introduction

In this study, the researcher aimed to develop guidelines for indigenous parenting practices in the Makhuduthamaga Municipality, of the Sekhukhune District, in Limpopo Province, South Africa. The area is characterised by Bapedi, or Northern Sotho speaking people. Northern Sotho people are sub-divided into high-veld Sotho and low-veld Sotho. Makhuduthamaga Municipality is located in the area of high-veld Sotho speaking people. This chapter is focused on the choice of a qualitative research methodology, in relation to the research design, the methodology implemented in this study, as well as the aims of this research, sampling procedures, gaining access and research ethics, data collection approaches and the trustworthiness of the study.

5.2. Research methodology

This research study was conducted in two phases. The first phase involved individual interviews and focus groups with the study participants. The aim was to explore the perceptions and experiences of grandparents, parents and traditional leaders concerning indigenous parenting practices in Black African families. The second phase was conducted through workshops, as the aim was to develop indigenous parenting practice guidelines for Black African families (detailed in Chapter 7).

5.2.1. Phase 1

Objective 1: To explore and describe the perceptions and experiences of parents, grandparents and traditional leaders, regarding the indigenous parenting practices of Black African families, in the Makhuduthamaga Municipality, of the Sekhukhune District.

Objective 2: To explore and describe the indigenous parenting styles and practices of Black African families in the Makhuduthamaga Municipality, of the Sekhukhune District.

5.2.1.1. Research approach

According to Creswell (2014, p. 1), a research approach refers to “the plans and procedures for research that describes the steps from broad and underlying assumptions to detailed methods of data collection, analysis and interpretation”. The research approach focuses mostly on the kind of tools and processes to be used throughout the research study. The researcher selected the qualitative research approach to explore the parents’, grandparents’, and traditional leaders’ perceptions, understanding and experiences of indigenous parenting practices in Black African families in the Makhuduthamaga Municipality, of the Sekhukhune district. The qualitative approach was considered pertinent, as it allowed the researcher to gather information, as well as explore why clarity was required. In addition, it could provide the researcher with in-depth information, as opposed to the quantitative approach, which is based on numbers.

5.2.1.2. Research design

Welman, Kruger, and Mitchell (2009) define the research design as the overall plan, which involves how the participants of the proposed study are to be selected, ways of collecting data, as well as the means of analysing it. The case study was used as a research design for this study. Kumar (2011) defines a case study as a design that is used to provide an overview and in-depth understanding of the case, particularly when limited information is known. According to Kumar (2011), a case study cannot claim to make generalisations. A case study is explicated further by Rubin and Babbie (2017, p. 441) as “an idiographic examination of a single individual, family, group, organization, community or society”. The researcher used individuals (parents, grandparents, and traditional leaders) as a case study, to explore their understanding, perceptions and experiences of their indigenous parenting practices. The researcher selected a case study to explore and acquire an in-depth understanding of the indigenous parenting practice, since scant knowledge regarding this phenomenon was available in social work literature.

5.2.1.3. Research population

A research population represents all possible subjects in a given context, who would be eligible to participate in a particular study (Creswell, 2014). For the purpose of this study, the population was the parents, grandparents and traditional

leaders in six villages in the Makhuduthamaga Municipality, of the Sekhukhune District, in Limpopo Province. The study was conducted in the following villages of Makhuduthamaga Municipality: *Ga-Tisane*, *Ga-Maloma*, *Ga-Seopela*, *Ga-Mashabela*, *Ga-Phaahla* and *Ga-Mashegoane*. The population was selected based on the location as illustrated in the following map.

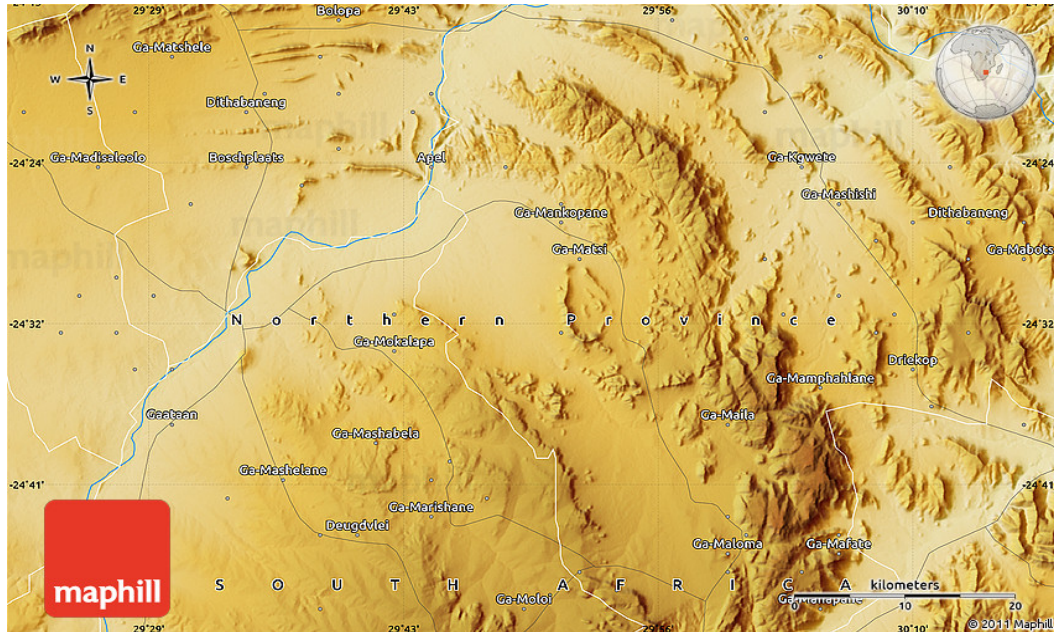


Figure 5.1: The map shows Ga-Mashabela and Ga-Maloma: Ga-Mashabela, Ga-Phaahla and Ga-Tisane are on the western side, and Ga-Maloma, Ga-Mashegoana and Ga-Seopela are on the eastern side. Source: Maphill (2011)

The researcher enquired about the leader of the traditional council of each village, before the study could commence. Chief Phaahla was identified as the chairperson of the Congress of the Traditional Leaders in South Africa (CONTRALESA) in Limpopo Province. Subsequently, the researcher requested a meeting with the chief. The aim was to request permission to conduct a study in the area of Makhuduthamaga, as he was the chairperson of Traditional leaders in the Limpopo Province (CONTRALESA), and residing in Makhuduthamaga Municipality, as well. His permission was crucial, in order to determine the expectations and procedures of working with people, who were under leadership. The purpose of the first meeting was for introduction purposes, as well as to explain the reason for the proposed study. Chief Phaahla welcomed the introduction of the researcher, as well as the explanation regarding the conducting of a study, and indicated that the researcher's focus of study was relevant, especially in an era, where constant

changes affect the indigenous way of parenting children. The chief, therefore, welcomed the request and indicated that he would inform his counter parts (other chiefs). A second meeting was held with Chief Phaahla, at his tribal office, with the aim to extend the invitation to other chiefs, which was also positively received.

Chief Phaahla, as the CONTRALESA chairperson, personally informed the other five chiefs of the researcher's intention to conduct study, and informed them that the researcher would follow up and make further arrangements with them. The researcher discussed the type of population to be used with the chairperson of the CONTRALESA, Chief Phaahla. The chief suggested that the population be drawn from the western and eastern side of the municipality. The researcher concurred as the suggestion enhanced the representativity of the population. The eastern side comprised Ga-Maloma, Ga-Mashegoana, and Ga-Seopela, while the western side included Ga-Phaahla, Ga-Mashabela, and Ga-Tisane.

Subsequently, the researcher followed up telephonically, to arrange meetings with the chiefs, as well as the participants in all the selected areas. The chiefs acknowledged that Chief Phaahla had already informed them about the study. The researcher, therefore, requested that each traditional leader assist in identifying the grandparents and parents to participate in the study, as well as setting up meetings with them, which was done. The purpose of the meetings was to explain the intentions, or purpose, as well as the processes of the research study. As their levels of literacy were unknown, the researcher personally engaged with the prospective participants, to relate the length of time of their participation in the study, the potential effects of the study, as well as other ethical considerations pertaining to the process of the study. The researcher organised meetings with the identified traditional leaders, and the identified participants, at different tribal offices to outline the research aims and procedures.

5.2.1.4. Sample choice and size

According to Maree (2007), sampling refers to the process used to select a portion of the population for the study. The researcher's initial sample was divided into three categories. The first category was 12 grandparents, aged 60 and above, males and females, which implied, two grandparents from each village. The second

category was 12 parents, aged 30-39, 12 parents aged 40-49, and 12 parents aged 50-59, females and males, implying, two parents per age group from each village. The last category was six traditional leaders, males and females, one traditional leader per village. However, the actual participants interviewed for this study were 29 grandparents both males and females, 18 parents in all age categories, both males and females, and 5 traditional leaders (2 females and three males). The sixth chief from Ga Tisane was not interviewed, due to his work schedule.

The type of sampling used by the researcher was non-probability sampling, which, according to Alston and Bowels (2009), does not claim to be representative of the population under study, and therefore, the generalisability of the results is limited. Purposive sampling, a type of non-probability sampling, was used to select the sample for this current study. Johnson and Christenson (2008) explain that purposive sampling allows the researcher to select subjects with specific characteristics to participate in the study. Therefore, purposive sampling was used because the researcher was focussed on selecting key participants, who had adequate knowledge of indigenous parenting practices. The inclusion criteria for the recruitment of the three types of participants were as follows:

- **Grandparents (29)**

1. They had to be experienced at indigenous parenting practices in Black African families.
2. They had to be residents in Makhuduthamaga Municipality, of the Sekhukhune District, for more than 20 years.
3. They had to be males and females, aged 60 years and above; and
4. They had to be experienced at raising children in their lifetime, and/or currently raising (grand) children

- **Parents (18)**

1. They had to possess current knowledge and experience of parenting in a traditional and western context.
2. They had to be residents in Makhuduthamaga Municipality, of the Sekhukhune District, for more than 20 years.

3. They had to be males and females in the following age categories: 30-39 years, 40-49 years and 50-59 years.
4. They had to be raising children, currently, with one or more aged 12 years and older.

- **Traditional leaders (5)**

1. They had to possess current knowledge and experience of the cultural practices and norms of their community.
2. They had to be residents in Makhuduthamaga Municipality, of the Sekhukhune District, for more than 20 years.
3. They had to have used/or were using cultural practices to resolve some of the community matters, including children's socially unacceptable behaviours, as well as working with the children's parents.
4. They had to be a parent or grandparent (2 grandparents and 3 parents).

5.2.1.5. Sampling procedures

The researcher outlined the proposed study sample to the chairperson (CONTRALESA) and the other chiefs, which comprised 12 grandparents in all areas, 12 parents per each of 3 categories in all areas, and 6 traditional leaders. As per the researcher's request, the chief/s identified the prospective participants and invited them to a meeting to hear for themselves what the researcher had to present. The researcher requested the use the tribal offices, as a venue to conduct the sampling procedure, which was granted. The researcher arranged a group meeting with all the prospective participants at the tribal office in each of the six areas, on different days. It was quite easy to reach the desired target number, as all the prospective participants converged on the tribal office; therefore, it was not necessary to visit the subjects individually at their homes.

Traditionally in the royal house, the chief welcomes and introduces guests to his/her people. Therefore, in the initial group meetings, the chiefs were present to support the researcher, as well as the prospective participants, in terms of introducing the researcher, and explaining the reason/s for the research study. The main reason was to set the participants and the researcher at ease, to further the

process. Since it was the joint meeting, the prospective participants were comfortable in the presence of their chiefs. The chiefs did not interfere with the research processes and participants. The chiefs were only assisting with arrangements and venues to be used for the interviews not with the processes of the interviews. During the meeting, the researcher also highlighted that participation in the study was voluntary, to ensure that, if they felt coerced to participate, for fear of the chief, they could decide to leave. Subsequently, it was observed that no one felt coerced to participate; in fact, they were more than happy to participate, as they expressed a keen interest in the study. It was evident that the prospective participants had good working relationships with their chiefs, and the respect was mutual. The researcher explained the research process and procedures, including the significance of the information sheet (Annexures G, H & I) and the consent forms (Annexures B & C) before interviews commenced. Ultimately, in the final sample, the majority of the participants were grandparents in the six villages, as most parents were employed; therefore, it was not easy to contact them during the day.

5.2.1.6. Data collection procedures

All the participants were notified by telephone, as well as physical contact by the traditional leader of the area to attend meetings and research interviews. Before the commencement of the research interviews, the researcher requested permission from the traditional leaders to use the tribal offices as venues for the interviews, because it was safe and convenient for the participants. The arrangement would also reduce the researcher's travelling time and expenses, as the alternative was to meet them individually at their respective homes. The preparation meetings were held with the identified participants, to outline the research purposes and procedures before the interviews were conducted.

In the meeting with grandparents, parents and traditional leaders in all six villages, the researcher and research assistant introduced themselves to the participants and explained that the study was linked to postgraduate studies (PhD) in social work. The participants were also informed that the researcher was a social worker by profession, and a lecturer in social work at the University of Venda. This was done, purposely, to establish a positive relationship with them, as the majority of the

participants were not acquainted with the researcher. The researcher explained that the research assistant was helping to conduct the research. The researcher briefly outlined the main reasons for the research, to clarify the participants' involvement in the study. Subsequently, the participants were afforded time to ask questions regarding their participation in the study.

The one-on-one and focus group discussions, therefore, were held at the tribal office of each village. This specific environment was conducive as there were no hindrances, which revealed a positive relationship between the participants and their traditional leaders. Consequently, the researcher was able to conduct the research interviews with the participants in a safe and relaxed environment, with the aid of the trained research assistant.

Before the interviews commenced, the researcher trained the research assistant on how to ask questions, based on an interview schedule (Annexures D, E & F), as well as how to probe for more information. In addition, the research assistant was also trained on issues of research ethics and her personal involvement, as well as how to use the audio tape recorder to ensure that all information during interview was captured. The interview schedule (Annexures D, E & F) was compiled in English, but translated to Northern Sotho by a linguist practitioner, prior to the interviews, for those participants, who were not fluent in English. The same interview schedule was used in the one-on-one and focus group discussions. The interview schedule (Annexures D, E & F) was divided into three sections, namely: Section A – confirmation; Section B – parenting practices; and Section C – parenting styles.

The research individual interviews lasted for 45 minutes to an hour, for those who had much to share. The researcher requested permission from the participants to use the audio tape recorder to record the proceedings of the interviews. The reasons, as explained to them by the researcher, were to ensure that all their pertinent information were captured, as well as to verify any omitted information. The researcher and research assistant also recorded field notes of all the interviews, to aid in the analysis of the correct data.

5.2.1.7. Data collection methods and tools

According to Welman, Kruger, and Mitchell (2005), data collection refers to the methods of gathering data, which is done through social interaction with participant. Creswell (2014) further explains that one of the core characteristics of the qualitative approach is the use of multiple sources of data; therefore, the researcher could collect data using interviews, observations, and documents, instead of relying on a single data source. In this study, the researcher used a variety of data collection methods/tools to obtain rich information from the participants. Key informant interviews (individual) and focus group discussions, were used as the primary data collection methods for phase 1 of this study.

Key informant interviews, were qualitative in-depth, individual interviews with participants, who were the residents of the community, and knowledgeable of the activities in the community (United States of Agency for International Development [USAID], Center for Development Information and Evaluation, 1996). According to the USAID (Center for Development Information and Evaluation, 1996: p. 4), “Key informant interviews resemble a conversation among acquaintances, allowing a free flow of ideas and information”. In addition, it “involves interviewing 15-35 individuals selected for their knowledge and experience in the topic of interest”. The researcher used individual interviews with key informants as a method of collecting data, to solicit individual (parents, grandparents, and traditional leaders) perceptions and experiences of indigenous parenting practices in Black African families. The researcher conducted interviews with 29 grandparents, 18 parents, and 5 traditional leaders at the tribal offices.

Focus groups: According to Kumar (2011), in focus group discussions a free and open discussion takes place between members of the group and the researcher, where attitudes, opinions and perceptions regarding an issue, or events are explored, thoroughly. Focus group discussions allows participants to build on one another’s ideas and comments, to provide an in-depth view, as a collective (Wagner et al., 2012). Focus group discussions were used to augment information gathered from the participants in the individual interviews, regarding their perceptions and experiences of indigenous parenting practices, in a collective setting. The focus

groups were necessary to assist the participants in cases there was other information they omitted during individual interviews but when they are in a group they remembered. The main aim of focus group was also to elicit multiple perspectives on the topic given to reach data saturation. The researcher conducted four focus groups with grandparents, and parents, to elicit their perceptions and experiences regarding indigenous parenting practices in Black African families, as well as their cultural norms and practices. The focus groups were held at the tribal offices, which was accessible to the grandparents and parents, who were able to participate. The focus group discussions lasted 45 minutes to an hour. The researcher used the same semi-structured interview schedule (as per the individual interviews, Annexures D, E & F), which was translated into Northern Sotho by a linguistic practitioner, to guide the focus group discussions. Adams, McIlvain, and Lacy (2002), as well as Diccico-Bloom and Crabtree (2006) refer to semi-structured interview schedules as a guiding tool, comprising an organised set of open-ended questions pertaining to the study.

Due to the challenges of transport and time, the focus groups involved only the parents and grandparents. The chiefs were excluded, as it was not procedurally and culturally acceptable to mingle them with the parents and grandparents. Therefore, chiefs were only individually interviewed; as it would have been impossible gather them into a focus group, due to the nature of their work, as well as their locations.

The focus groups were held at the tribal offices, immediately after the individual interviews were conducted with the participants in each village. The participants were informed about focus group discussions during the initial meeting, when the processes of research were outlined, and they agreed to participate. It was agreed that the participants, who completed their interviews would wait until the others were done, and later engage in the focus group discussions. The reason for conducting the focus group discussions on the same day was to save time, both for the researcher and the participants, who had other responsibilities as well, and lived far apart; therefore coming back on another day, would have been a challenge. Each focus group discussion was different from the other, depending on the members' participation. The longest one lasted 1 hour, and the shortest one, 45 minutes,

because copious information was shared during individual interviews, leaving less to share in the focus groups.

However, there was a challenge with the Seopela focus group, which did not take place because of a death that was reported while the individual interviews were still in progress. The researcher, therefore, had to interrupt the interviews, so that the participants could attend to the funeral. At GaPhaahla, because the participants were many, the interviews finished late, and some of the parents and grandparents were forced to leave, to take care of their children, who were coming home from school. Therefore, the focus group at GaPhaahla did not take place, and only four focus groups were conducted in the six villages. In this study, therefore, fifty-two (52) participants, from all six villages, were interviewed individually, although most the participants were grandparents and the parents, and the attendance, therefore, was not high, due to their work commitments. The researcher conducted individual and focus group interviews and reached data saturation when there was enough information to replicate the study and when there was no new information elicited from the participants.

5.2.1.8. Qualitative data analysis for Phase 1

Maree (2007) clarify that qualitative data analysis tends to be an on-going and iterative process, which includes processing, analysing and reporting. For the qualitative research approach, the researcher used inductive reasoning to make specific observations, and subsequently, draw inferences about the overall sense of the phenomenon at hand. The researcher, together with the research assistant, transcribed all the data collected, verifying it with the recorded information. An independent data analyst was approached to do the coding, categorisation, and thematic analysis. The data, analysed by the independent analyst, were again verified by the researcher and research assistant against the recordings and field notes. The data analysis followed the three procedures, stipulated by Miles and Huberman (2014), as follows:

- **Data reduction:** This refers to the process of reducing and organising the mass of qualitative data obtained (interview transcripts, field notes, and observations) by coding, writing summaries, patterns, themes, as well as

clustering, and discarding irrelevant data. The researcher, together with the research assistant, compared information from field notes against the recordings, and later transcribed the data, verbatim. As the language used was Northern Sotho, the researcher translated the data into English. Each participant's information was coded as *Participant P for parent*, *GP for grandparent*, and *TL for traditional leader*, along with ascending consecutive numerals, for example *P1*, *GPI* and *TL1*, upwards. Repetitive and irrelevant data were discarded as redundant, for example, the building of clinics and roads. As the data were analysed, certain patterns of answering questions, based on specific areas, became obvious. For example, in one area, the issue of shaming pregnant girls predominated, while in another area, the focus was on something else. The transcribed data were sent to the independent data analyst for coding, organising and the identification of themes. The independent data analyst identified four themes, with sub-themes and categories. The analysed data were sent to the researcher to check for any omissions, as well as to assess the differences and similarities before the final analysis could be presented.

- **Data display:** The finalised analysed data are presented in the form of tables and discussions in the chapter on data analysis (Chapter 6), along with literature to support the findings.
- **Conclusion drawing/verification:** Conclusions were drawn from the analysed data, and their validity verified against the collected data. The conclusions of this current study are presented in Chapter 7.

5.2.2. Phase 2

Objective 3: To develop indigenous parenting practice guidelines for parents and grandparents of Black African families in the Makhuduthamaga Municipality, of the Sekhukhune District.

5.2.2.1. Research approach and research design

In Phase 2, the researcher used the same qualitative approach, as well as the case study, as in Phase 1 of this study, to achieve the third objective. The qualitative

approach was pertinent, because it allowed the researcher to gather information, as well as explore why clarity or further explanation was required.

5.2.2.2. Population and Sampling

A research population represents all possible informants, in a given context, who would be eligible to participate in a research study (Creswell, 2014). For the purpose of this study, the research population was the parents, grandparents, and traditional leaders of six villages of Makhuduthamaga Municipality, of the Sekhukhune district, in the Limpopo province.

5.2.2.3. Sample choice and size

According to Maree (2007), sampling refers to the process of selecting a portion of the population for the research study. For the purpose of this phase, the researcher used purposive sampling, a non-probability type of sampling, to select the sample. The sample choice and size was derived from the 52 subjects, who participated in Phase 1 of this study. The criteria used were based on how the participants responded during Phase 1, during the individual interviews and focus group discussions, which included the facts they provided, as well as their fluency in conversation and participation. Each area (six villages) was included, although the participants from the sixth village did not attend, due to transport challenges.

Of the 52 subjects, who participated in Phase 1, 24 participants were selected for Phase 2. This selection included four members from each village. This implies that 12 participants were recruited from Ga-Maloma, Ga-Mashegoana and Ga-Seopela, as well as from Ga-Phaahla, Ga-Mashabela and Ga-Tisane. However, the attendance for the two workshops was only 17 participants (12 and 5 respectively). One of the reasons for the poor attendance was that some of the participants had found employment, and therefore, were not able to participate in the workshop. Other challenges included that some participants had suffered injuries, the death of loved ones, and illnesses, while others had visited Gauteng at the time of the workshop. In addition, one participant from Ga-Phaahla had passed away. Besides, an additional contributing factor to these challenges could be the length of time it

took the researcher to conduct Phase 2. The second phase was conducted a year after the first phase, due to the researchers financial constraints.

5.2.2.4. Data collection tool and procedures

The workshop was the preferred method of data collection in this phase. Pavelin et al. (2014), define a workshop as an activity that aims to stimulate creativity through collaborative working, and interactively engaging members in the discussions. The researcher contacted the chiefs of all six villages, telephonically, regarding the workshop to be conducted, as with the individual interviews during Phase 1. The researcher telephonically, and electronically, communicated the list of participants to all the tribal offices, and requested that they attend the arranged workshops. The researcher organised two 1-day workshops with the participants, on two separate days. The traditional leaders were not involved in the workshops, because of their status.

Due to location differences and distances, the researcher grouped the selected participants, according to their location. The researcher grouped all the participants from the Eastern side (Ga-Maloma, Ga-Mashegoana and Ga-Seopela) together, and similarly, with those from the Western side (Ga-Phaahla, Ga-Mashabel and Ga-Tisane) of Makhuduthamaga Municipality. Public transport was a challenge, and hiring private transport was too expensive; therefore, the researcher decided to group the participants according to their proximity to the workshop venue.

Therefore, on 6 August 2018, the participants from the Ga-Maloma, Ga-Mashegoana and Ga-Seopela villages, gathered at the Ga-Maloma tribal office for their workshop. On 7 August 2018, the participants from the Ga-Mashabela, Ga-Phaahla and Ga-Tisane villages, gathered at Ga-Phaahla tribal office. In the workshop conducted at Ga-Maloma the attendance was good, as 12 members from all the areas attended, while in Ga-Phaahla, only five members attended. The participants from Ga-Mashabela did not attend, due to challenges mentioned in section 5.2.2.3. *Sample choice and size*. The coordination of the participants was done through the royal house, which was regarded as the best way to contact the participants.

The researcher facilitated the workshop processes with the assistance of a research assistant. The researcher commenced the workshop by reminding the participants about the purpose of the workshop, as explained to them during the first phase. The researcher presented the analysed data and findings from Phase 1, for verification and validation in all the workshop sessions. The findings were written on a flipchart and pasted on the wall for every participant to see and read. The researcher presented the findings as the four identified themes. With each theme, the researcher read, explained and asked the participants to confirm whether their responses were accurate. Subsequently, the researcher allowed the participants to add, or delete information that they considered incorrect, or needed to be emphasised.

In the workshop at Ga-Maloma, the participants were divided into three groups, each with four members. At Ga-Phaahla, there was only one group with five members. Each group had a facilitator and a scribe. The younger participants assisted in writing the agreed discussions, while the old participants assisted in facilitating the group sessions.

Each workshop was divided into three stages. The first stage involved the presentation of the findings, with which the participants engaged. During the second stage, the participants discussed the data in group-sessions that focused on which indigenous parenting practices to reinstate and retain, as well as why they should be, and ultimately, to develop guidelines for their implementation. The final stage focused on the role players and beneficiaries of the indigenous parenting practice guidelines. The researcher and research assistant were available to guide and clarify, whenever the participants required it. The group sessions were allocated an hour and thirty minutes each.

5.2.2.5. Qualitative data analysis for Phase 2

The data analysis process followed three procedures, as stipulated by Miles and Huberman (2014), similar to Phase 1, outlined as follows:

- **Data reduction:** The researcher and the research assistant allowed the participants to present the discussions of their sessions, in all areas. The researcher allowed them to scrutinise the findings from each group, and add

information, where necessary. After all the data were confirmed, the researcher and research assistant removed the flipcharts that the participants used to record their data. The researcher, the research assistant, and participants transcribed the data, verbatim, and collated all the relevant data onto one flipchart. The data were organised according to patterns. Subsequently, the data were coded according to the themes, such as, the types of indigenous parenting practices, the reasons why the identified indigenous parenting practices were necessary, as well as the application, or implementation of the indigenous parenting practices. The rest of the data, relating to whom the role players, beneficiaries, and implementers of the indigenous parenting practices were, as well as the disparities, and effects of the indigenous parenting practice guidelines, were also transcribed. The data were coded as *Participant G1* (Group 1), *Participant G2* (Group 2), *Participant G3* (Group 3), and *Participant G4* (Group 4). The participants were organized per group (not individually), because they were discussing as a group, and their feedback, after consensus on the allocated task, was reported by the group's scribe. Any repetitive and irrelevant data were discarded.

- **Data display:** The finalised analysed data are presented in the form of tables and discussions in Chapter 7.
- **Conclusion drawing/verification:** Conclusions were drawn from the analysed data. The conclusions of the research conducted in Phase 2 are presented in Chapter 7 of this current study. The developed and compiled guidelines were shared with the chiefs by the researcher for their inputs and comments. The five chiefs were visited as follows: Phaahla, on 6 March 2019; Mashegoana, on 22 March 2019; Mashabela, on 1 March 2019; Seopela, on 3 March 2019; and Tisane, on 8 March 2019. Chief Maloma was not available, due to work commitments. The chiefs shared the sentiments of the participants. The general opinion of the chiefs was that parents and grandparents should be trained, using these guidelines, and offered their full support to the parents and grandparents.

5.3. Trustworthiness

Four aspects of trustworthiness are highlighted, as described by Wagner et al. (2012).

- *Credibility* refers to the activities that make the study more credible, and uses the data collected. The researcher used an audit trail and member validation to ensure the credibility of this study. Field notes were recorded, and audiotape recordings were made of all the proceedings, to validate the information, by comparing notes. This was done with the help of the research assistant.
- *Transferability* refers to the basis of making similarity (generalisability) judgments. This study involved various focus groups; therefore, the researcher ensured that the information from all the versions of data collected, were used, including those, contradicting the research objectives. The data used were collected from individual interviews and focus group discussions, as well as workshops, to compare and ensure that the data collected, corresponded.
- *Dependability* refers to a reliability measure achieved by triangulation of methods, as well as providing audit trails.
- *Confirmability* refers to ensuring that the findings are grounded in the data, as well as gauging and minimising the degree of biasness. The researcher recorded the findings meticulously, according to the data collected from the participants, while ensuring that personal experiences and biases were limited/constrained.

5.4. Ethics statement

The following ethical considerations, confidentiality and anonymity, were discussed. Before this current study was conducted, the researcher informed the participants about the matter of confidentiality in the research process. In addition, the researcher advised the participants that the study would be conducted with the assistance of a research assistant. The participants were informed that their names would not be mentioned anywhere in the research data or findings, without their prior knowledge. They were also assured that only the researcher, the research assistant and the study supervisors would have access to their names for record purposes, but not for public consumption.

The consent form (Annexures B & C) was explained to the participants, and before conducting either the individual interviews, or the focus group discussions, the researcher issued a consent form to each participant for completion. The participants were informed that participation was voluntary, which allowed them to withdraw at any time during the data collection process, and no incentives were attached to participation in the study.

All human interactions and talking about self, or others, carry some amount of risk. The researcher ensured that such risks were minimised, and planned to act promptly to assist any participant, who experienced any discomfort (psychological or otherwise), while participating in this study. Fortunately, no such incidents were experienced.

Self-reflexivity allows the researcher to reflect, critically and subjectively, on the ways in which s/he might influence the research and its findings (Miles & Huberman, 1994). Being aware that this process could influence the research, positively or negatively, the researcher took care to adhere to the ethics rules governing this research study.

5.5. Limitations of the study

One limitation, experienced by the researcher, was that certain cultural practices were not provided as freely, such as, the practice of traditional initiation. Most of the participants did not wish to disclose some of the information, claiming that it was secret, and they were forbidden to talk about it. The researcher is of the opinion that this limited the study, as some of the undisclosed information could have been important in the development of indigenous parenting practice guidelines. However, their wishes were respected.

Another limitation was that the study findings are applicable to this current study context, and therefore, the findings cannot be generalised to other, dissimilar contexts. Due to time constraints, the researcher was compelled to relinquish participant observation as a method of data collection, as well as opt for individual interviews at the chiefs' office, instead of the participants' houses, which was initially planned. The participants' observation could have given the researcher the opportunity to observe how the participants parent their children in real life, which could have been a crucial contribution.

5.6. Conclusion

In this chapter, the researcher presented the research methodology that was followed in this current study. The qualitative research approach was discussed. The case study research design, population and sampling choice, size and procedures, were outlined according to the way in which the researcher applied them in this study. The methods of collecting data, procedures and data analysis formed part of the discussion in this chapter. The research ethics, trustworthiness, as well as the limitations of this study were articulated, as applied in the study.

CHAPTER SIX

FINDINGS OF INDIGENOUS PARENTING PRACTICES: PHASE 1

6.1. Introduction

In the previous chapter, the researcher presented the processes of data collection and analyses, with the 52 participants in this study on developing indigenous parenting practice guidelines. The focus was on the contribution of indigenous parenting practices to the development of positive behaviour in children, using the Makhuduthamaga Municipality, of the Sekhukhune district, in Limpopo Province, South Africa, as a case study.

In this chapter, the researcher presents the findings of Phase 1, extracted from the perceptions and experiences of the participants, namely, parents, grandparents, and traditional leaders. The objectives of this study, which were addressed in the findings of this phase, were:

- To explore and describe the perceptions and experiences of parents, grandparents and traditional leaders, regarding the indigenous parenting practices of Black African families, in the Makhuduthamaga Municipality, of the Sekhukhune District.
- To explore and describe the indigenous parenting styles and practices of Black African families in the Makhuduthamaga Municipality, of the Sekhukhune District.

For this qualitative research approach, the researcher used inductive reasoning to inform thematic analysis, whereby themes emerged directly from the participants' perceptions and experiences about the topic. Four themes were identified, with the sub-themes and categories.

6.2. Presentation of the demographic profile of the participants

The demographic profile comprises personal information about the participants, regarding their gender, age, and role in the family.

6.2.1. Gender of participants

Female participants comprised 58%, while males made up 42% of the sample in Phase 1 of this study. The results revealed that the raising of children was strongly associated with mothers; therefore, they are in the majority (see Table 6.1). Seshai (2017) posits

that, traditionally, parenting of children was entirely the responsibility of mothers. Paniagua (2005, p. 56) concurs and asserts, “due to women’s character of submissiveness, obedience, dependence, timidity, and gentleness, parenting was therefore associated with them”. Therefore, the demographic profile concurs with the literature.

Table 6.1: Gender of the participants

GENDER	FREQUENCY	PERCENTAGE
MALE	22	42%
FEMALE	30	58%
TOTAL	52	100%

6.2.2. Age of participants

In Table 6.2, information regarding the participants’ age differences is presented. The findings reveal that the participants aged 60 years and above, were the highest in number (59%), and those aged between 30 and 39 years were the least (8%).

Table 6.2: Age of the participants

AGE IN YEARS	NUMBER	PERCENTAGE
30 – 39	4	8%
40 – 49	10	19%
50 – 59	7	13%
60 – and above	31	59%
TOTAL	52	100%

The findings revealed that the participants aged 60 years and above represented the grandparents in the study. These participants had much more information and knowledge of the indigenous parenting practices; therefore, they are in the majority. Another reason was that most grandparents in this area cared for the grandchildren, while their parents were at work in other areas, away from home. The findings concur with Degbey (2012) and Seepamore (2015), who suggest that culture and the extended family play a significant role in the raising of children, which provides stability in the family. The large number of grandparents agreed with Degbey (2012) and Seepamore (2015). The findings

revealed that the low percentage of parents, aged between 30 and 39 years, is an indication that most parents are employed and not exactly living with their children, due to work obligations. The findings confirm what Amos (2013) and Ndugire-Mbugua (2015) assert that, the weakening of the African traditional family and kinship systems, due to migration and urbanisation, has left families vulnerable, and in need of multiple support systems, as well as the strengthening of parenting capacities.

6.2.3. Categories of participants

In Table 6.3, the categories of the participants of this research study are presented, as all have knowledge of, as well as a significant part to play in, parenting.

Table 6.3: Categories of the participants

CATEGORY	NUMBER	PERCENTAGE
Grandparents	29	56%
Parents	18	35%
Traditional leaders	5	9%
TOTAL	52	100%

The various categories of the participants, parents, grandparents and traditional leaders, selected through purposive sampling and recruitment, indicate their importance to the study. The reason that traditional leaders were included in the study is explained by Mawere and Mayekiso (2014). Traditional leaders' role was to foster democracy and advance social equality in the community, since they were located at the grassroots level, and in touch with their people. According to King, Elder, and Conger (2000), grandparents often served as a positive influence in the lives of their grandchildren; therefore, they also have a significant role to play in raising children. Based on the findings above, it could be concluded that parents, grandparents and traditional leaders fulfil different, yet significant roles in rearing and socialising children.

6.2.4. Residence in Makhudthamaga Municipality

In Table 6.4, it is evident that all of the participants were *bona fide* Makhuduthamaga Municipality residents. All the participants (100%) revealed that they had resided in the Makhuduthamaga Municipality for more than 20 years, and significantly, most disclosed that they had been born there.

Table 6.4: Number of years living in Makhuduthamaga Municipality

YEARS	FREQUENCY	PERCENTAGE
0 -10 years	0	0
11 - 20 years	0	0
21 years and above	52	100%
TOTAL	52	100

The fact that all the participants were residents of Makhuduthamaga Municipality implies that they know its socio-cultural background. Their number of years in the area is an indication that they hold a wealth of information about what was practiced and believed, including their history. In addition, it implies that they would know what benefits their communities and families, and what would not. Therefore, it could be concluded that, based on the findings, the participants shared the same cultural beliefs, values, historical events, social background, knowledge and habits, which inspired them to stick together as a community. According to the findings, the participants demonstrated *collectivism*, which is “the result of the organization of cultural beliefs, attitudes, norms, roles and values around specific themes” (Acevedo, 2003, p. 10). In addition, Acevedo (2003) adds that collectivism is a personal pattern of behaviour, as well as attitudes that encourages individuals to place the group goals first, before their own.

6.2.5. Summary of the biographical data

From the findings, it was evident that the majority of the participants were female in this study. It was also noted that the dominant age group was the participants aged 60 years and above, who were grandparents. Remarkably, all the participants were bona fide residents of the Makhuduthamaga Municipality, having resided in the area for more than 20 years. This was valuable for this study, as all participants were familiar with the area, in which the study was conducted.

6.3. Key findings: Themes, Sub-themes and Categories relating to Indigenous Parenting Practices

The researcher adopted a thematic analysis method to analyse data gathered from the individual interviews, with the assistance of an independent data analyst. From the transcripts, it was possible to identify the main themes, sub-themes and categories, which became the basis for the analysis of the collected data. The four main themes that emerged from the individual

interviews with parents, grandparents and traditional leaders, as well as the commensurate sub-themes, and categories are presented. Each participant was identified by a code, for example, Participant GP for grandparent, P for parent, and TL for traditional leader, avoiding the use of real names for confidentiality purposes. The important concerns expressed by the participants are highlighted in the analysis. In practice, the themes were strongly linked to each other; therefore, some repetition of key points were unavoidable. It is also highlighted that the conceptual framework was used to support, or confirm some of the findings of the study.

6.3.1. Presentation of themes as per the study findings

Four themes emerged from the collected data, along with sub-themes and categories. The first theme focuses on the participants’ understanding, perceptions and experiences of parenting styles, parenting practices and indigenous parenting practices. The parents’ own parenting practices, which include how they parented, or were parenting their children, is also included in theme one. The second theme outlines various indigenous parenting practices that were previously employed to teach children socially acceptable behaviour. The third theme identifies the various indigenous parenting practices to be restored, as well as to be retained. The last theme outlines the parenting styles that should be retained, and which should be discarded. The four themes, as well as the corresponding sub-themes and categories, are summarised in Table 6.5 below.

Table 6.5: Summary of the four themes of the study findings

THEME		SUB-THEMES	CATEGORIES
1	Participants’ understanding, perceptions and experiences of parenting styles, parenting practices and indigenous parenting practices	1.1. Understanding of parenting styles	1.1.1. Explanations 1.1.2. Types of parenting styles
		1.2. Understanding of parenting practices and indigenous parenting practices, including explanations and descriptions	1.2.1. Descriptions/explanations of parenting practices 1.2.2. Descriptions/explanations of indigenous parenting practices
		1.3. Perceptions and experiences of indigenous parenting practices in Black African families	1.3.1. Perceived to be oppressive, abusive, punitive, primitive, boring and uncivilized 1.3.2. Perceived to be positive, good and better 1.3.3. Participants experiences of parenting practices and style includes: parents’ way was the only way and very strict
		1.4. Participants’ own parenting practices and styles	1.4.1. Participants maintained indigenous parenting practices as they were parented: The indigenous parenting practices included, co-parenting, involvement of mothers, traditional initiation school, spanking, family rules (respect and obedience), and allocation of responsibilities
			1.4.2. Participants’ parenting styles included authoritarian, authoritative and permissive

2	Indigenous parenting practices includes specific practices to teach children acceptable behaviour	2.1. Co-parenting towards children's acceptable behaviour is a communal responsibility.	2.1.1. The use of the community (it takes a village to raise a child). 2.1.2. The use of, or role played by extended families in child rearing. 2.1.3. The use and role of the royal family, in teaching children acceptable behaviour.
		2.2. Women were responsible for raising and teaching children acceptable behaviour.	2.2.1. Mothers raising children by themselves.
		2.3. The use of the traditional initiation schools.	2.3.1. Moulding children's behaviour. 2.3.2. Promoting culture and forming children's identity. 2.3.3. Developing responsibility, independence and survival skills.
		2.4. The use of folkloric activities.	2.4.1. Includes riddles, proverbs, and storytelling, aimed at teaching children acceptable behaviour, culture, socialisation, skills and control. 2.4.2. The use of indigenous games. 2.4.3. The use of traditional dances.
		2.5. Puberty rites and shaming of pregnant girls.	2.5.1. Providing information on menstruation, 'having the puberty talk', and puberty rituals 2.5.2. Shaming of pregnant girls. 2.5.3. Parents were secretive and untruthful about sexual matters.
		2.6. Teaching and enforcing taboos- "it is forbidden"	2.6.1. Description and purpose of 'it is forbidden' 2.6.2. Types of "it is forbidden include: children drinking alcohol and smoking, stealing and early sexual behaviour.
		2.7. Allocation of responsibilities	2.7.1. Children were given gender specific duties /responsibilities.
		2.8. Family rules	2.8.1. Ubuntu principles that include respect, obedience, sharing and collectiveness.
		2.9. Discipline	2.9.1. Physical punishment includes spanking, and reporting to the royal house.
3	Indigenous Parenting practices that should be restored, retained and discarded	3.1. Indigenous parenting practices that should be restored	3.1.1. Allocation of responsibilities. 3.1.2. Co-parenting or communal sharing of the responsibility in raising children. 3.1.3. Discipline of children/Corporal punishment. 3.1.4. Puberty rites, prohibiting sex, pregnancy before marriage, and shaming of young, unmarried, pregnant girls. 3.1.5. It is forbidden.
		3.2. Indigenous parenting practices that should be retained	3.2.1. Traditional initiation school 3.2.2. Family rules (including the principles of Ubuntu) 3.2.3. Teaching folkloric activities 3.2.4. Parents personally raising their own children
4	Parenting styles that should be restored, retained and discarded.	4.1 Parenting styles that should be retained	4.1.1. Authoritarian and authoritative parenting styles 4.1.2. Authoritarian, Authoritative and permissive styles
		4.2 Parenting styles that should be discarded	4.2.1. Permissive/uninvolved parenting style

6.3.2. Discussion of each theme as per the study findings

6.3.2.1. *Theme 1: Participants' understanding, perceptions and experiences of parenting styles, parenting practices and indigenous parenting practices*

In this theme, four sub-themes are discussed, as well as the categories related to the sub-themes. In the first sub-theme, the researcher outlines how the participants understand the parenting styles. In the two categories of this sub-theme, the focus is on the explanation and types of the parenting styles. The second sub-theme is focused on the participants' understanding of parenting practices and indigenous parenting practices. The two categories of this sub-theme contain the descriptions and explanations of parenting practices and indigenous parenting practices. The third sub-theme comprises the perceptions and experiences of the participants relating to indigenous parenting practices in Black African families. In the three categories in this sub-theme, the participants' various perceptions of indigenous parenting practice in Black African families are discussed. The last sub-theme discussed is about the participants' own parenting practices, and the categories comprise their parenting practices and styles.

6.3.2.1.1. *Sub-theme 1.1: Understanding of parenting styles*

This sub-theme is divided into two categories, which include the participants' explanation of parenting styles and various types of parenting styles.

- *Category 1.1.1. Explanations*

In this category, the participants' understanding of the parenting style was solicited, and the following are some of their responses:

“I can say it's a method that parents apply to discipline the child. You know as a parent sometimes you wish that your children could behave this way and you will ensure that, by using a method that will direct them the way you want. What I'm saying is, as a parent you have to show authority, as well as to ensure that you have power, by giving children rules and they should follow.” (GP4)

“I believe it to be a way of dealing with your children as parents, is it not that as parents, we differ in personality and character. Therefore each one of us has a particular way of handling his or her children.” (P49)

“It is a way a parent uses to raise his or her own children, that he or she feels comfortable.” (TL39)

Based on the responses provided it was obvious that the participants understood what *parenting style* is. From their responses, *parenting style* was explained as a way of raising children, disciplining, as well as ensuring that they obey and are controllable. The participants’ responses concur with the definition of parenting style, described by Raya et al. (2013, p. 205), specifically, “a constellation of attitudes in the child, which form an emotional environment in which parents expose their behaviours”. Tang, Li, Sandoval, and Liu (2018, online) indicate that, “In China, by contrast, control and strictness inherently reflect that parents authentically care, love, as well as govern their children with the hope to foster their optimal development, both academically and socially”. The participants’ responses, in relation to the cited literature, indicated that the participants had a clear understanding of parenting styles.

- *Category 1.1.2. Types of parenting styles*

In this category, the types of parenting styles used at the time that the participants were children are explored. Parents use various parenting styles to ensure that their children behave in the way they perceive appropriate. Some of the participants’ responses are recorded as follows:

“Eish I don’t know, but what I remember is that our parents were over control and over protective sometimes. They will tell you what to do and sometimes not even explaining why? Our parents were secretive and controlling.” (GP1)

“What I remember is that our parents were too strict and commanding.” (P2)

“What I know is that the voice of a parent is final if he or she say do so you must just comply and obey.” (P42)

“What I remember is that my parents were too strict and liked to instruct and command.” (TL39)

“What I remember is that our parents were raising us like we are objects, they did not consider how we feel about their decisions. What they were concerned about was us to comply and obey.” (GP44)

Although the participants did not stipulate the types of parenting styles, from their responses it was evident that parents were employing authoritarian and authoritative parenting styles. Their responses included elements of commanding, strict, over-protective and controlling. These responses were based on the participants' personal experiences and knowledge. The participants' responses concur with the definition of authoritarian parenting (Baumrind et al., 2010), which is parents' attempt to shape, control, and evaluate behaviour and attitudes based on set rules. Chang (2007) asserts that authoritarian parents raise their children under their total authority, with no freedom to do as they pleased. According to Akinsola (2011), the emphasis of this parenting style, was obedience to authority and compliance with parental instructions. As explained by Baumrind et al (2010) which also support the participants' responses, unlike the authoritative, the authoritarian parenting style puts more emphasis on controlling children. Cherry (2012) concurs and indicates that authoritarian parents develop rules and guidelines that they desire their children to follow. Based on the findings, it could be concluded that the participants knew and understood the different types of parenting styles.

6.3.2.1.2. Sub-theme 1.2: Understanding of parenting practices and indigenous parenting practices, including explanations and descriptions

This sub-theme contains two categories, which provide explanations and descriptions of the parenting practices and indigenous parenting practices, as explained by the participants.

- *Category 1.2.1: Descriptions/explanations of parenting practices*

In this category, an explanation of the parenting practices is provided as per the study findings. The researcher asked the participants a question relating to parenting practices, with the intention of determining their understanding of the term. The study revealed various explanations of the term under discussion, as well as their understanding. The following participants' responses refer:

“In my view, it is to teach children respect towards older people, as well as teaching them the proper way of talking with people. Again I can say it is about teaching children to accept their family background, irrespective of their circumstances, so that they do not compete with children from other families. It is also about teaching children modest behaviour, letting parents know when they have to go somewhere.” (P15)

“It is to raise a child making him or her understand our culture, by showing him or her on how certain things are done in your culture, like respect, communication, greetings and what your family beliefs in.” (GP 40)

It is raising children to make them good people in the community with good morals and behaviour.” (TL 39).

“Parenting practice refers to raising children the way the parents want. Presently there is too much frustration in many families because of children who are uncontrollable.” (P 21)

“It is about teaching children to respect, have good morals, obedient to parents, understand family rules and know how to relate to older people. I can as well say it is also about parents taking care of their children; they should not neglect them whereby they find themselves asking or begging for things from people. It’s taking full responsibility of caring for your children personally; than leaving them with “nannies” or strangers, whereby you lose control.” (P26)

The findings reveal that the participants held a clear understanding of parenting practices. Based on their responses, parenting practice was regarded as a way, or method that parents use to rear their children. As per the findings, parenting practices involved teaching children respect, good morals, obedience, to understand family rules, and how to relate to older people. The findings can also be linked to the Afro-centricity value, which incorporates the principle of Ubuntu (Mungai, 2015). Spera (2005) supports the participants’ responses, by asserting that parents use parenting practices to raise and socialise their children. Patrick, Hennessey, McSpadden, and Oh (2013) concurs by defining parenting practices, as specific behaviours that parents use to socialise their children. Faircloth, Hoffman, and Layne (2013), as well as Brooks (2012) aver that parenting practices refer to the activities, through which parents exert their influence on their children’s development, in terms of physical, emotional, social ability, morality and intelligence. It could be concluded that, based on the findings, the participants held a clear understanding of parenting practices, as literature confirms their responses.

- *Category 1.2.2: Descriptions/explanations of indigenous parenting practices*

The participants were questioned about their understanding of indigenous parenting practices, in order to explore their knowledge of the concept. In this study, it was noteworthy, that some participants

were unable to differentiate between parenting practices, and indigenous parenting practices. It was necessary for the researcher to clarify the differences by explaining that parenting practices is generic term, but indigenous parenting practices have a specific focus. The following responses clarify the participants' understanding of indigenous parenting practices:

“You know, in our culture when we say the child has been raised well, it is when his or her parents exposed him or her to their traditional method of life, how they live as Bapedi, such as giving respect to every person, greeting them when you meet them.” (P2)

“I think it is about parents taking responsibility in raising children in a culturally appropriate way, feeding them indigenous foods, teaching them indigenous activities, so as to know their identity.” (GP6)

“Alright mama, I think it is a way the child is introduced to his her cultural practices and values, so that he or she can grow up knowing how to interact with other fellow human beings.” (TL9)

“My understanding is that every child is everyone's business; therefore when you raise your child you should also consider raising another person's child.” (TL 50)

The study findings revealed that the participants understood what indigenous parenting practices were, after the researcher clarified the differences. The participants supposed that indigenous parenting practices related to ways of socialising a child in the beliefs and value systems of a particular family or society, which included behaviour and actions. The aim was for the children to internalize, understand and know the ways of their people, their culture and maintain a sense of identity. The findings concur with the British Columbia Aboriginal Child Care Society (2010), indicating that traditional parenting are

ways of raising children, derived from people's culture, values, history, bloodlines and knowledge, which have not changed over time. According to Dukor (2010), in every ethnic group there are set social value systems that are transmitted from one generation to the next, through child rearing practices in their homes, which also supported the participants' responses. In support of the participants' responses, Nwoke (2013) asserts that there are various ways, in which home values and cultural norms could influence the child's development, as well as how the child could adjust to life. The participants' responses, as well as the literature reviewed, are also supported by the Afrocentricity goal, which emphasises that African culture, should be the central focus of African people, if they are to transform their minds, behaviour and actions to reflect the African culture (Asante, 2003). Therefore, it could be concluded that the participants' explanations and descriptions reveal a good understanding of indigenous parenting practices.

6.3.2.1.3. Sub-theme 1.3: Perceptions and experiences of indigenous parenting practices in Black African families

In this sub-theme, the focus is on three categories that relate to the participants' perceptions of the indigenous parenting practices, which they experienced and employed.

- *Category 1.3.1: Perceived to be oppressive, abusive, punitive, primitive, boring and uncivilized*

This study revealed that the participants perceived indigenous parenting practices through different lenses. The following are some of the responses that the participants shared, regarding their perceptions and experiences of indigenous parenting practices:

“I think it was good, although previously we thought it was oppressive. When you compare it with the current one, I think it is better.” (GP1)

“Eish to be honest I think the way our parents were raising us was like we are in a jail. Their rules sometimes were good but at times were strict. I’m saying this because, as much as we thought they were too much into us, they were trying to protect us.” (P2)

“Yes, it may seem like our parents were abusing us, but they were not, as they were teaching us rules and morals. They wanted us to know that a child should listen to his or her parents and not back chat to the parents. I can say that the previous parenting practice was better, because then, children did have some respect for their parents, but not now.” (GP4)

“I think it had some elements of primitiveness, as some of the things were done without reason, whatever the parents said we should do, we all followed without questions, but they seemed better as compared to now.” (GP3)

“In my view, the old practice of parenting was working and good, as it prevented a lot of unpleasant things from happening. It may seem uncivilized but most of the children who grew up in those days became good parents and their children behaved well.” (GP24)

“The old practices were sometimes boring, as the parents would not explain why you should not be with boys or this and that. On the other hand the practices were good, as we were able to behave like children, not adults or animals. If the parents saw you with a boy, they would just call you and immediately spank you.” (P42)

Some participants perceived indigenous parenting practices as oppressive, because parents simply instruct and command, without any discussion with, or questioning by the child. The practices were also perceived as abusive, strict, and punitive, because when a child

does not perform, or follow the stipulated rules, s/he is severely punished. It could be concluded that, based on the participants' responses, the indigenous parenting practices were demanding and harsh. In support of the participants' responses, Chang (2007) states that these parenting practices assign authority to the parents, while children are expected to be submissive.

It is further noted that the participants perceived indigenous parenting practices as old, boring and uncivilized. According to their responses, it did not make any sense, to be told what to do, without any form of explanation. The participants' responses confirm the concern of Amos (2013), who asserts that some people, exclusively Africans, still believe that, to be culturally aware, implies being *backward*, or *ancient*, mainly because some did not have any experience of indigenous cultural practices. In addition, Emmanuel et al. (2012) argue that some people regard African culture and its practices as sorcery, because many of its practices are attributed to the gods. The responses also confirm the findings of Arowolo (2010), indicating that indigenous parenting practices, conducted in African families, have become primitive, archaic, and, most regrettably, are unacceptable in the public domain. It could be concluded that the participants perceived parenting practices, negatively, but valued their impact. However, based on the participants' responses, their perceptions were influenced by the invasion of colonial ideology; therefore, they view their culture from the coloniser's perspective and agenda, as affirmed by (Mkabela, 2005).

- *Category 1.3.2: Perceived to be positive, good and better*

Regardless of how the indigenous parenting practices were perceived, they were regarded as good and highly favoured, as well. The findings revealed that the participants' also perceived that the same parenting practices mended their actions and behaviour, and resembled respect. Some of the reasons offered were that the practices caused children to be controllable, obedient, as well as responsible adults, while it

protected them, and taught them many guiding principles, such as the principle of Ubuntu. The following excerpts demonstrate the opinions of the participants:

“Oh yes, the old practices for raising children were good, for the children were controllable. I do not know what parents were doing to make children listen and respect but it was fine.” (P5)

“In true sense they were very good and they had a lot of guiding principles.” (TL9)

“It was good as the parents showed love and care by protecting us from dangers.” (GP11)

“In my opinion they were fair, because I am the products of those practices and was well-mannered.” (P45)

“According to my understanding, it was a good way of raising children because the practices were in line with what people believe, so they can transfer their knowledge to their children.” (TL 3)

The participants indicated that, although indigenous parenting practices seemed harsh, it was also effective. The reasons advanced were that, through indigenous parenting practices, they were able to become responsible adults. This encouraged them to use the same practices of *their* parents, to parent their own children. Therefore, although some of the participants perceived indigenous parenting practices, negatively, they also acknowledged that the practices were good, as well as positively and highly respected. The participants' responses echoed the sentiments of Amos (2013) that, although there are innumerable parenting practices and styles, there are specific ways in which the African parent acculturates a child to the cultural values of the land, where the child resides. Therefore, as much as the participants perceived these indigenous parenting practices to be

oppressive, abusive and strict, they were able to see the good results of such practices, as well, and in some cases, regarded them as better than current parenting practices, in terms of the perceived impact on the behaviour of children.

- *Category 1.3.3: Participants experiences of parenting practices and style includes: parents' way was the only way and very strict*

The participants' experiences of parenting practices and styles in the past include that, *the parents' way was the only way*, and parents were very strict. The findings of this study revealed that most parents instructed their children what to do, or not do, and they were expected to comply.

“Eish I don't know, but what I remember is that our parents were over control and over protective sometimes.” (GP1)

“What I remember is that our parents were too strict and commanding.” (TL51)

“In our time there was no such. A parent's word was final.” (P15)

From the findings, it could be concluded that no child would argue or question how s/he was parented. The participants indicated that, even when the parent was inappropriate, the children did not have the audacity to argue with them, and simply complied. The participants' responses are supported by Santrock (2007), who indicates that authoritarian parents mostly prefer corporal punishment, such as spanking, and shouting, to discipline their children. The parenting style (authoritarian) presents a parent as a strong authority figure, and the child as subject to the parent. Children are unlikely to question their parents' expectations or rules; they simply accept them without conflict, according to Tang (2018). It could be concluded that, based on the experiences reported by the participants, their parents' parenting style was too authoritarian, as they were not allowed to question what their parents ordered them to do. The control was often

too strict and harsh. According to the participants' responses, questioning or defying a parent, was an act of disrespect, and punishable, as per the indigenous parenting practices. Personally, they would have preferred that their parents explained or discussed some of the action taken against them.

6.3.2.1.4. Sub-theme 1.4. Participants own parenting practices and styles

In this sub-theme, the focus is on the parents' experiences of how they parented, or were parenting their own children. Two categories are discussed under this sub-theme, which include parents' maintenance of indigenous parenting practices, and their own different parenting styles.

- *Category 1.4.1: Participants maintained indigenous parenting practices as they were parented: The indigenous parenting practices included, co-parenting, involvement of mothers, traditional initiation school, spanking, family rules (respect and obedience), and allocation of responsibilities*

In this category, the researcher discusses the participants own parenting practices, and various indigenous parenting practices, as well as the parenting styles they currently use, or have used. In this category, the findings revealed how the participants raise, or raised, their own children. Various practices were shared, and the following extracts contain some of the participants' responses:

“I've taught my children respect, as my parents did with me, and show them the importance of doing that. You see what is happening now, children just leave home and as a parent would not know where they are. But my children I also taught them to inform me when they are going somewhere, so that when they are late or do not come back, I know where they are.” (GP3)

“Sometimes I would call the extended family as well as the royal house to intervene.” (P7)

“My children know I have family rules that they have to follow; even now my children still do. I taught them household chores: cleaning, grinding though they do not grind anymore because we buy maize meal at the shops. I taught them to have self-discipline and self-respect. I sit down with them and tell them when to come home, go to school and many a times I taught them by examples and through my life experiences. I still use some of the indigenous practices.” (P36)

“I raised my children in a traditional way, feeding them indigenous food. I also warned them to avoid boys because they will impregnate them and they will not get married. I can say all my children attended initiation school and were well-behaved and followed my teachings. When they did wrong I would sit down with them and discipline them when a need arise. So they knew if I said do not go this way and they did, I would spank them. But today’s children cannot be controlled and they will tell you where to get off.” (GP38)

“Especially that it is a royal house, my children were raised through indigenous parenting practices. Thus, they all attended initiation school. I also told them the disadvantages of having a child before marriage and even cited examples with others on how their life became difficult because of that. Respect and being self-conscious were important because a person is regulated by his or her own conscious. If you do bad things it means your conscious is dead.” (TL9)

“In my house I’m raising my children using the mixed practices because the indigenous ones are still in me and even though I’m currently exposed to the modern ones. I raised my children under the law of respect.” (P42)

“I also taught my children how to relate with other people, as well as sharing, which is part of our culture, not to let any child go hungry. That was part of the teachings from the initiation. This is why, in the past there was no poor person, as we used to share.” (TL51)

“If you were found guilty, there was different punishment, either you pay fine or they spank you. In the past, our parents ensured that you were raised in a proper way. But what I can say is, it sometimes depends on how one has been raised.” (GP)

“Ah nowadays when you try to discipline a child they say it is abuse and you will be reported. But in my time it was not. In my view, it does not mean when you discipline a child you have to do it every time. Sometimes you need to sit down with the child and say ‘if you do this I will beat you, for this is not good’. If the child continues it is then you will spank them.” (P5)

From the responses above it could be deduced that parents used various ways of parenting children; however, they mostly followed, and still follow, indigenous ways of parenting. According to Bornstein (2013), parents usually parented their children, using their indigenous cultural belief systems and behaviour patterns, as practiced in their society, which was confirmed by the findings of this current study. In addition, some participants disclosed that they still used spanking in the parenting of their children, as they assumed that it was a better way of enforcing discipline, as well as demonstrating love. However, the new policies regarding children’s rights are perceived as a challenge, as they are convinced that it interferes with their ways of raising their children. Some of the participants disclosed that they shared the responsibility of disciplining and parenting children with the royal house, and extended families. Respect and obedience were other family rules, emphasised in the raising their

children. In support of the participants' responses, the Paediatrics Child Health (2004) avers that rules are established for children, to learn cooperative living with others, to learn to distinguish right from wrong, and to protect them from harm. Children, who are raised without reasonable limits, would have difficulty with adjusting socially.

Despite their traditional rearing, some of the participants indicated that they used, or use, both traditional and western parenting practices, because of current life development and changes. Due to generational gaps, some of the participants, raised, or raise, their children in the era of modernisation and democracy; therefore, following only indigenous parenting practices is unacceptable for them, although some of these practices are included in their parenting. Therefore, it could be concluded that all the responses reveal that parents still use indigenous parenting practices that they had learned from their parents, and pass on to their children. Hamner and Turner (2001) assert that parents, mostly, refer to, or copy their own upbringing, as a guide for what is right or wrong, based on their cultural beliefs. Santrock (2006) supports the participants' responses and adds that parents use parenting practices, they had learned from their parents, and are able to distinguish which ones to use, as well as which ones to discard. This was also confirmed by the participants in this current study, who admitted to using traditional/indigenous, as well as western practices, in order to accommodate their children and their current daily activities.

The findings revealed that parents raised concerns about children's rights taking away their authority over their children. The findings clearly showed that the most common mode of discipline in the participants' childhood was spanking. This was their parents' way of correcting their inappropriate or socially unacceptable behaviour. The findings concurred with those of Bartholdson (2001, p. 5), who indicated, "in almost all cultures, corporal punishment is an integral

part of child rearing”. In addition, Nilsson (2002) states that the vast majority of cultures have used, and continue to use, physical punishment of children, as an appropriate means of disciplining children. The study findings revealed that the participants used to, or still do, spank children when they err. The participants’ responses are also confirmed by Austin (2012), who states that, in many cultures, historically, parents have had the right to spank their children, when appropriate. This fact is also supported by the findings of a study conducted in New Zealand, with 80% sample, which revealed that physical punishment of children remained common in the 1970s and 1980s (Austin, 2012).

Additionally, the study findings also revealed that the participants use their extended families, as well as the royal house in the parenting and disciplining of their children. This clearly shows that they followed the way their parents parented. The study findings revealed that royal house was key in resolving family disputes, including disciplining socially unacceptable behaviour. In support of the participants’ responses, Khunou (2009, p. 105), maintains that “...a traditional leader act as a symbol of unity to maintain peace, preserve customs and culture, resolve disputes and faction fights”. The responses also concur with the values of Afrocentricity, which believes on collectiveness, interpersonal relationships and responsibility (Mungai, 2015). To conclude this category, it could be said that the findings revealed how the parents were parented, and ways that their parents used to ensure that they instil good behaviour in them.

- *Category 1.4.2: Participants’ parenting styles included authoritarian, authoritative and permissive*

In this category, the focus is on the parenting styles that the participants used, or use, to parent their children. The findings of this study revealed that participants use/used authoritarian, authoritative, and permissive styles of parenting, which differ from the way they

were parented. The following responses demonstrate which parenting styles the participants' used, or use, to parent their children:

“I used to be commanding to my children but sometimes I sit down with them and hear their views, because our children are educated today and when you command they say you are abusing them.” (TL39)

“Ahh, I tried to use various styles as you can see our children today are so dynamic. One way of parenting them is not working, I usually put pressure or authority when it is necessary and try to communicate with them on other matters. You see this issue of rights somehow limit our authority.” (P46)

“I use both, as sometimes I instruct and order and sometimes I sit down with them and have girls talk.” (P21)

“Since I’m living in a new democracy I open space for my children to discuss but I can see my wife put more authority on them. I think she does not want them to be out of line.” (TL51)

“I used to instruct my children on what to do but somehow I realized they all do not comply with the same style I’m using. Sometimes I ended up calling them to discuss their behaviour, which I think somehow assisted.” (GP40)

“I instruct and command my children and they do comply.” (TL50)

“In my house I don’t want my children to undermine me so I tell them what to do and how.” (GP28)

From the findings, it could be concluded that the most commonly used parenting styles are permissive, authoritative and authoritarian. South Africa is a democratic country; therefore, children know their

rights, and want to be part of family decision-making. The parents' age also influences which parenting style is used. Some participants stated that they still practice strictness and control, while others expressed the importance of involving the children. The participants' responses concur with Cherry (2012), who relates that authoritarian parents expect the child to adhere or follow the strict rules established by the parents. In the authoritarian style, parents are the ones who establish rules and guidelines that their children are expected to follow. The participants' used, or use, the permissive style, as well. The participants' responses support what Santrock (2006) asserts that permissive parents expect more of responsiveness towards their children and show low levels of demanding. According to Chang (2007), the permissive style grants children the freedom to be on equal footing with their parents.

6.3.2.1.5. Conclusion of Theme 1

Based on the information provided, it could be concluded that the participants understood parenting styles, parenting practices and indigenous parenting practices. However, it is noted that the participants were confused about the following terms, *parenting practices* and *indigenous parenting practices*, although they, finally, understood the two terms. In addition, it could be concluded that, based on the participants' responses, various perceptions were outlined regarding the indigenous parenting practices. Some participants perceived them negatively, whereas others perceived them positively. However, in all the participants' perceptions, it was revealed that indigenous parenting practices had positive value for the rearing of their children, and should be adopted, while they were still young. Based on the findings, the participants adopted indigenous parenting practices, mostly; however, a mix of having discussions, supporting one another, and if needs be, using physical punishment, were the dominant practices. Ultimately, they adopted the authoritarian, authoritative and permissive parenting styles in parenting their children.

6.3.2.2. *Theme 2: Indigenous parenting practices includes specific practices to teach children acceptable behaviour*

In this theme, various sub-themes that cover different types of indigenous parenting are discussed.

6.3.2.2.1. *Sub-theme 2.1: Co-parenting towards children's acceptable behaviour is a communal responsibility.*

Various indigenous parenting practices are identified and categorised in this sub-theme. The categories focus on the roles played in raising children, by the community, royal families, as well as the extended families. It is also important to note that the participants provided information, based on their experiences and knowledge.

- *Category 2.1.1: The role of community members in raising children (it takes a village to raise a child)*

The study findings revealed that, in the past, Black African families used various indigenous parenting practices to raise their children. Child rearing was not considered the responsibility of one person, particularly the biological parent, but a communal responsibility. One of the indigenous parenting practices, commonly used in Black African families, was co-responsibility, or co-parenting, which implies that raising a child is everyone's business or, "it takes a village to raise a child". The following extracts are some of the participants' responses regarding the role of community members in child rearing:

"Jaa I can say that, because now if I can tell you, the children engage in mischievous behaviour and as a parent you pass and say his or her parents will see. If that behaviour is not discouraged that child will not learn that, it is wrong. So in our time every parent ensured that children have a good conduct. I can tell you it worked. It was rare to see children misbehaving in our time because we knew that you are watched everywhere. And should you found you will regret the day you were born." (P2)

“That was the practice and it was not abuse but ensuring that children grew up knowing good and acceptable behavior. It was rare in our time to see children showing some disrespect in public, because they knew they were being watched. No parent would come and complain or swear at you regarding what you have done, even the children knew that. In that way we were trying to build our own children’s characters, so we have a good society.”

(GP8)

“Yes that, is why in the past, the parents ensured that the children are raised in the right manner. That is why it was a common practice that if a parent saw a child doing mischievous things, he or she would take it upon himself or herself to discipline and the real parents would not complain or swear at you.” **(TL9)**

The participants’ disclosed that parenting, in the past, was a joint venture, irrespective of relations. This implied that parenting was the responsibility of every parent, biological and non-biological. Based on the findings, joint parenting ensured that the children were raised morally upright. Remarkably, regardless of relation, whoever observed the child misbehaving, would take action against him/her. Emmanuel et al, (2012) aver that, traditionally, raising a child was everyone’s duty, not necessarily the biological parents’ only. Hron (2008), as well as Odongo and Onderi (2014), supports the view of the participants by contemplating that child rearing was the responsibility of the whole community, to ensure that the child is raised in a respectable manner. Niala (2011) confirms the participants’ views by averring that, when a child was observed misbehaving in public space, the elders will step in, without checking with the parents first, or requesting their permission. This practice was followed, not only to discipline, but also to care for, and support each other’s children. It could be concluded that, co-parenting and co-

responsibility was practiced extensively in the past, and was recognised as the most popular practice.

- *Category 2.1.2. The use of, or role played by extended families in child rearing*

In this category, the role played by extended families as part of co-parenting used in Black African families, is outlined. The participants' responses revealed some of their personal experiences of utilising this practice. The following narratives clarify the role played by the extended family:

“To be honest I did not follow all indigenous parenting practice. I was working in Gauteng and my children were staying with their grandmother. Although I believe there was one or two things she did with them.” (P7)

“Yes, more so it was believed that boys are likely to listen to the males when disciplines and the girls would listen to the females. The extended families also assisted in caring for the children in case the parents were working and there was no one to look after the children. Mmm, yes the parents would decide or request the aunts or grandmother to look at their children in their absence. Even if they live not in the household, they would often be designated person to supervise the children. It was working because the parents would leave knowing that their children would receive the same values and belief system of their cultural practice.” (GP10)

“With me, I didn't grow up with my parents. When I was young they took me and I stayed with my grandparents. It was a cultural practice that the chief to be, should stay away from the same people his parents' lives for protection purposes.” (TL51)

“What I can say is the previous generation was not that much different. I stayed with my parents and grandparents and it was easy for them to transfer skills, morals and good behavior to me.” (P17)

According to Degbey (2012) and Emmanuel et al. (2012), the extended family system’s role was to define their roots, social and moral norms for the children, as well as preserve their customs and traditions. This study’s finding revealed that the extended family was an added support to parents. Powers (2013) asserts that the survival of a community depends on a collective effort, which in turn, harmonises their interrelationship. In conclusion, it could be deduced that this sub-theme promotes, or relates to, the principles Afrocentricity, specifically, the value of collectiveness, interpersonal relationships, as well as responsibility (Mungai, 2015). According to the participants’ responses, the emphasis was on working together towards raising children.

- *Category 2.1.3: The use and role of royal family in teaching children acceptable behaviour*

Traditionally, the royal house was responsible to assist in raising children, by disciplining them for unacceptable social behaviour. The traditional leaders are the overseers of their communities, and they reside with their people; therefore, whenever instability occurred in the community, it was their responsibility to remedy the situation. Parents would report their children, who displayed inappropriate behaviour, to the traditional leaders for further attention. The traditional house committee (*khuduthamaga*) will sit and discuss the child’s behaviour, and when they concluded that the child was guilty of the offence, s/he would be punished, as highlighted by the participants. Enforcing obedience and the observance of social and cultural norms were the mainstay of their involvement in raising children, so that their society could be governable and under control.

Traditionally, there were no social workers, nor accessible police station; therefore, families approached the royal houses for assistance. The following responses of the participants refer:

“Today’s children have brought this practice of calling the police in our society, claiming that their rights were being violated, whereas they are the ones violating their parents’ rights by not respecting them. I can tell you today our culture has disappeared only the modern life prevails. It was well known in the community that, if the child misbehave is taken to the royal house and the khuduthamaga would severely spanked him or her putting you on a bankstoel, 15 lashes on the buttocks and you would never repeat again.” (GP33)

“No. in the past the royal house knew all its inhabitants and if there was a problem, we were able to intervene but not anymore. The children have access to illegal things and put them in other person’s houses and crime escalates because of it. yes. In that way we were able to monitor our community and people, if there was someone who wanted to influence our children we would quickly notice. No child was allowed to own a house or a stand if not married. (TL39)

“Yes. For example, children are allowed to terminate pregnancy without the permission of their parents. Where did you hear of that practice in our culture? The children take such decisions without parents’ approval. What does that teach our children? My point is, if the traditional leaders are involved they could have helped in showing what their cultural beliefs and practices view the issue at hand. Now families and parents are frustrated and run to the royal houses for help in those matters and what could we say because that is the law.” (P49)

“The chiefs’ back then were the most feared and respected persons, even now. If it happened that a child was out of line and the case was reported to the royal house, the chief and his assistants would deal with the child and necessary measures would be applied.” (TL50)

The findings revealed that the royal families played a significant role in raising children, by teaching them the norms and culture of their society, as well as applying discipline. The participants indicated that they reported their children, who exhibited socially unacceptable behaviour, to the royal house. The parents and children would be called for discussion, and if the children were found guilty, punishment would be administered, mostly through spanking. The other important issue raised by the participants’ responses, was that the traditional leaders held control over their community members, and any intruder, who would try to influence their children, was easily identified, and the necessary measures would be applied, to protect the children from being corrupted.

The findings also revealed that no practices could transpire without the knowledge of the royal house, for example, the termination of pregnancies, as in the participants’ view and culture that was immoral. The participants’ responses are aligned to the findings of a study conducted by Mawere and Mayekiso (2014). These authors assert that traditional leaders play an important role in the everyday administration of their communities, as well as in the lives of traditional people, namely, the raising of children, the promotion of peace, maintenance of order, and the promotion of cultural norms and values. This implies that the traditional house ensured that their communities adhered to their cultural practices, including how to raise children. The participants’ responses are further supported by Khunou (2009), who indicates that the traditional leadership represents the early form of societal organisation, as it embraces the preservation of culture, traditions, customs and values. Ubink (2008) supports the findings of this study that traditional leaders, using

customary laws, perform a variety of important duties, such as settling disputes and many others. Therefore, traditional authorities were often seen as the guardians of African values and customs, which included Ubuntu, as peace and order resemble Ubuntu (Mawere, 2012; 2014). According to the findings, the participants appeared to trust their local traditional leaders, as Mawere and Mayekiso (2014) confirm, and consulted them in times of need.

However, the participants also raised a concern regarding the limitations of the role of royal houses and traditional leaders to assist parents. The reasons advanced were that the powers and authority of the royal house have been reduced, with the advent of a democratic South Africa, embracing new democratic and liberal laws. The participants responded as follows when asked how the royal family's powers have been reduced:

“Not really. The challenge now which has taken some aspects of the chiefs’ authority is the issue of rights including children’s rights. If a parent has some problems with their children, we as chiefs no longer have the powers to discipline the children as we used to because no one is above the law. The police will be after you, saying, ‘you have violated someone’s rights’. Mind you in our time, a police van was scarce in the community and even when it comes, it would first report at the royal house. With the powers vested in chief, he would assess first if the matter cannot be handled domestically. But now police vans are running up and down in our community without the knowledge of the royal house. This gives children the audacity to be more uncontrollable, because they know where to run to. So in the past there were no children who will report the case without parent’s knowledge. And as the royal house we would call both parties to hear the matter.”
(TL50)

“Yes. The issue of community control is less applicable due to some of our country’s law. Our areas have been invaded by people from other countries, with and without legal documents and when they enter our communities; they influence our children and make them do the wrong things. Back then the chief knew all his people in the community because residency was requested from and granted by the chief. But now our powers are limited. So, the chance that children will be used to engage in unacceptable behavior was not there. The royal family used to have a role to play in parenting children but only if the child who did wrong was reported. But now even if we know or heard our powers are restricted. We cannot intervene due to the instigated laws. In the past, I can say somehow the royal families were part of parenting children because they were given authority to assist the families in disciplining their children but now they are not.” (TL39)

Therefore, it could be concluded that, based on the findings, the royal families previously had a significant role to play in raising children as indicated by the participants. Whether or not this role is still relevant in South Africa’s rights-based culture, is still a concern. For older participants, who remember the role of the royal households, they yearn after the way life used to be, and the assistance that they could always count on. This current study’s findings revealed, what Mawere and Mayekiso (2014, p. 1) confirm, “...the position of traditional authorities in many postcolonial African states remains unclear and their future under the new dispensation is highly contested”.

6.3.2.2.2. Sub-theme 2.2: Women were responsible for raising and teaching children acceptable behaviour

In the past, parenting was predominantly the responsibility of women. The issue of gender was raised in this study, and the participants contended that

teaching children acceptable behaviour was more the responsibility of women. They added that, previously, most women were not employed in the formal labour market, and families depended on farming for their survival. Therefore, they argued that women had plenty of time to parent their children. The participants' responses were shared as follows:

“Yes the last one I remember is that, in the past the mothers were raising children on their own while the fathers were working too far away from home. The mother was looking for all the needs of the family.” (P32)

“Yes I did not grow up under the care of a baby minder. I knew my father was the breadwinner. He was working in Gauteng and used to send us money home for our household needs. Our mother looked after us and homestead. I think we had a good chance of bonding and emulating what our parents had taught us.” (GP37)

“What I have observed is that in the past, men were not taking part in raising children but it was the responsibility of the mothers. And when the child was born the old women used the signs to inform the father the gender of the child. From there the raising part was for the old women.” (TL51)

From the findings of this study, it could be concluded that, traditionally, women took more responsibility to rear their children. The findings concur with the findings of studies conducted by Duffey (2000); Poduval and Poduval (2009); and Seshai (2017), who assert that mothers were responsible for the care and education of children in their early years. Amos (2013) concurs and avers that mothers were perceived as the housekeepers, including child rearing, in African culture. The reason that mothers were considered to parent children, according to Paniagua (2005), was based on their characteristics of gentleness, as well as submissiveness. Therefore, it could be concluded that, based on the findings, women were viewed as the primary care-giver, previously, and associated with the responsibility of child

rearing. The findings also revealed that most of the participants were raised in the care of their mothers. Parents, as indicated by this study's findings, ensured that their children learned good behaviour and morals, by being attentive as they developed. According to the findings, the mothers were there to monitor each life change, the children experienced. However, the findings also revealed the concern about the absence of mothers in current child rearing, due to their involvement in labour market. The participants' responses concur with the findings of a study conducted by Amos (2013), which revealed that the involvement of more mothers in the modern labour force deprives the children, as well as the whole family, of the daily love and care, necessary for proper child rearing and development. Consequently, some mothers are challenged, at this time, to raise their own children.

6.3.2.2.3. Sub theme 2.3: The use of traditional initiation schools

Another commonly used indigenous parenting practice in Black South African families is the use of traditional initiation, as per this study's findings. The participants offered various reasons for the importance of traditional initiation in the parenting of their children. Three categories, relating to traditional initiation schools, include moulding children's behaviour, promoting culture and forming children's identity, and developing responsibility, independence and survival skills. The following extracts refer:

- *Category 2.3.1: Moulding children's behaviour*

“Yes, the issue of initiation school which our parents had a strong believe in it. Their belief and vision was that initiation schools have a good way of raising children, particularly on the issue of manners and behavior, hence the age factor was crucial. But during our time the children attended circumcision at the age of 14 for boys and 12 for girls.” (P2)

“At initiation school we were also taught rules such as being respectful, if a man comes home late you have to

respect him; do not ask too many questions. They taught us to respect ourselves, others and have self-control. However, there are some who comply and some who do not.” (P5)

“The old traditional initiation school is the one that chief initiated. Today children just go to the hospital and do the medical procedures and it ends there; the other part of life processes is not done which makes them to be less respectful.” (GP37)

“Yes. The children who attended traditional initiation school get back in to the communities as changed people. They know how to identify oncoming disputes, when to identify potential dangers for their families, who they must consult first; you don’t just act or go to the police station when you have a problem.” (TL51)

- *Category 2.3.2: Promoting culture and forming children’s identity*

“Hmmm. Let me tell you initiation school is in two parts, in our culture if you are a woman and uncircumcised you were not regarded as a woman and if you were a man and uncircumcised, you were not regarded as a man. Why, because you did not pass the tests of your culture. This is because initiation school was a means to show a person that he or she has grown up, as well as to know your identity.” (GP18)

“The main purpose was to bridge the gap between childhood and adulthood, which is why age was a determining factor. I attended when I was 20 years old. Initiation school in my own understanding and how I view, it was a cultural practice that taught us respect, discipline, my values, belief systems and understand who I am as black person.” (P17)

“The most important thing about initiation school is that it is our culture. If I can tell you about 90 percent of royal families in Ga-Sekhukhune still practice it; in fact they do it every five years.” (TL50)

- *Category 2.3.3: Developing responsibility, independence and survival skills*

“The reason was to ensure that the child was taught the process of manhood, teaching him to abandon childhood activities and be introduced to manhood. At the initiation school there was indoctrination that was instilled in the children, such as teaching them the harsh realities of life, we took them through all harsh things they might encounter.” (TL51)

“You see, those who attended traditional initiation school have a broader thinking capacity and they reason properly. When you talk to them they do not jump into the conversation and respond just anyhow, but listen carefully and select words before uttering a statement.” (GP20)

“Yes, it is because at the initiation school, is where a man learn manhood because you are away from without parent’s care. At initiation school everyone is for himself, therefore you need to develop survival skills.” (GP4)

“That is a secret I can’t tell. But, back then the initiation process was a serious business. We were placed on an open place with nothing for the entire winter. Currently things have changed as there are tents to provide shelter and I doubt if the processes are still the same. So you are exposed to harsh realities of life in order to be a survivor in your own life.” (P46)

The study findings showed that traditional initiation was one of the most common indigenous parenting practices used in the past. Various reasons were offered by the participants to substantiate its importance in child rearing. The findings corroborated that, through traditional initiation, the children were indoctrinated about various aspects, including culture, the teaching of respect, responsibilities, realities of life, and other acceptable behaviour. Traditional initiation practices provided opportunities for the erudition of dignity and recognition. The participants confirmed that traditional initiation was a bridge from childhood to adulthood, as confirmed by Matjeke et al. (2008), as well as Seshai (2017). This implies that traditional initiation was viewed as significantly beneficial for children's growth and development.

Age was also crucial, as age determined the maturity of the child to be circumcised, as well as ability to endure the rituals. Van Rooyen, et al. (2006) support the participants' responses by explicating that traditional initiation was not only a biological process of maturation, but also a cultural process of a particular society. Most of the participants viewed a traditional initiation as a comprehensive teaching opportunity, rather than a process of mutilation. In addition, they believed that the traditional initiation was one the most recognised indigenous practices, as the children received all the teachings they needed for their development, including sex education, discipline, independence and survival skills. The participants' responses reiterated the views of Asante (2005), regarding the goal of Afrocentricity, which is to place African culture at the centre of the discourse. In addition, Asante (2007) highlights that every culture has specific meanings that explain what is relevant to its people, for them to understand their human interactions. Based on these responses, it is clear that traditional initiation was regarded as one of the parenting practices that parents used to raise their children, as well as one of their cultural practices.

6.3.2.2.4. Sub-theme 2.4: Folkloric activities

In this sub-theme, three categories emerged, including the use of riddles, proverbs, and storytelling; the use of indigenous games; and the use of traditional dances. The findings also revealed the pattern and setting of the folkloric activities, to ensure that children learn without disturbances.

- *Category 2.4.1: Includes riddles, proverbs, and storytelling, aimed at teaching children acceptable behaviour, culture, socialisation, skills and control.*

In this category, the findings revealed how the folkloric activities, such as riddles, proverbs, and storytelling were applied and used to mend children's socially unacceptable behaviour. The following responses were provided by the participants during the interviews:

“Oh ja, as there was little entertainment in the olden days, our parents would make a time to be with us in the evening, just to share with us some folklore activities, such as fairy tales, proverbs, idioms and many others. Hee you, we would listen attentively as some tales were scary and others funny.” (GP6)

“Besides the games, our parents would teach us folklore activities such as storytelling, proverbs and many more. Remember, the olden people were not educated but have natural wisdom of imparting knowledge.” (P46)

“You know what, in the past parents did not like to say things straight. They would usually use parables, symbols, phrases and so forth. I think this way they wanted us to understand through hearing or seeing. So, we would sit around the fire at night as a family and they start to narrate proverbs, riddles etc. Yes, because sometimes when you have to do something either good or bad you think of what they said in one of the stories or proverbs and you start to

think again. And besides teaching us good behavior those activities taught us our culture.” (GP28)

“Mm, more especially in teaching children good morals. For example there was a proverb which said “makhura a ngwana ke go roma” the loose translation is that the child receives blessings or good things if he allows himself or herself to be sent around.” (P7)

“My parents used to tell me that I must not come back home late using a Sepedi proverb that says:’ bosego ga bo rone nta’ meaning it is dangerous to be out there at night. But currently our children do not have any respect such teaching; they walk at night, sleeping and dancing in taverns and seeing nothing wrong.” (GP33)

“Hee, you don’t know, our parents were clever although, it looked like they were entertaining us, they knew that when we were listening and enjoying they were instilling education in us. Just like the proverbs saying”o betha nonyane tse pedi ka leswika le letee” meaning you beat two birds with one stone. Yes, because some of those fairy tales and proverbs were scary, to a point where you would fear to do what was narrated in your life.” (GP37)

The findings revealed that proverbs, fairy tales, and riddles were used to instil socially acceptable behaviour in children. From the findings, it was obvious that the participants relished being involved in these activities with their children, judging by the enthusiastic way they responded. In addition, the parents or grandparents arranged dedicated times and places to ensure that full attention was given to these folkloric activities. Emery (2012) confirms that folkloric activities were always conducted in the evening, after all daily work was done, and the children’s attention could be focussed on the activities, so that they would learn, appropriately. The findings

revealed that folkloric activities had multiple benefits, from entertaining the children, to teaching them socially acceptable behaviour, providing them with life wisdom, warnings, and guidance, as well as instilling culture in them.

Quan-Baffour (2011) and Amos (2013) concur with the findings of this study, averring that folkloric systems teach good morals, ethics, and knowledge, which assists in parenting the child to learn how to become a responsible adult. In addition, it could be concluded that, based on the findings, folkloric activities, at times, were thought provoking. Adayemi and Salawudeen (2014) also contend that fairy tales and stories provoke further reflection of issues. This implies that, according to the findings, the children were able to do introspection, to correct their behaviour, based on lessons derived from the folkloric activities. As folkloric activities, usually, were orally transmitted, the process made it easier for the children to internalise, imagine and visualise what the parents and grandparents were relating, which contributed to their learning.

- *Category 2.4.2. The use of indigenous games*

The participants revealed that indigenous games also contributed towards parenting, as part of folkloric activities. The following are some of the participants' responses, indicating the types of indigenous games, as well as how they affected the children's behaviour:

“What I can say is that the indigenous games were taking us off the streets because we were playing and most of the time in groups. The children did not have an opportunity to sneak around as our parents knew where we play.” (GPI)

“When we were young, we used to play indigenous games according to gender. These games were played at a certain time and places. Our parents let us play games, so as to get

rid of boredom, for socialization and work together, as we were playing in groups.” (GP22)

“Some of these games, besides keeping us busy were educational. By the way schools were scarce at the time, some of the games that we played needed some reasoning, strategies on how to do them and calculations, so we did that on our own. And remember when you play you learn how to relate to people because people have different personalities.” (GP12)

“Yes it was our tradition to play indigenous activities such as songs, traditional dances (makgakagasa and dinaka) and games such as taenyane, kgwele to entertain ourselves. We grew up playing in various traditional houses and sometimes competing. In indigenous games there is socialization, entertainment and learning one another in terms of characters and behavior. So, you are built as you grow on how to deal with various personalities, working in a group and as well as learning organizing and planning skills.” (GP28)

“In my understanding that was instilling good morals to children, as they learnt to work together with respect and order. This traditional dance had some rules that one had to follow. These were the games that kept us out of trouble and we enjoyed them as well as our childhood.” (GP20)

“As you know in the past recreational facilities were not as they are now. So to entertain ourselves and get rid of boredom most of our time we were playing. On the other side games taught us socialization skills and knowing one another as we were playing according to our areas.” (P25)

“For example, when playing with stones (diketo, moruba), the game teaches you to count and as you grow you will be

able to count. Remember in our time formal schools were scares. Sometimes they taught us perseverance because some children were not as brilliant as others, so we had to be patient with them. To a larger extent these games helped us to bond and strengthen our socialization. They taught us to know each other and if there was a stranger in our area, he would be quickly identified.” (GP27)

“Yes. Some games (diketo, kgati) needs a fast thinker, planner and organizer and needs a lot of focus. Indigenous games were also not only about skills, but also to foster solidarity, oneness and unity amongst ourselves.” (P42)

Based on the findings, it could be reported that different indigenous games were used to parent children, namely, *diketo, kgati, kgwele and taenyane*. The parents allowed the children participate in various games, as part of their development, as well as an entertainment activity. According to the findings, the children learned various life skills through indigenous games. Indigenous games could stimulate the child’s mind, and cause him/her to think, plan, organise, and strategize, which are some of the skills required for positive child development. Ojo (2000) supports the participants’ responses by averring that the physical activities (indigenous games) promote the optimum physical, mental, spiritual and social functioning of the child.

Emmanuel et al. (2012) aver that exciting games are encouraged for the development of the child. Seshai (2017) highlights that indigenous games were used to train the young minds, eyes, hands and feet, as well as the general motor coordination of the children; therefore, the participants disclosed that they had developed many skills through these games. It could be concluded, therefore, based on the findings, that the use of folkloric activities in parenting of children was highly favoured by the participants.

- *Category 2.4.3. The use of traditional dances*

The findings also revealed that parents and caregivers used traditional dances as a parenting practice. In addition, folkloric activities were regarded as traditional and cultural practices. The following are some of the responses the participants shared during their interviews:

“Yes it was our tradition to play indigenous activities such as songs, traditional dances (makgakagasa and dinaka). We grew up playing in various traditional houses and sometimes competing. In indigenous games there is socialization, entertainment and learning one another in terms of characters and behavior. So, you are built as you grow on how to deal with various personalities, working in a group and as well as learning organizing and planning skills.” (GP28)

“In my understanding that was instilling good morals to children, as they learnt to work together with respect and order. This traditional dance had some rules that one had to follow. These were the games that kept us out of trouble and we enjoyed them as well as our childhood.” (GP20)

“As you know in the past recreational facilities were not as they are now. So to entertain ourselves and get rid of boredom most of our time we were playing. On the other side traditional dances taught us socialization skills and knowing one another as we were playing according to our areas.” (P25)

Based on the findings, various traditional dances, such as the *makgakgasa* and *dinaka*, were practiced in the past. The parents allowed the children participate in various dances as part of their development, as well as an entertainment activity. According to the findings, the children learnt various life skills through the traditional dances. Ranjbar (2001, cited in Chengini, 2014) postulates that

folkloric systems are regarded as an African heritage that has much to teach its people. Another important aspect, based on the findings, was that the traditional dances taught children how to relate to each other, develop socialising skills, unity, and self-control. As they interact, while playing, they encounter the various personalities of people, and learn how to deal with them. Seshai (2017) supports the findings by suggesting that traditional dances offer children the opportunity to belong, foster solidarity, and connect with one another. However, parents allowed children to dance as a strategy to monitor, regulate and control their behaviour, as they would know where the children are, with whom, as well as the time they could be expected back home. The findings revealed that, in this way, the parents were in control of their children, even though they were not around. Therefore, it could be concluded that, based on the findings, the use of folkloric activities in parenting children was highly favoured by the participants.

6.3.2.2.5. Sub-theme 2.5: Puberty rites and shaming of pregnant girls

In this sub-theme, three categories are discussed, regarding the issues of puberty, as well as various ways parents dealt with these issues.

- *Category 2.5.1. Providing information on menstruation, 'having the puberty talk', and puberty rituals*

The findings revealed that some parents were able to provide children with information on puberty, or sex-related matters. The participants' responses indicated that, after the girls started to menstruate, the older women performed the puberty rituals with them. The following are some of the responses by the participants relating to the matter:

“What I can tell is when you reach puberty stage, our parents would say, my child, you will see your periods and that is a sign of womanhood. Mind you in our time, we normally did not see our periods around the age of 11 or

12, but around 18 or 19, from there they would tell you be careful of the boys.” (GP23)

“Mmm, in my time it was taboo to talk about sex and child birth, you could do that when you were married, it was the parents who would tell you about matters relating to sex.” (P25)

“Ohh, let me tell you, in the past our parents watched us as we were growing up towards puberty stage, when the breasts develop and they will wait until I menstruated. Thereafter, the parents would sit down with you and explain that you have grown up. Meaning you are an adult/woman. From there the parents would tell you not to play with boys.” (GPI)

“On the girls’ side, if the child started menstruating the old women would gather the young girls for about a week but I cannot tell what they were doing. I have no idea and I don’t know how the old women recognized that the girls are about to menstruate I don’t know, but after they came out, the children would act differently and they no longer associated with children younger than them, and they should not meet with boys.” (TL51)

The findings revealed that some of the parents were able to sit down with their children and explain the process of puberty and puberty rites. Other parents performed puberty rituals, immediately after they discovered that their girl-child had menstruated. Maluleke & Troskie (2003), as well as Seshai (2017) support the findings by confirming that puberty rites are to be conducted immediately after girls had started to menstruate. Usually, its main objective, according to Seshai (2017), was to protect the girls’ future, as well as their virginity. Studies conducted by Miller et al. (2001), Miller (2002), as well as Guilamo-Ramos et al. (2012), revealed that communication about

sex-related issues with children in their early years, assisted in reducing the risk of them falling pregnant, or contracting sexually related diseases, which the participants also confirmed. In addition, the participants indicated that when they emerged from these puberty rituals, they felt transformed.

In the interviews, playing separately from the boys was emphasised, and parents set up strict rules about boy/girl interaction. It could be concluded that, based on findings, the children were provided some lessons in the puberty rites ceremony, which contributed to their socially acceptable behaviour. Holman (2014), therefore, also indicates that parent-adolescent communication could greatly reduce the likelihood of adolescents engaging in risky sexual behaviour. In addition, research has revealed that, the more parents discussed sex, pregnancy, birth control, and sexually transmitted infections (STIs) with adolescents, the more likely they are to delay their sexual debut, and the less likely to engage in risky sexual behaviour (Miller et al., 2001; Miller, 2002; Guilamo-Ramos et al., 2012).

Asante (2003) supports the findings of this study, in one of the goals of Afrocentricity, in which he emphasises the importance of events that African people engage in. Owusu-Frempong (2005) assert that African descendants have developed various rites, rituals, and festivals for various significant life events, which the participants implied regarding the puberty ritual. Therefore, it could be concluded that puberty rites were used to prevent, or discourage risky sexual behaviour, as well as teach children about sex-related matters. It could be viewed as a cultural practice, but it also has a teaching role to play in the lives of children, as the findings revealed.

- *Category 2.5.2: Shaming of young pregnant girls.*

It was interesting to observe that, during the interviews, the participants shared information about the practices they conducted, especially for girls and women, who fall pregnant before marriage. This practice was another way of assisting in child rearing. The

practices include shaming, by singing to pregnant girls. The following responses reveal the participants' views:

“If it happened that a girl fell pregnant before marriage there was a practice that was done to discourage the behaviour to the person who did it, as well as for other girls. As your peers, we would pile a heap of stones as a sign that we will bury peership we had with you. According to us, you are no longer in our league. The stones would be piled up in front of the gate of the pregnant girl and we would sing mocking and belittling songs to show that you had embarrassed us. This exercise will last until the girl give birth.” (GP3)

“Sjoo. It was embarrassing to fall pregnant before marriage, as your peers would sing nasty songs for you. The practice was also supported by old women to show that what you had done was really wrong.” (P7)

“Yes, the singing was different it was done in such a way that you will feel ashamed of yourselves. It was done publicly so that everyone should see and it was like you committed a big sin. The treatment was unbearable. Ummm, that was a birth control our parents use and from there you will not see any young girl pregnant. The other reason for that practice was to prevent fatherless children because, if you had a child before marriage the possibility of not getting married was high, so the girls were careful on those matters.” (GP16)

“Hee, because in the olden days if you fell pregnant before marriage, you were regarded as an outcast.” (P5)

“This taught us to avoid pre-marital sex and pregnancy, as that would make you to stay single. Even when the boys proposed, they would not marry you because they won't

want to raise someone else's child. They are not like today's girls as they marry irrespective of how many children you have.” (TL9)

The study findings revealed that the practice was conducted as a way of discouraging, mocking, and shaming, or belittling unmarried, young, pregnant girls. Evidently, this practice was popular, and discouraged the girls from falling pregnant at an early age, as well as before marriage. However, this practice did not extend to shaming and belittling of boys for having sex outside of, and before marriage, or for impregnating a girl, which implies that the practice was one-sided. Amos (2013) and PAN (2014) concur with these findings by confirming that the aim of the puberty rites was focused on lessons for girls (see also Maluleke & Troskie, 2003; Seshai, 2017). Therefore, it could be concluded that, based on the findings, girls would be compelled to obey the social rules and rituals for fear of the social retribution they would have to endure.

Although obedience and observance of the social rules were advantageous, the impact on the girls themselves are uncertain. However, based on the findings, this indigenous parenting practice was biased, because the focus was only on girls, which implies that the humiliation was focused on the girls only, whereas it took two people of the opposite sexes to have a child. In addition, it could be interpreted as the findings revealing that this indigenous parenting practice still valued girl-children as second class, as they occupied a relatively lower status in the social hierarchy than their parents, as well as male counterparts (Oburu & Palmerus, 2003). To reiterate, it could be concluded, as in other cultures namely, in Kenya, men are placed at the top of the social hierarchy, as Oburu (2011) confirms. However, based on the findings, this practice yielded positive results for the children's sexual behaviour.

- *Category 2.5.3: Parents were secretive and not truthful about sexual matters.*

The participants disclosed various ways in which their parents engaged with them, when they reached puberty. Some participants

indicated that they were not offered the opportunity to talk to their parents about puberty issues. Others participants stated that their parents would only tell them not to play with boys, as they would become pregnant. How this happens, was the mystery they had to discover. The following extracts refer:

“You know in the past it was not like nowadays, whereby children got the information from school and T.V. For example, talking about sex related issues was not easy. You know, menstruation was an embarrassment too and when you started, you were ashamed to tell your parents. But eventually you will.” (P7)

“Our parents were not too clear in terms of puberty matters. The only thing they would say, when you started menstruating, they would tell you, to be careful and take care of yourself.” (GP38)

“That one, let me tell you, when girls started menstruating they informed their parents and asked for guidance as that was a sign of maturity. My mother would further say, “From today play far away from the boys” because they were afraid that I would get pregnant. They would ask you “who would help in feeding your child, and who will marry you with a child. In the past it was rare to find a single mother getting married, we were married first and the child followed.” (GP12)

“Our parents were not too clear in terms of puberty matters. The only thing they would say, when you started menstruating, they would tell you, to be careful and take care of yourself. Referring to ‘you should not play with boys as they would make you pregnant and when you see them you must run and indeed we did.” (P17)

According to the findings, most of the participants were of the opinion that their parents were not clear and open about puberty issues. They disclosed that their parents were secretive and untruthful about sex-related matters, and did not provide in-depth information about menstruation and boys. Based on the findings, it appeared that talking about sex-related matters was taboo. The most important information they would provide was to warn their girl-children not to play with boys. Consequently, the children obeyed and complied without asking questions.

The participants' responses are supported by Jerman and Constatine (2010), who assert that sex talk was one of the most challenging conversations for both children and parents. According to Holman (2014), research on the parent-child communication about sex, revealed that the parents' challenges, when faced when faced with talking about sex, were the lack of knowledge, feeling embarrassed, and not knowing how to start the conversation. Therefore, based on the findings and literature, most parents were apprehensive to talk about sex-related matters with their children.

6.3.2.2.6. Sub-theme 2.6. Teaching and enforcing “it is forbidden”

In this category, the findings revealed the phrase, *it is forbidden*, as a form of indigenous parenting practice that parents used in the past, while raising their children. *It is forbidden* is a strategy that parents used to discourage certain unwanted behaviour, or warn children. Usually, *it is forbidden*, is related to issues of taboo. In this sub-theme, two categories are discussed, namely description and purpose of *it is forbidden*, and the types of *it is forbidden*.

- *Category 2.6.1: Description and purpose of “it is forbidden”*

In this category, the participants described the phrase, *it is forbidden*, as well as its purpose. To explain how this practice was effective in developing socially acceptable behaviour in children, the participants' offered the following responses:

“It is nothing but a way of preventing you to do certain things. Normally it was attached to the negative outcomes. Our parents would say if you do this, that will happen to you.” (GP 3)

“According to my understanding, it was all about preventing certain unacceptable behaviour and instilling respect in children. For example, it was not common to find a person having more than four partners if unmarried. If it happened that you had no luck with men, when you got a partner, you would not go public because you respected yourself and his wife. But now one can have three to four partners without a problem. That is why we are having lot of incurable diseases. It is because people lost their self-respect and respect for other.” (P26)

“Yes, you know when we were at puberty stage, traditionally our parents told us that there are certain places we should not visit because it is forbidden. Sometimes they would say when you pass that place you have to take a small stone and spit some saliva on it and throw it away as you pass. They did not tell us why, but when I grew up I understood that the place was not safe and if you passed there slowly something could happen to you. So our parents made sure we pass the place as quickly as possible to avoid what could happen there.” (GP38)

“I think in most cases ‘it is forbidden’ was used to prevent and protect children from getting in to trouble especially in love relationships. For instance a boy had sex with a girl who had been impregnated by someone else, it was said he would get sick or even die because the sickness is incurable.” (P32)

As the findings revealed, the participants agreed that *it is forbidden* was a strategy most parents used to raise their children, prohibiting them from engaging in socially unaccepted behaviour. Seshai (2017, p. 76) asserts that *taboo*, or *it is forbidden*, or to *avoid* (*go illa in Northern Sotho*), is a practice that was designated as sacred, or prohibited, formulated a long time ago by ancestors. The main purpose of using *it is forbidden* was to regulate certain behaviour in a particular society, as well as prevent, warn, and discourage.

- *Category 2.6.2. Types of “it is forbidden” include: children drinking alcohol and smoking, stealing and early sexual behaviour*

This category outlines the various *it is forbidden* practices that parents used to inhibit their children. The following extracts are some of the participants’ responses, related to the practice:

“There was this practice called it is ‘forbidden’, it was practice in our time. My mother would say eggs make a child restless and the possibility of having many children and fish make a child to be naughty (forward). Again they said eggs make a child to be sexually active.” (P5)

“In the past it was rare to see children drinking or smoking because it was forbidden. We never even thought about drinking or smoking. The issue of substance use by children is allowed in today’s life. In the past, only when you were old, working and married could you start drinking.” (TL9)

“According to my understanding, it was all about preventing certain unacceptable behaviour and instilling respect in children. For example, it was not common to find a person having more than four partners if unmarried. If it happened that you had no luck with men, when you got a partner, you would not go public because you respected yourself and his wife. But now one can have three to four

partners without a problem. That is why we are having lot of incurable diseases. It is because people lost their self-respect and respect for other.” (P26)

“Our parents used this practice in order to forbid us from engaging in certain things which were not age appropriate or not good at all. Like other children, we went through adolescence stage but were not too fast in engaging in sex like children do nowadays. This is because our parents taught, us that it is forbidden to have sex and a baby before marriage. But currently when you talk to today’s children trying to build their characters and their behavior, they will tell you that your time has passed. Let me tell you in our time, we were not into men.” (GP 24)

Based on the findings, the participants mentioned various types of *it is forbidden* items they remembered. These included issues relating to how to behave in sexual matters. According to the responses, the participants indicated that it was taboo to drink alcohol, or smoke, when you are still a child. Seshai (2017) asserts that taboo was a practice, viewed as a social and religious custom, which restricted certain acts, places, behaviour and tendencies.

Consequently, the parents used this strategy to restrict children from engaging in certain behaviour, most of which were socially unacceptable, and dangerous. Evidently, parents were raising their children, with the thought in mind that there were certain things they should not do, because the parents were aware of the consequences thereof. Whether *it is forbidden* was real or not, is to be questioned, as some participants stated, *yes*, while others voted, *no*.

6.3.2.2.7. Sub-theme 2.7: Allocation of responsibilities

One category was identified in this sub-theme, which is discussed below.

- *Category 2.7.1. Children were given gender-specific duties/responsibilities*

The allocation of gender specific duties was another form of indigenous parenting practices. The parents taught their children that certain roles were for specific genders, and the children followed it. The following extracts were shared by the participants, regarding this practice:

“In our time, we grew up grinding and collecting indigenous vegetables and that is how our parents raised us. Yes it was hard but we did not see that as abuse, because there were no pumps, so, that was the only way for families to access water. Besides it was our role, as the parents taught us, that a girl child has to do some household chores and fetching water was one of them.” (P31)

“Boys had different roles from girls. The boys were responsible for herding cattle. At home they sat at the fire place with older men, whereas girls were taught household-chores, such as grinding grains and fetching water which was the responsibility of older women. There was no fifty-fifty situation that we see currently because everyone knew his or her place.” (GP48)

“I can say, besides keeping us busy, our parents were training us for future lives; so that we can do things for ourselves. I can say now, the majority of the children aged 15 or 16 cannot cook or clean for themselves, or even make their own beds. What kind of children are we raising?” (P2)

“No the reason was that, there were duties that were supposed to be performed by man based on their muscularity. You see, by nature, a girl child is not strong enough to spend a day at the field with livestock or plough

the fields. Besides her strength, she is not brave enough to challenge the problems that she may encounter in the field or carry spanner to plough unlike men. So soft or light duties were given to girls and the harder one to boys.”

(GP8)

Based on the findings, the children's tasks and responsibilities were allocated according to gender and traditions. PAN (2014) and Seshai (2017) concur with the findings and confirm that the children's training involved farming, herding, and hunting, for boys, and cooking, cleaning, and taking care of children, for girls. Emmanuel et al. (2012) also confirm that boys, as part of parenting, worked in the fields, and tended the animals, while girls would collect water, wood, and care for their younger brothers and sisters at home, freeing up their parents for other tasks. The training is performed during the early years of the child, so that, as the child grows, s/he knows exactly what is expected of him/her.

However, various reasons were provided to support the division of duties, especially, in terms of gender, based on the apparent practicalities of the duties to be performed. The findings revealed that the practice was about not only keeping the children busy, but also indirectly restricting interaction between the boys and girls, by always keeping them apart. Children were trained in preparation for their adult responsibilities, which perpetuate gender-specific roles.

The study also revealed that the work was too much for them especially the girls because they had to grind, collect water, gather wood, cook and take care of their siblings. However, as per their responses, they did not complain, as it was what they were trained to do.

6.3.2.2.8. Sub-theme 2.8: Family rules

In this sub-theme, one category was identified, which included many aspects, such as, the principles of Ubuntu (respect, obedience, sharing and collectiveness).

- *Category 2.8.1: Ubuntu principles that embrace respect, obedience, sharing and collectiveness*

Among the other indigenous parenting practices, observed in this study, family rules, as well as the importance of adhering to them, are included. As the findings revealed, various family rules were revealed, which assisted in the parenting of children. The participants indicated that families had rules that children had to follow. The following are some of the rules that parents enforced on their children, to maintain acceptable behaviour in their families:

“You see sister, when we were growing up we found that in the community we were treated equally as children. We knew that when an older person sent you, you would comply without hesitation or checking what you would get in return.” (P2)

“In our time our parents set the rules that we had to follow in the house and if you defy you will be in trouble. In our time we knew that, there was a time for cooking, grinding grains, making up your bed, cleaning the house, and doing the dishes. It was not common for you to wake up and go without making up your bed; otherwise when you came back you would find them damp as the mother would pour water over it. So tomorrow you will know your place.” (GP6)

“We were taught the rules of respect, so we knew them. My parents told us to respect each other in the family based on our lineage and seniority.” (TL5)

“The other rule was to respect others at all costs. For example if you met someone on the way, regardless of whether you knew him or her you had to greet. There was also a manner of greeting: if you greet people older than you, you were not supposed to say “thobela,” that is

verbally saying hello, but kneel down and clap your hands. You were supposed to greet everybody whether you had grudges with them or not.” (GP6)

“In the past most parents would teach their children Ubuntu. We grew up knowing that whatever you have you share with other children or other people. But now even your brother is unable to share with you; they will tell you that they too have little but back then even if it was too little, we would share and it was good.” (P26)

“Definitely, something called Ubuntu. Ubuntu taught us to share our problems with our families, so as to assist one another.” (GP30)

“Again what I can say is, our indigenous ways of living had some sense of humanity in them. Because in the past you could spend two weeks without food and not notice it because our grandparents used to cook enough food for the entire clan. At some point it was catered for other children within the community. That’s why I said it had a sense of humanity.” (P37)

According to the findings, parents enforced the family rules on their children, through the principles of Ubuntu. These included respect, obedience, communication, time management, care, love, relations, support, sharing and responsibility. In addition, the study findings revealed that the principles of Ubuntu were instilled in children for various reasons. The most common notion, or understanding, was that a person lives because of another person. A Sepedi proverb proceeds as follows, *motho ke motho ka batho*, which means *no man is an island* (Metz, 2011). As per the participants’ responses, Ubuntu teaches them how to relate to one another, in all spheres of life. Mkabela (2015, p. 287) concurs with the findings and postulates, “Ubuntu advocates a profound sense of interdependence and

emphasizes that the true human potential can only be realised in partnership with others”. Coetzee (2001, p. 113), also concurs with the findings and define Ubuntu as “the quality of being human.... to be morally good, show goodwill, kindness, charity and mercy to one’s fellow human.”

The other important factor depicted in this category is that the participants were taught to respect people, irrespective of their age or nationality. Nava (2000), as well as Santiago-Rivera, Arrendondo, and Gallardo-Cooper (2002) concur with the findings and indicate that children are taught to obey and show respect to any older person. The literature cited reflects the participants’ views on parenting and relating to the principles of Ubuntu, implying that children should be taught to live as collectives, and not as individuals, where love, support, respect and unity prevailed, at all cost. Paediatrics Child Health (2004) also support the participants’ responses, by confirming that the rules are established, for the children to learn to live cooperatively with others, to teach them to distinguish between right and wrong, effectively, and to protect them from harm. Therefore, it could be concluded that parents impose family rules, and ensure that children adhere to them, for the maintenance of order in the family.

6.3.2.2.9. Sub-theme 2.9: Discipline

One category was identified in this sub-theme, which is discussed below.

- *Category 2.9.1. Physical punishment includes spanking and reporting to the royal house*

Disciplinary measures were used as a way of correcting children’s socially unacceptable behaviour. The study findings revealed that, traditionally, people have had their own way of disciplining children, when they misbehaved. The findings of this study revealed how parents were dealing with transgressing children. The following are some of the responses from the participants, detailing various ways, in which their parents dealt with their transgressions:

“Because elderly people in my time were responsible for teaching young children good behaviour. If it happened that children misbehaved, they took the responsibility to discipline them. Mostly this was through spanking should it found that you were in the wrong. If a child committed an offence elsewhere and the wronged people know you, they would report the matter and the elders would take the responsibility of looking into the matter, whereby they will consult with the offender. If you showed remorse they could go and ask forgiveness on your behalf but if not, they would punish you.” (GP40)

“No, old people were not punishing without any reason, and they would not use dangerous weapons to discipline you. In most cases they used a robe, branch or a belt to spank you. Those things cannot take you to the hospital but yet you will feel pain so that you do not repeat. So current children are living in paradise.” (P13)

“For instance if there was a wedding and the children slept there or misbehaved, the victims would report it at the royal house. Thereafter the royal house would call you together with your parents. If you were found guilty they would take a bankstoel, put and tie you. Thereafter you would be given a hiding, sometimes 5 lashes on the buttocks and you would never repeat it.” (GP20)

“I think discipline was another practice that our parent stressed. In the past there was no readymade maize, like we have now. If I, for example, did not grind grains, my mother would cook and dish for me a relish (drumstick) with the grains in a small container that I use to grind in. In my view, that was not abuse; rather it showed love from my parents, as they did not want me to grow up into a bad child. The Bible also says, God discipline those He loves.

So my parents also discipline me to show love and their desire to see me being a moral person.” (P17)

“Our parents spanked us for discipline if we erred, and that made us to ensure we are not to be on the wrong side of our parents. The children in our time were alike, as they were obeying the parents and if another child made a mistake they would even report him because failure to do so, would results in them being implicated too.” (GP37)

“If you happened to drink or use drugs your father would rebuke or spank you and it was going to be known in the entire community and that would be a big embarrassment to you as well as your family.” (GP41)

From the findings, it was evident that parents usually used punishment to deal with the socially unacceptable behaviour of their children. In addition, it was is clear that beating was a predominant form of discipline, as parents considered it the only way to coerce children into obeying and respecting the rules, and their parents. Interestingly, most of the participants still regarded physical punishment as the best way to discipline their children, but clarified that the method should include the use of small tree branches, not heavy objects, which would injure the child. Dawes, De Sas Kropiwnicki, Kafaar, and Richter (2005) support these findings and highlight that corporal (physical) punishment was commonly used to discipline children and spanking was very common and widely accepted mode of child rearing in the SA context. Aboluwudi (2014, p. 38) concurs and avows, “African parents do not spare their children when they involve in misconduct, but corporal punishment is one of those measures often used to correct children’s misconduct”. In addition, Austin (2012) argues that, to people who were raised in Africa during the 70s and the 80s, *dealing* with children, usually implied physical punishment through caning. Based on the findings of Austin (2012), the cane was viewed as the instrument that brought

order to African homes, which was revealed in this study, as well. However, the use of physical pain and fear to discipline is not within a rights-based framework in South Africa, and alternative disciplinary measures needed to be sought. Therefore, it could be concluded that, previously, physical discipline in Black African families was regarded as positive; however, currently, it would be abolished to the era in which it was practiced.

6.3.2.2.10. Conclusion of Theme 2

The researcher covered many aspects relating to indigenous parenting practices in Theme 2. It is noted that, based on the findings, indigenous parenting practices included how the community, traditional leaders and extended families participate in the parenting of children (communal or co-parenting). The aim of this practice was to build the children's characters and behaviour, as the participants disclosed that it was everyone's responsibility to ensure that children behave well, by either disciplining them, or instilling good cultural practices and beliefs in them. However, it cannot be ignored that transformation affected some of the practices, which were genuinely valued by the participants, as some instigated laws prohibited certain practices.

It could also be concluded that, traditionally, parents had a variety of ways to parent their children, predominantly derived from their cultural practices and awareness, and contributed towards identity formation, and the preservation of their culture. In this theme, the findings revealed that, in the past, parents used various cultural practices to ensure that their children behaved well. For example, it was compulsory for children to go through the traditional initiation, in the belief that they would learn morals. Although, as the findings revealed, some of the practices, such as the traditional initiation school, were heavy and harsh as a way of learning. Another aspect to consider was the issue of shaming pregnant girls and puberty rites. As per this current study's findings, the motives and aims were exactly right; to discourage early pregnancies, fatherless children, loose behaviour, and sexually related diseases, but the implementation of the practice was harsh, without

considering the children's rights, and feelings. Another criticism of this practice was that it was only meant for girls, while girls and boys become involved in relationships, and therefore, the practice appears to be biased.

6.3.2.3. Theme 3: Indigenous parenting practices that should be restored, retained, or discarded

In this theme, two sub-themes are discussed as per the study findings. The focus is on outlining indigenous parenting practices that should be restored, retained, or discarded.

6.3.2.3.1 Sub-theme 3.1: Indigenous parenting practices that should be restored

Numerous indigenous parenting practices are discussed in this sub-theme, as per the participants' responses and views. Various reasons were advanced regarding their thoughts about selected indigenous parenting practices. Five categories of indigenous parenting practices were identified by the participants' narratives.

- ***Category 3.1.1: Allocation of responsibilities***

The allocation of responsibilities was one indigenous parenting practice that the participants preferred to have restored. The reason offered was that an unoccupied child's mind would lead to idleness. In the past, as the findings revealed, the children were not idle, as they were kept busy with their work routine. Therefore, the participants perceived that allocating household duties to children, would reduce their time for idleness, and decrease laziness. The following statements were expressed by the participants during the research interviews:

“The children should have responsibilities because that teaches them different duties and when they grow up they will be able to do things for themselves. Besides it will keep them busy. The current children spent much time doing

nothing that is why they are likely into get in trouble.”
(GP14)

“Children should be allocated responsibilities because this teaches them life and how to survive in life. Our children today cannot do anything for themselves as they have nannies to take care of them and this cripples their skills.”
(GP24)

“I think parents should teach children responsibilities, as it trains children to be independent and accountable. The other thing that I can say is parents, let parents stand firm with their house rules regardless of the rights, because a home that does not have rules does not have order. The children will come and go and do as they please.” **(GP30)**

“The children should be encouraged to do household chores the issue of nannies should be used at minimal. The children should know how to do things on their own.”
(P31)

“I think allocation of children responsibilities, in order for them to be actively involved in life activities. The issue of nannies in our houses makes our children lazy and irresponsible.” **(P42)**

Based on the findings, it could be concluded that parents preferred that their children be allocated responsibilities, as in a previous era. Besides taking them off the streets, it would also teach them how to perform certain duties. This will be helpful when they are adults, as they would be able to take care of themselves. It is worth noting that the child-minders are not encouraged, as all the responsibility is taken away from the children. According to the participants, this practice disadvantages children, as they grow up without learning household chores, but would have learnt to depend on child minders.

- *Category 3.1.2: Co-parenting or communal sharing of the responsibility in raising children*

It was observed in this current study that co-parenting, or communal sharing of the child rearing responsibility was highly favoured, as this practice assisted in developing the child's behaviour. Often, when hands are joined together, it yield better results. Based on the study's findings, raising a child alone might be challenging, but with assistance from others, like extended family, community, and the royal house, the burden is reduced. The following extracts are some of the responses of the participants regarding the co-parenting practice:

“In my language there is a saying, ‘sedikwa ga se na bogolo’ meaning ‘together we can do more’. So if parents could join hands in raising children that could be helpful. If we say every parent should discipline his or her own child some parents do not have the capability or power to do so, whereas others like to spoil them. So the spoiled ones will have a negative influence on those whose parents guide them correctly. The last thing that I think is that let parents be fined should their children fall pregnant before marriage.” (P2)

“Every person was every one's child keeper, meaning that any adult person was responsible to ensure that children are morally good. This was helping as they showed Ubuntu as well a guided children to stay in the right path.” (GP18)

“So, the children grew up knowing that should they be out of line, they will be reprimanded by anyone. In the past an adult person would not let me misbehave and ignore, I was also afraid of doing bad things in the presence of older people, just like I was afraid of my own parents.” (TL52)

“I think we should go back to our old practices of raising a child as community, so as to enforce discipline in children collectively like, the saying ‘unity is the power’, meaning that if we are united in raising our children maybe we could be able to direct our children.” (GP28)

“I also think the use of extended families, because they keep the family together and help our children know each other. Currently our children can unknowingly marry relatives and we become embarrassed when we realizing it. In extreme cases, you find them having a child together.” (GP11)

Based on the findings, the participants preferred that co-parenting be restored, as it had some benefits to the parents, as well as the children. Traditional leaders also played an important role in the everyday administration of their areas, as well as the lives of traditional people, according to Mawere and Mayekiso (2014). Degbey (2012) supports the participants’ responses by asserting that the extended families assist in defining the social and moral norms of children, and safeguards the cultural practices of the family. This implies that co-parenting systems assisted in safeguarding the social and moral norms of the society. Dawes

According to the findings, care of the children in Black African families was provided by the extended family, as confirmed by Amos (2013). In addition, Seepamore (2015) supports the participants’ responses by asserting that, placing the children in the care of relatives may be perceived as a good strategy, because the role of relatives, namely, uncles and aunts, as ‘father’ or ‘mother’ figures, respectively, may reduce the feeling of isolation, or of missing the absent parent. According to the South African Children’s Act (RSA, 2005), as well as Seepamore (2015), the extended family plays a crucial role in children’s upbringing, as well as preserving the family customs, practices and values. Co-parenting is perceived as a strong

tool in parenting, as it helps to develop an intense sense of social responsibility in the child, from his/her early years, while learning to be a respectful, responsible and supportive member of the extended family and society (Amos, 2013).

- *Category 3.1.3: Discipline of children/Corporal punishment*

Based on the study findings, it was revealed that child discipline should be restored. Corporal punishment and spanking, in particular, was also most favoured by the participants. In their views, currently, they were responsible and morally upright, because their parents were not restricted from spanking them, when they erred. The following extracts are some of their responses, regarding this practice:

“Discipline, more especially the spanking, as it helped in the past to discipline children. The other thing I would suggest the use of extended families to assist in disciplining as well as the intervention of the royal house.” (P7)

“Lastly, I think spanking should be brought back, as a way of disciplining children. This is because punishment such as refusing to buy them clothes, or grounding children is not working.” (P5)

“Corporal punishment, because currently there is too much bullying in schools, killings, drugs, disrespect of teachers because of lack of discipline. In our time we were spanked and the next day you would do the right thing. In my view spanking was good for raising children.” (GP23)

“The parents should take control in managing their children and be given the power to discipline them. The prescription of disciplining children using practices, such as grounding and detention, is not safe and ideal for South African children.” (TL39)

From these findings, most of the participants recommended that children be disciplined and that the practice of spanking should be restored. However, their opinions were that there should be control, and ways of managing corporal punishment on children, to avoid child abuse. Most of the participants echoed the view that, since the corporal punishment had been abolished, children have been misbehaving, uncontrollable and disobedient. Therefore, they assumed that if corporal punishment could be restored, the situation would be reversed.

Aboluwodi (2014, p. 38) supports the participants' responses by affirming, "African parents do not spare their children when they involve in misconduct", but "corporal punishment is one of those measures often used to correct children's misconduct". According to Austin (2012), discipline in the 70s and 80s was transmitted through the unbreakable bamboo stick, a belt, a slipper, or anything similar, that will inflict pain, without injuring, or breaking the child's skin, and was part of growing up, which is what the participants favoured.

Therefore, it could be concluded that, based on the findings and literature, disciplining a child was necessary and important, if the parents loved their children, and wanted them to be better people. Spanking, as a discipline, was favoured, and the study findings recommended it; however, it should be modified, and purposeful, as the South African Constitution forbids it.

- *Category 3.1.4: Puberty rites, prohibiting sex, pregnancy before marriage, and shaming young, unmarried, pregnant girls*

It is noteworthy to observe that the participants condemned the practice of sex before marriage, as well as teenage pregnancy. They recommended that the children should refrain from engaging in sexual activities, until they are adults, as was practiced in the past. Consequently, the participants suggested that the puberty rites and shaming practices should be restored, as this could assist in preventing children from becoming sexually active, or falling

pregnant before marriage. However, the participants proposed that this technique (singing for pregnant girls) should be modified, in terms of application, as people have rights, and applying this practice in its current form, could lead to legal complications. The following extracts are some of the participants' responses regarding these practices:

“Yes. I think peer solidarity should be returned to fight back the unacceptable behaviour in children. I know for a fact that we cannot bring mocking pregnant girl but maybe we can come with other strategies that will discourage the unacceptable behaviours.” (P21)

“Teaching children to abstain from sexual relations and avoid getting pregnant as that disturb their future should be enforced.” (GP27)

“The issue of mocking pregnant girls, I wish it could come back but it be conducted differently, not to embarrass a person but send a message in a dignified way. The reason I'm saying this it is because it was working in preventing teenage pregnancies and fatherless children. And the other thing, sister is the issue of discipline through spanking, maybe we should find a better way of using it.” (GP8)

“I think we need to prevent diseases and teen pregnancy through campaigns that children should have self-control and maintain themselves until there are old enough. Children don't have control today. Children at 15 are HIV positive; they love money; they want boyfriends who would provide them with money, and they do not think about the consequences so they need to be made aware.” (P43)

The participants were in favour of the practices of puberty rites and shaming of pregnant children being restored, as a way of discouraging sexually active behaviour. Amos (2013) confirms the participants'

responses by warning that young girls give birth before thinking about marriage. Therefore, they recommended that puberty rites should be encouraged. In addition, Amos (2013) asserts that puberty rites is a significant traditional practice, which instils discipline, fosters good parenting in the youth, and was used to prevent teenage pregnancy, prostitution, as well as the spread of sexually transmitted diseases in children. Currently, this behaviour is troubling parents.

- *Category 3.1.5: 'It is forbidden' (dia illa in Northern Sotho)*

It is noteworthy to observe that, in this study, *it is forbidden* is another indigenous parenting practice, which the participants recommended to be restored. *It is forbidden* is a strategy to prohibit children from entering into socially unacceptable behaviour, or setting some boundaries for children. According to the findings, the participants expressed that the aim was to protect the children. The following extracts are some of the participants' responses:

"We can bring back 'it is forbidden', but be open to the children on what it means, so that they know why they are not supposed to do certain things. Our current children likes to question things." (TL52)

"'It is forbidden' should also come back, as it was preventing children from getting in to troubles. It also served as a boundary to other things that are socially unacceptable." (GP28)

"'It is forbidden' also be brought back; there should be a better way of reinforcing it. It was helpful, as children were forbidden from engaging in sexual matters at young age. You see, this law that permits children to perform abortion and use contraceptives without their parents' consent makes our children vulnerable. It is forbidden was also preventing children from engaging in activities that their minds and bodies are not ready for." (GP29)

“I think in most cases ‘it is forbidden’ was used to prevent and protect children from getting in to trouble especially in love relationships. For instance a boy had sex with a girl who had been impregnated by someone else, it was said he would get sick or even die because the sickness is incurable.” (P32)

The findings of this study revealed that parents would prohibit certain behaviour of children, by advising them that *it is forbidden*, or there would be consequences. However, many of the participants disclosed that some *it is forbidden* elements were true, while others were not. Therefore, the children would fear doing anything that was forbidden, as they were unsure whether the consequences would occur, or not. Therefore, the children refrained from misbehaving.

Seshai (2017) asserts that taboo/*it is forbidden* is a *social* and *religious* custom, which restricts acts, behaviour and tendencies. The reasons offered are that taboo was used to keep peace and harmony, as well as avoid sickness or famine, considered a curse from the ancestors or spirits (Seshai, 2017).

The participants’ responses were divided, as some considered *it is forbidden* a real phenomenon, while others did not. According to Seshai (2017), however, disobedience to any taboo would result in a negative impact on the family and community; therefore, it was crucial that they be observed. In addition, *it is forbidden*, or taboos, assisted in preserving life, as well as the well-being of people, and warned people that socially unacceptable behaviour would have disastrous consequences. It was an expression of a general set of rules to regulate people’s behaviours.

6.3.2.3.2. Sub-theme 3.2: Indigenous parenting practices that should be retained

In this sub-theme, various indigenous parenting practices are outlined as per the participants’ responses. The indigenous parenting practices selected were

traditional initiation, family rules (including Ubuntu principles), folklore activities, and parents raising their own children.

- *Category 3.2.1: Traditional initiation school*

The traditional initiation school received the strongest support to be retained, as it forms an integral part of culture, as well as a way of teaching children to be responsible adults. The responses of most participants advocated to retain the traditional initiation as a parenting practice, and provided their reasons in the following extracts:

“The other thing I would like to be retained is initiation school, which is conducted in a proper way. In the past this practice made children to have order. The other thing I would also wish that the chief’s authority be returned, for the management of the communities. If you can look, especially here, in the past a child would get a stand only if she or he is married, but currently some do have stands without the chief’s knowledge even if they are not married.” (GP4)

“In my opinion I think initiation school should be maintained in order to teach children respect and responsibility, but the only thing we can do is to modify the terms and procedures.” (TL9)

“I suggest initiation school should be brought back, but be strengthened and modified, considering today’s circumstances. It was good because it teaches children respect and good manners. Furthermore it promotes our culture.” (GP8)

“I think initiation school, because it teaches children respect.” (TL50)

The findings revealed that the traditional initiation school was still valued by the participants, who elected to retain it as a practice. The

reason offered was that it assists in moulding children's behaviour. In addition, the participants expressed that it was part of their culture and needed to be preserved.

Van Rooyen et al. (2006, p. 1) also supports the participants' responses and assert that traditional initiation school still forms part of the traditional education, which aims to assist and support parents in disciplining their children, and transferring norms and values such as respect, traditional observations and cultural identity.

According to the findings, the participants reached consensus that the traditional initiation school was the best practice that children should negotiate. In their own views, the traditional initiation school assists in shaping the child's behaviour in all spheres, as respect is emphasised and taught. However, concern was raised regarding the methods and procedures of the initiation school, which require thorough examination, with the suggestion that it be modified, without losing its value and focus.

- *Category 3.2.2. Family rules (including the principles of Ubuntu)*

The family rules, which incorporate the principles of Ubuntu, was also used in families to parent children. According to the participants' responses, the children lacked the spirit of Ubuntu, which caused them to think of themselves only. The following responses reveal the participants' views regarding retaining the principles of Ubuntu:

“Lastly I say Ubuntu must be retained and people must feel for each other, so that we can know and understand that we are one and not hurt each other. Yes even our children they don't know it. Just like people who give our children drugs do not value the principle of Ubuntu, as they look at themselves at the expense of someone's child.” (GP30)

“Where, in whose house? That was a no, no not before marriage. What we see currently is an embarrassment and contributes to our children not getting married, as they

have affairs and move in with many partners without the blessings of the parents. In our time your fiancé would only visit when the two families had met and negotiated. The parents would not allow it and that was the family rules. Our children do not listen and this is painful if you can see what is happening in the families. Where is our dignity, self-respect and humanity?” (GP22)

“Instilling respect in children is crucial because that is the foundation of human morals. If you are disrespectful, you are not going to relate with people very well.” (GP16)

“I wish the spirit of Ubuntu could be retained but the challenge is our environment. It has changed and even if you can try to compare today’s children from children from different areas such as suburbs, villages and locations, they are not the same. In my view the areas determine the kind of personality traits we develop.” (P36)

As the study findings reveal, the participants reasoning to retain this kind of practice was that if an individual cares for others, they would not hurt them. Children growing up in the spirit of Ubuntu, will have better morals, and interact more civilly with others. Graham (1999) and Powers (2013) support the participants’ responses, asserting that the interconnectedness of human beings is crucial, and helps them to live in peace and harmony. According to Maathai (2009) and Mungai (2012), the principles of Ubuntu allow people to interconnect, which provides a person with an opportunity for self-knowledge, as well as re-connection to traditional cultural roots.

Based on the participants’ responses, most families have abandoned their family rules, and consequently, some parents’ authority have been stripped away. However, according to the findings, the participants emphasised the value of family rules; the reasons being that the rules assist in instilling discipline and acceptable behaviour in children. Besides, they restore family values, dignity and integrity.

- *Category 3.2.3: Teaching folklore activities*

Another form of indigenous parenting practices that the participants favoured was folkloric activities, such as proverbs, riddles, fairy tales, indigenous games and traditional dances. The following are some of the responses of the participants:

“The other wish is that the use of proverbs and fairy tales should be brought back, as they teach our children stories that are educational and have moral values, unlike the TV that teaches them about sex and crime. These could be included in the TV and replace those programmes that teach our children immorality.” (TL9)

“Wait and listen. Is it not that fairy tales involves some scary animals in most cases? For example at times they narrated a story of a hare and a hyena. So the fairy tales were educational. The fairy tales taught us not to engage in certain behaviour, as that would lead us in to trouble. I think it was their way to educate us through symbolism, because some of those stories were hard to belief if one listen to the characters. But the message was deep for one to ignore. This was metaphoric but had a lesson to be learnt.” (GP44)

“Some of these games, besides keeping us busy were educational. By the way, schools were scares at the time, some of the games that we played needed some reasoning, strategies on how to do them and calculations, so we did that on our own. And remember when you play you learn to relate to people because people have different personalities.” (GP12)

“Indigenous games should be retained, as they keep children too busy to think about useless things and exercising. They also teach them counting, focus (mind

activation), coordination and planning, sharp and quick thinking and they are able to learn without books. The other thing the indigenous games and dances promote unity, sharing, and oneness.” (P42)

“Yes. The other thing that I think could be of equal value are the traditional activities including games and dances. I think some of our children are off the rails because they have nothing to do.” (P49)

From the findings, it is clear that the participants were in favour of folkloric activities, as they could teach the children many things, while the parents have time to spend with their children. Amos (2013) supports the responses of the participants, clearly postulating that folklores teach good morals, which helps in the parenting of the child, so s/he would learn to be a responsible adult. In addition, it is passed from one generation to the next. Emery (2012) supports the study findings by stating that the older parents, or any adult, tells the children stories with lessons regarding, giving, caring for one another, greed, and selfishness. These elderly people serve as co-parents, as their words of advice, during the story time, helps to shape the younger ones' minds (Martin, 2000).

Odongo & Onderi (2014) clearly state that the family, clan, community, and peers are used to educate children through a variety of methods, such as folkloric activities. The findings revealed that children should be engaged in indigenous games and traditional dances. The reasons offered are that indigenous games keep the children's minds busy, making them physically fit as they exercise, and keeps them together. The importance of the indigenous games and traditional dances, as this current study unfolds, is that they assist children to relate to each other, while activating their minds.

Holmes (2013) attests that folkloric activities shape and guide children's behaviour, as their interactions assist children to acquire cultural values, skills, and abilities. In addition, Holmes (2013) adds

that through play, children reflect on their cultural mastery, and are able to construct and reconstruct their daily interactions, as revealed by this current study's findings. It could be concluded that folkloric activities involve the principle of engaging with children through various activities.

- *Category 3.2.4. Parents personally raising their own children*

In this study, the results revealed that parents should take responsibility for raising their children, by themselves. They should not allow child minders to take over their responsibilities, as parents. The following responses echoed what the participants indicated:

“I think parents should take responsibility of parenting their children because this will help the parents to raise their children the way they want them to be raised and observe every step of the way. I remember when I was growing up our mother used to play netball with us. As we played she got an opportunity of knowing us and observe every stage we went through. If there were changes in us she would notice them and try to address them. But in our current parenting, we are denied the opportunity to watch our children as they grow up and this create a wider gap in our parent-child relationship.” (P26)

“The other thing I wish could be retained is the issue of mothers taking responsibility for caring for their children, so that they can take control of their children's behaviour.” (P32)

Therefore, it could be concluded that parents' involvement in their children's upbringing influence their children's behaviour. Chang and Liou (2009) concur with the participants' responses by stating that the close relationship between children and their mothers exist because of the positive climate they create for their children. Seshai (2017) asserts that biological mothers are responsible for the training

of children at their early years, which implies that the major role of raising children rests on the mothers and grandmothers. The participants recommended that various indigenous parenting practices be retained based on various reasons. In this sub-theme, it could be concluded that the participants valued certain indigenous parenting practices, compared to the Western type of parenting system. In addition, the participants realised that certain indigenous parenting practices may have to be modified, to correspond with current circumstances, for example the traditional initiation.

6.3.2.3.3. Conclusion of Theme 3

Based on the findings, the majority of the participants were in favour of restoring and retaining certain indigenous parenting practices.

6.3.2.4. Theme 4: Parenting styles that should be restored, retained and discarded

In this theme, two sub-themes are discussed regarding certain parenting styles that needed to be retained, or discarded, as per the participants' views.

6.3.2.4.1. Sub-theme 4.1. Parenting styles that should be retained

Parents use different parenting styles to parent their children, depending on what behaviour they want to reinforce. In this sub-theme, the participants highlighted the parenting styles that were worthy of being retained, and provided various reasons. In this sub-theme, two categories were identified and discussed.

- **Category 4.1.1. The authoritarian and authoritative parenting styles**

The participants suggested that parents should apply the authoritarian and authoritative styles of parenting, to demonstrate authority to their children, as well as to maintain order, respect and obedience. These styles were also indicative of how the participants were parented. Most of them indicated that their parents were too authoritarian and authoritative, which assisted them to grow responsibly and have good

moral. The following responses, the participants recommend which parenting styles to retain, along with their reasons:

“No, this earth does not have order I think parents should take control and make children to obey. I think the styles that our forefathers used made children to be orderly and obedient.” (P17)

“I think children need the person who shows authority, because sometimes they have a tendency of not taking serious what the parents says if not commanded.” (GP3)

“I think parents should be firm, not strict because these concepts differ. The reason why I am saying this, is, if a parent is strict sometimes does not see his or her pitfalls and that sometimes makes children to disrespect you as a parent. But on the other hand if you are firm you stand by your principles and be objective usually children listen to you.” (P7)

“I think parents should be given power to direct their children’s behavior because that is the only way they can learn good morals. (TL52)

“If it was by my wish, parents should take back their authority it looks like they have surrendered. And if it is the case, then we will lose our children forever because our children seems to be directionless.” (P25)

“I think the parents should be given the authority to raise their children without any interference from the government. This seems to be confusing us, as well as the children, but honestly it gives children leeway to disrespect their parents and I am very much worried.” (GP4)

Based on the findings, the participants obviously favoured the authoritarian and authoritative parenting styles. Their reasons were that if parents show control and authority, the children would respect, listen, be controllable, behave well and be orderly. Cherry (2012) concurs with the participants' responses and confirms that the authoritarian parenting style expects the child to adhere to, or follow the strict rules established by the parents. Failure to follow these rules would result in punishment. The authoritarian parenting style also confronts the bad behaviour of the child and applies harsh, punitive discipline.

In addition, the findings revealed that the authoritative parenting style should also be retained. According to Santrock (2006) and Cherry (2012), this parenting style is flexible and allows children to negotiate, but within set limits. These findings are supported by Chang (2007), who reports that the authoritative parenting style yielded the healthiest, and most emotionally and mentally stable children.

- *Category 4.1.2. The authoritarian, authoritative, and permissive parenting styles*

The participants also favoured a combination of permissive and authoritarian parenting styles, reflective of the democratic society in which they live. Based on their experiences they, therefore, viewed permissive and authoritarian styles to be more effective. Their responses are captured as follows:

“I think commanding, because it gives the parent the power and sense of “I’m in control”. I’m also of the opinion that times have changed, so it is proper to allow different opinions and to be on the same understanding both of us, to avoid the “why” questions and stubbornness.” (P13)

“I think children are also human beings that need to be listened to, however they should be some boundaries. So I’m saying parents should take control but also consider their children’s opinions.” (P15)

“I think as parents should be firm and take control of our families but also let’s acknowledge that times have changed and accommodate our children in major life decisions.” (GP16)

“I think parents should maintain their parental authority to ensure that the children are put to order. But, I can also say that, since we are in a democratic world, I think our children deserve to know why other things are done in a particular manner.” (TL52)

In this study, the findings revealed that participants were in favour of the mixed mode of parenting styles. Their reasons were that times have changed. What transpired in the past is not applicable today; therefore, there should be a consideration of accommodating children, as well. However, the participants were clear that this combination of styles does not mean parents should relax their authority and power, but exercise these styles in consideration of their children. Santrock (2006) and Baumrind et al (2010) assert that parents who use the permissive style, behave in a confirmatory manner toward their child’s impulses, desires, and actions, and allow them to make decisions. Luyckx et al. (2011) also aver that permissive parents demonstrate very limited monitoring of their children and allow them a lot of freedom.

Therefore, it could be concluded that the participants had different views regarding the parenting styles to be retained. Some participants were in favour of retaining both permissive and authoritarian styles, based on the transformation of time. According to the findings, the authoritarian parenting style gives order, and permissive style give

the children an opportunity to be part of the discussions and negotiations.

6.3.2.4.2. Sub-theme 4.2 Parenting styles that should be discarded

In this sub-theme, the discussion centres on the parenting styles that should be discarded, as well as the reasons why they should be discarded.

- *Category 4.2.1. Permissive/uninvolved parenting styles*

The responses below encapsulate the type of the parenting style that should be discarded.

“I think parents should not allow children to control them or spoil them. They should discipline them if they are wrong. I think as parents we should take our responsibility and not be controlled by children.” (TL52)

“I don’t like when parents let the children to do as they please because that destroy our society. Can you imagine having a lawless society that is not good.” (GP11)

“I think parent should not give children all the powers. I hear that some says it is because of the children’s rights that is why they took back seat. I say no to that because that mislead our children. Discipline should be enforced regardless of the restrictions.” (P5)

“Spoiling and overprotecting children should be discontinued, because some of children behave the way they did because of parents’ contributions.” (GP12.)

“You see the loose parents are not needed because this spoils children and parents who don’t care what their children do are killing them and their behaviour contaminates other children whose parents have guided them in the right direction.” (P15)

The participants mentioned that the uninvolved parenting style is not favoured, and strongly suggested that parents should not be manipulated by children, using the children's rights as scapegoat. In addition, they considered that the issue of children's rights makes it difficult for them to raise their children according to cultural prescripts, which in turn causes the children to be uncontrollable.

Consequently, they wished these rights could be reviewed. Baumrind et al. (2010) confirm that uninvolved parents do not care what their children are up to and they show less interest in terms of how they behave. Cherry (2012) also indicates that, in this kind of parenting style, parents rarely become attached to the children, which was also established in this study.

6.3.2.4.3. Conclusion of theme 4

Based on the findings, it could be concluded that the most favoured parenting styles to be retained are authoritarian, authoritative and permissive. The participants unpacked their reasons regarding the parenting styles as they give orders to the children as well as allowing children to understand why parents want to behave the way they tell them. The uninvolved parenting style was not favoured, because it perpetuated the children's unacceptable behaviour, as the participants indicated.

6.4. Conclusion

In this chapter, the participants' background information was presented. The findings were divided into four themes, and thoroughly explored through participants' perceptions and experiences. In the interviews, the participants were able to demonstrate their understanding of the parenting styles, parenting practices and indigenous parenting practices. The participants also offered their perceptions and experiences regarding indigenous parenting practices, with most being in favour, despite their negative applications. They were able to outline various indigenous parenting practices that were used in the past. These range from co-parenting, women's responsibility of caring for children, traditional initiation school, the use of folkloric activities, puberty rites, it is forbidden, allocation of responsibilities, family rules and discipline. It is also important to highlight that the participants also revealed how they were

parented, as well as how they parent their children, currently, by providing ways and means of how these were done. In their interviews, the participants outlined the indigenous parenting practices and parenting styles that should be restored, retained, or discarded, along with various reasons.

From the findings, it could be concluded that the participants mentioned certain indigenous parenting practices, based on their location. Although much was similar, when the researcher interviewed participants in certain village, the participants in that village were likely to share the same practices, and similarly for other villages. Therefore, this highlighted that, even if the participants resided in the same municipality, certain practices were more familiar to a certain village, and not commonly practiced in another area. The researcher was intrigued by certain findings, for example, the participants' reasons that certain practices were useful in parenting children, such as the involvement of traditional leaders. Additionally, the attendance of the grandparents was inspiring, as well as the cooperation of the traditional leaders. It could also be concluded that Afrocentricity, as a conceptual framework was linked, appropriately, to the study findings, which revealed that it was relevant to the study undertaken.

CHAPTER SEVEN

THE FINDINGS OF THE INDIGENOUS PARENTING PRACTICES: PHASE TWO: DEVELOPING INDIGENOUS PARENTING GUIDELINES FOR CAREGIVERS, PARENTS AND GRANDPARENTS

7.1. Introduction

In this chapter, the researcher outlines the findings of phase two of the study. The researcher selected the workshop as a method of collecting data, and employed thematic analysis. The aim was to develop indigenous parenting practice guidelines for parents and caregivers. The same participants were used as a study sample, although only twenty-four (24) participated in workshops (4 from each of the six villages). The workshops were conducted on two days, in different places. More details were provided in the research methodology chapter (Chapter 5). Five areas out of six were represented, namely, Ga-Maloma, Ga-Mashegoana, Ga-Seopela, Ga-Phaahla and Ga-Tisane. Ga-Mashabela was not represented because of transport challenges, while some members had commitments, and others were ill. The purpose of the workshops was to validate the findings from phase one, with the aim of developing indigenous parenting practices guidelines.

7.2. The workshop processes

In this section, the researcher outlines the process followed to coordinate and facilitate the workshops in this phase of the study.

7.2.1. Coordination of the workshops

The data was collected and analysed from six villages of Makhuduthamaga, where 52 participants were interviewed. In order to manage the workshops, a few participants were selected and invited to the workshops. The researcher selected twenty-four (24) participants, who were involved in phase one, to participate in the workshops. The inclusion criteria used was based on the manner in which the participants responded during the first phase of research interviews, the facts they provided, as well as their fluency in talking, as well as participation.

Due to location differences and distances, the researcher grouped the selected participants, according to their proximity of location. The researcher grouped all the participants from the eastern side together, and did the same with those in the western side of Makhuduthamaga Municipality. Transport was also a challenge, as hired transport was far too expensive. On 6 August 2018, the Ga-Maloma, Ga-Mashegoana and Ga-Seopela participants gathered at the Ga-Maloma tribal office for their workshop. On 7 August the Ga-Mashabela, Ga-Phaahla and Ga-Tisane participants met at the Ga-Phaahla tribal office for the second workshop. The selection criterion was four members from each area, specifically, 12 participants per cluster. The workshop conducted at Ga-Maloma was well attended, as members from all the areas were present, while at the Ga-Phaahla workshop, the (Ga-Mashabela) members were unable to attend.

The coordination of the participants was done through the royal house, which made easier to trace the participants. The challenge encountered was that the participants, who secured employment, were unable to participate in the workshop. The other challenge was that some of the selected participants experienced various other difficulties, such as injuries, death of loved ones, or illnesses, while others visited Gauteng. One participant was found deceased, which led to a further reduced number of participants. Consequently, at Ga-Maloma, 12 members attended, and at Ga-Phaahla only 5 participants attended due to the challenges mentioned.

7.2.2. The workshop facilitation

The workshop was divided into three segments. The first segment was the presentation of the analysed data from phase one, with which the participants could engage. In the second segment, the members were involved in discussing the data presented, while focusing on the indigenous parenting practices that should be retained. The purpose was for them to identify the indigenous parenting practices that should be restored and retained, the reasons that they should be, as well as the implementation strategies. The last segment was focused on the following questions: *Who are the role players in the development of the guidelines? Who are the beneficiaries of the guidelines? Why are the guidelines necessary? What impact will the guidelines bring? Which gap will the guidelines fill? How will the guidelines be implemented? Who will be the implementers of the guidelines? What are the gaps and limitations?*

7.2.3. Segment 1: Presentation of the findings to the participants

The researcher presented the findings to the participants of the workshop. The findings were written on the flip chart, and pasted on the wall for every participant to see and read it. The researcher presented the findings as the identified themes. With each theme, the researcher read, explained, and asked the participants to confirm that the theme represented their responses. The researcher offered them the opportunity to add, or delete information that they considered relevant, irrelevant, or needed to be strengthened. In the following section, the researcher reveals how the presentation of the findings was executed, based on the four identified themes.

7.2.3.1. Theme 1. Participants' understanding, perceptions and experiences of parenting styles and practices

The way the participants disclosed their understanding of indigenous parenting practices and styles, were presented, and the participants confirmed that it was what they had disclosed. It was observed that the participants knew and understood what parenting styles were. Based on their responses, parenting style was explained as a way of raising children, disciplining, and ensuring that they obey and are controllable. Although the participants did not state clearly which type of parenting style they employed, from their responses it was obvious that the parents employed the authoritative and authoritarian parenting styles. The reason being that their responses had elements of command and control. However, based on their responses, as the findings revealed, they perceived the *old parenting styles* as good, referring to the authoritarian and authoritative parenting styles. The reasons shared included that parents controlled and moulded their children's behaviour. In addition, as the study findings revealed, as much as they considered the *old parenting styles* good, they also perceive them to be uncivilised, boring, and caused them to wonder whether *their* parents were oppressive and abusive towards them. The responses were based on the participants' personal experiences and knowledge.

The findings also revealed that the participants had a clear understanding of parenting practices. Based on their responses, parenting practice was regarded as a way, or method that parents use to guide a child through life (teaching children to

be responsible adults with good morals, and aware of their identity). Additionally, the findings revealed that indigenous parenting practices related to socialising a child in the beliefs and values systems of a particular culture or society, which included acceptable behaviour and actions. The aim was for the children to internalise and live according to those values, as their people believed that they were good.

The participants disclosed various experiences on how they had parented, and were parenting their children currently. The participants agreed with the findings and nothing was added, or amended. The following were identified as the parents own parenting, as well as how they were parented: Mothers' involvement in children's upbringing, use of traditional initiation schools, family rules, and discipline, parents' way is the only way (children had no participation in decision-making), and parents too strict. The study findings revealed that most participants, in the past, were raised in the care of their mothers. Parents in the past ensured that their children learned good behaviour and morals, by paying close attention as they developed. The children were taught respect in all spheres of life. It was also interesting to observe how royal children were raised. Their parents raised them with caution, because of their family's status, fully aware of the leadership and influential role they fulfilled in their community. The children learnt to respect everyone, irrespective of their status, culture, or gender.

Another experience, regarding the participants' upbringing, which also contributed to their choice of parenting practices, is that their parents' way was always the only way, as their parents were strict, and discipline was stringent. The findings revealed that most parents instructed their children on what to do, and what not to do, while the children had to obey at all times. The findings revealed that the same parenting practices, which corrected the participants' actions and behaviour, also resembled respect. Consequently, the participants favoured such practices in their own parenting. However, the findings also revealed that the parents used various ways of parenting children, but mostly followed the indigenous ways of parenting. Some participants disclosed that they still used spanking as a parenting practice, as they considered it a better way of enforcing discipline, as well as displaying love.

However, they were challenged by the new policies regarding children's rights, which they believed interfered with their way of disciplining their children.

Some of the participants highlighted that they shared the responsibility of disciplining children with the royal house, and extended families. In the past, when children were troublesome or disobedient, they would be reported to the royal house for further intervention. The royal house committee (*khuduthamaga*) would summon the children, and a discussion with them would ensue. If they had offended, they would be reprimanded, and ordered not to repeat the offense. The royal house also used the spanking practice for erring children.

The extended families were also used in cases of problematic children. The uncles were called to assist in disciplining the child. Respect and obedience towards older people, including parents, was observed to be another indigenous parenting practice that the participants used in raising their children. Despite their traditional upbringing, some of the participants indicated that they used, or use, both traditional and modern ways of raising children, based on current development. Traditional ways refer to using the same traditional parenting practices their parents used (including strictness, using indigenous and cultural practices). Western (modern) ways refer to practices that are guided by children's legislation and policies, which are informed by Western practices. Due to the generational gap, some of the participants raised, or raise their children in the era of modernisation and democracy; therefore, to insist on using the indigenous parenting practices only, is unacceptable, although they do include some in their parenting. After the presentation, the researcher requested that the participants interrogate the findings, after which, they concurred that the data were captured accurately.

7.2.3.2. Theme 2. Indigenous parenting practices include specific practices to teach the children acceptable behaviour

Various indigenous parenting practices were identified, as per the research findings, and presented to the participants for deliberation. The indigenous parenting practices identified were: Co-parenting; women responsible for raising children; the use of traditional initiation school; folkloric activities, including proverbs, riddles, fairy tales, indigenous games and traditional dances; it is

forbidden (taboo/ impurities); allocation of gender specific responsibilities; puberty rites and shaming of pregnant girls; family rules and discipline.

After the presentation of this theme, the researcher asked the participants whether their responses were accurately recorded, and they concurred. The members did not add anything, and were happy with the findings. The data presented showed that the most used parenting styles were authoritarian and authoritative, as the parents were too strict, and the only way, was their way, with no participation, or decision making by the children.

7.2.3.3. Theme 3: Indigenous parenting practices that should be restored and retained

The following indigenous parenting practices were identified and discussed as the most favoured to be retained, with relevant reasons. The identified indigenous parenting practices included traditional initiation; *it is forbidden* or *dia illa* in Sepedi; family rules and discipline; allocation of gender-based responsibility; puberty rites and shaming of pregnant girls; folkloric activities, including indigenous games and traditional dances; co-parenting (the use of extended families, the royal house and the community), family rules (including the principle of Ubuntu and discipline). Similarly, as a matter of validating the findings, the researcher allowed the participants to deliberate.

It was observed that they concurred with the findings, although there was a debate about the practice of *it is forbidden*, regarding whether it was real, or not. Some members stated that, often, the practice did not appear to make an impact, as its consequences were not immediately visible, and sometimes the alleged outcomes may not befall the person who committed the offence, but instead affect a relative or even society. However, the participants still agreed that, as a strategy, it could be used to parent children. Additionally, the participants emphasised that traditional initiation held a significant influence in the raising of children; however, the practice needed to be modified, managed, and controlled by the traditional leaders, as it was, in the past.

7.2.3.4. Theme 4: Parenting styles that should be brought back, retained or discarded

Under this theme, the findings revealed that the parenting styles, which the participants wanted to retain were the authoritarian, authoritative and permissive styles, while the uninvolved (neglectful) parenting style they wanted to discard. In conclusion, based on the findings, it could be concluded that the findings from phase one, were validated in phase two, with the participants confirming them as a true reflection of what they verbalised. The process assisted the researcher to move to the next step of developing indigenous parenting practice guidelines for parents, caregivers, and grandparents.

7.2.4. Segment 2: Development of indigenous parenting practices guidelines, reasons, and ways of implementation

After the presentation of the findings, the participants were requested to be separate into groups, to develop the indigenous parenting practice guidelines. Two group sessions were conducted with the participants in all the areas. The first group session (segment 2) worked on theme 4, which was the identified indigenous parenting practices. The aim was to identify, provide reasons why they were needed, and to develop ways of implementing, or applying them. The second group session (segment 3) focused on the questions relating to why guidelines were necessary, what impact will they bring, which gap will they fill, who the role players were in developing the guidelines, as well as who the beneficiaries of the guidelines were, and many more questions as indicated in section 7.2.2 of this chapter.

To facilitate this process, the participants at Ga-Maloma were divided in to three groups, each with four members, while at Ga-Phaahla there was only one group with five members. Each group had a facilitator and a scribe, who were selected from among the group. The younger participants assisted in writing the agreed discussions, while the older participants assisted in facilitation. The researcher and research assistant were around to guide, and clarify, when the participants did not understand. The group sessions were allocated an hour-and-thirty-minutes each. The guidelines were discussed, with the participants provided reasons regarding their importance, as well as how they could be implemented. The responsibilities attached to each indigenous parenting practice were also outlined. Each group was allocated time to present their developed guidelines for additions, comments and clarification. Thereafter, the researcher

collated the agreed upon indigenous parenting practices into one document, together with the participants. The researcher used a flip chart to consolidate all the developed work.

From the workshops conducted, the researcher, on various days, consulted individually with the chiefs to scrutinize and validate the indigenous parenting practices that were developed. The five chiefs were consulted, Phaahla (on 6 March 2019), Mashegoana (22 March 2019), Mashabela (1 March 2019), Seopela (3 March 2019), and Tisane(8 March 2019), and all were in favour of the guidelines, especially, that they should be allowed to head their communities, as they used to, as well as manage and control the traditional initiations. One chief, Maloma, was not interviewed due to his work commitments. The consolidated and agreed upon, developed indigenous parenting practice guidelines are presented in Table 7.1.

Table 7.1: Developed, indigenous parenting practices (IPP) guidelines

Indigenous parenting practices (IPP)	The importance of IPP	How the IPP should be applied	Responsibility
<p>a. Folkloric activities Types of folkloric activities include: Proverbs, Fairy tales, Indigenous games and traditional dances</p>	<p>Teach, entertain and warn children about life and cultural issues.</p> <p>Promote family bonding and socialisation.</p> <p>Remove children away from the street.</p> <p>Exercising and building children's body muscles.</p> <p>Development of skills and thinking capacity.</p> <p>Unity, solidarity and oneness.</p> <p>Order and control, teamwork, listening and respect.</p>	<p>Teaching various types of folklore at home once a week.</p> <p>School lessons or syllabus to incorporate folkloric activities.</p> <p>Commemoration days in the community for folkloric activities to revive their existence and importance.</p> <p>The grandparents volunteer to teach children at school and day care centres on the folklore activities.</p> <p>Books and articles be published and put in libraries, electronic medias on various folkloric activities.</p> <p>TV and radios promote the learning of the folklore since children like to watch T.V much.</p> <p>Competitions be arranged for children to compete in folkloric activities.</p>	<p>Parents, grandparents and caregivers.</p> <p>Educators</p> <p>Traditional leaders.</p> <p>Any organisations dealing with children.</p> <p>Book writers, Academics.</p> <p>Libraries.</p> <p>Government departments responsible for children's education</p> <p>Crèche carers</p>
<p>b. "It is forbidden" "dia illa" Types of "it is forbidden" Early sexual relations, smoking, drinking, visiting sacred places, or events</p>	<p>To prevent socially unacceptable behaviour, such as substance abuse, risky sexual behaviour, and others.</p> <p>To discourage children from engaging in substance abuse at an early age.</p>	<p>Parents continue to teach their children about 'it is forbidden' as it has some negative outcomes that might not be visible immediately maybe on the later stage and maybe to a particular person not the one who did it.</p> <p>Parents should be open up about sexual matters to prevent children engaging in sex before marriage in order to prevent sexual diseases, teenage pregnancy, fatherless children, as well as possibility of not getting married.</p> <p>Parents should not get weary of advising their children on positive behaviour and thoughts</p>	<p>Parents, caregivers, grandparent and royal houses</p>

<p>c. Puberty rites and Shaming of pregnant girls</p>	<p>To warn and prevent escalation of teenage pregnancy, early sex before marriage, risky sexual behaviour, and encourage good and socially acceptable behaviour in children</p> <p>To prevent fatherless children</p> <p>To emphasise the importance of virginity</p>	<p>Host community award giving for the young girls maintaining their girlhood to motivate self-control.</p> <p>Discourage pre-empting talks with children like, all your peers have children because.</p> <p>Sex communication with children earlier in their adolescent stage.</p>	<p>Parents</p> <p>Educators</p> <p>Everyone working with children</p>
<p>d. Family rules Examples include: The principles of Ubuntu (respect, sharing, love, care, support, unity)</p>	<p>To have respect and to be respected, display Ubuntu principles.</p> <p>Teach children to obey rules.</p> <p>The proper way of relating and communicating with other people.</p> <p>To maintain peace and order as well as for control purposes.</p> <p>To build a socially and morally upright children.</p> <p>Discipline be encouraged.</p>	<p>Family rules to be established and adhered to by all involved.</p> <p>Parents lead by example.</p> <p>There should be boundaries in the family.</p> <p>Line of communication be clearly spelt.</p>	<p>Grandparents, caregivers and parents</p>
<p>e. Co-parenting include the use of the royal house, the extended families and the community</p>	<p>To assist in dealing with the challenges face the parents, caregivers and community.</p> <p>To assist in dealing with the children that are uncontrollable in a collective manner (in the presence of tribal committee (<i>khuduthamaga</i>)).</p> <p>To teach and instil moral values, norms and customs.</p> <p>To be role models of children.</p> <p>The collective caring of children.</p> <p>Promotion of Ubuntu principles.</p> <p>To build a healthy and morally upright society collectively.</p> <p>To show children that all parents are concern about their upbringing and their future.</p> <p>To minimise and prevent the lawless and uncontrollable children and causing the community or society to be ungovernable.</p>	<p>The challenges be reported to the royal house for further attention.</p> <p>The royal families be given power and authority to deal with their community affairs before the intervention of external stakeholders (for example, the police, etc.).</p> <p>Teaching children to share, care, and love one another, at home and outside home.</p> <p>Parents demonstrate Ubuntu principles in their families.</p> <p>Reprimanding of children be joint venture with less interference of biological parents, unless there is a need.</p> <p>Parents open day (sharing best parenting practices and skills).</p>	<p>The royal house and its <i>khuduthamaga</i> (committee)</p> <p>Grandparents, parents, extended families, caregivers and all community members.</p>
<p>f. Discipline</p>	<p>For children to have good behaviour and respectable manners.</p> <p>To show the children a good way of life.</p>	<p>Methods of punishment be outsources if children misbehave (spanking that do not cause body harm be applied without interference of the law). For example, the parents could use branches (<i>moshasha</i>),</p> <p>Thorough knowledge of children's rights and their responsibilities.</p>	<p>Parents and any elderly person within the community.</p> <p>The royal houses</p>

<p>g. Traditional initiation</p>	<p>To navigate children from childhood to adulthood and brings a sense of maturity in all spheres of their life.</p> <p>It gives special status and recognition to a person, however modern circumcision is not encouraged as it is not recognized as true initiation based on Bapedi's traditional belief.</p> <p>It teaches children to be independent and learn the realities of life as well as learning responsibilities.</p> <p>Induct the children into their society by teaching them the life of their people, their history, traditions, their beliefs, life skills. Actually it is cultural activity and children should know and embrace it</p> <p>Familiarize and prepares children to adapt and identify with their own culture, by teaching them cultural norms, values, morals, and respect and obedience to elders</p> <p>It teaches them masculine attributes such as courage, endurance due to harsh treatments they receive during initiation process.</p> <p>The initiates are also taught 'rules of sexual conduct, whereby they are warned.</p> <p>The teachings makes a child to think, act, behave and feel in ways that are acceptable and desirable.</p> <p>To teach children collectivism (abandon self-centeredness) and socialization.</p>	<p>For regulation and control, the royal house should be designated to operate/call for initiation school. It should be under the skilful, experienced and knowledgeable initiator who is not for money gain but preserving culture and grooming children. The initiators should be screened thoroughly by the royal house and presented to the community for consensus of their appointment</p> <p>It should take place once in five years so that it allows children to grow and be ready for initiation school</p> <p>Age factor be emphasized, preferable from 12 years so that children will be able to comprehend lesson associated to initiation school. The number of the initiates be considered for effective learning purpose so that the initiator give each child attention and see that they are well groomed.</p> <p>Parents be involved to motivate their children and monitor how the initiation treats them.</p> <p>Discourage commercialization of initiation school as it compromises the intended purpose.</p> <p>Due to various diseases and infections, the medical personnel be allowed to work with the initiators for safety of children's lives.</p>	<p>Parents, grandparents, traditional leaders, caregivers and medical personnel</p>
<p>h. Allocation of responsibilities</p>	<p>To teach children various skills, roles and responsibilities that will assist them when they are grownups.</p> <p>To discourage laziness in children as everyone knows his or her daily activities.</p> <p>To promote independency in terms of handling the chores.</p> <p>To assist the children to mind and care where they stay(their surroundings) and themselves(hygiene).</p> <p>To prevent some certain disease due to lack of active body.</p>	<p>Parents should guide children to take initiatives at various tasks and use child minders sparingly. Such as, doing their washing and cooking food, etc.</p> <p>Not all house chores should be the responsibility of child minders, but children sometimes do lend a hand for practice and knowledge through guidance.</p> <p>Children to be allocated daily duties.</p>	<p>Parents Caregivers Grandparents</p>

Source: The researcher (2019)

In Table 7.1 above, the researcher outlined the types of indigenous parenting practices guidelines that should be used in parenting children, based on the participants' responses.

7.2.5. Segment 3: Group session two validated the development of indigenous parenting practices guidelines by the participants by answering the questions provided

This section was conducted to clarify who developed the guidelines, as well as what their views and reasons were for the development of the guidelines. This section was also conducted in a workshop/group session, with three groups at the Ga-Maloma workshop, and one group at the Ga-Phaahla workshop. Once again, each group had a facilitator and a scribe, who were selected from among the group. The session was to outline the views of the participants, in relation to the development of indigenous parenting practices guidelines, based on questions designed by the researcher. The questions were aimed at exploring their views, in terms of who should play a role in developing indigenous parenting practices guidelines, who would benefit from them, and why the guidelines were necessary, as well as many others. In addition, the impact of the indigenous parenting practices guidelines, the gaps they would fill, as well as their implementation were to be explored. Table 7.2 contains the participants' responses to the researcher's set questions, as part of developing indigenous parenting practices guidelines.

Table 7.2: The participants' views in relation to the development of indigenous parenting practices

No.	Questions asked	Responses
1.	Who are the role players in the development of the indigenous parenting practice guidelines as per the research project?	<ul style="list-style-type: none"> • Parents • Grandparents • Traditional leaders
2.	Who are the beneficiaries of the indigenous parenting practice guidelines?	<ul style="list-style-type: none"> • Parents • Grand parents • Children • Traditional leaders • Community/society • Teachers • Government • Any organisation working with children
3.	Why are the indigenous parenting practice guidelines necessary?	<ul style="list-style-type: none"> • For children to know their culture. • To resuscitate and revive the culture of Bapedi. • To protect and care for the children in various ways, for example, engaging in drugs, risky sexual behaviour, teenage pregnancy etc. • Prevention of certain diseases caused by either the food they eat, or the behaviour they put themselves. • Promoting socially acceptable behaviour in children.

<p>4. What impact will the indigenous parenting practice guidelines bring?</p>	<ul style="list-style-type: none"> • The children to attain socially acceptable behaviour. • To have order, law, better control, guide and build the children acceptable behaviour. • To reconnect children to indigenous way of parenting in order to learn what was best in their parents' cultural practices. • Children will know their culture and identify with it. • Ubuntu including respect, love and care will prevail. • Remove children from loitering.
<p>5. Which gap will the indigenous parenting practice guidelines fill?</p>	<ul style="list-style-type: none"> • Respect, obedient and disciplined children. • Decrease in diseases and unpleasant or socially unacceptable behaviour. • Agreement/ understanding between children and parents. • Promoting and restoring parent- child relationship. • Restore parenting authority in parents. • Parents to take responsibility of their own children.
<p>6. Who will be the implementers of the indigenous parenting practice guidelines?</p>	<ul style="list-style-type: none"> • Parents • Grand parents • Children • Traditional leaders • Community/society • Teachers • Government • Any organisation or department dealing with children

Source: The researcher (2019)

7.2.6. Summary of the workshop process

The workshop yielded information that was required for the development of the indigenous parenting practices guidelines. The participants were able to engage with and discuss what they perceived and considered good, for the parenting of their children, to reconnect them with the indigenous ways of parenting, as well as teach them what was best in their parents' cultural practices. They were also able to identify the types of parenting practices that they considered functional. They not only identified, but also provided the reasons for the necessity of the guidelines. The implementation, or application of the indigenous parenting practices guidelines were also discussed, as well as who would be responsible to ensure that are implemented effectively. To augment their responses, certain questions were asked regarding the development of the indigenous parenting practices guidelines. The participants acknowledged that they were the role players who developed the guidelines, they outlined the necessity for the guidelines, as well as who would benefit from them. From the findings, everyone dealing

or caring for the children would benefit from them. From the workshop, it emerged that the guidelines would influence, and fill certain gaps, which the parents were experiencing, such as to reconnecting children to indigenous ways of parenting, in order for them to learn socially acceptable behaviour. The implementers of the guidelines were also identified, to ensure that they were implemented as intended.

7.3. Conclusion

In this chapter, the researcher focused on presenting the data that were analysed, to confirm and validate it with the participants, as a true reflection of what they verbalized during the research interviews. The issues discussed, were based on the four themes of the findings. These were the parents', grandparents', and traditional leaders' understanding, perceptions, and experiences of the parenting practices, indigenous parenting practices, as well as parenting styles; various indigenous parenting practices that were previously employed by the ancestors; the indigenous parenting practices that should be restored, retained, or discarded; and the parenting styles that should be restored, retained, or discarded.

The participants engaged in two group sessions/workshops; the first was aimed at discussing and developing indigenous parenting practice guidelines, providing reasons why they should be maintained, as well as determining how they should be implemented. The second group session was aimed at discussing the role players in the development of the indigenous parenting practice guidelines, as well as who would be the beneficiaries of the indigenous parenting practice guidelines. The other important issues discussed were the importance of the guidelines, the impact of the guidelines, and the gap that the guidelines would address. The information provided in this chapter was derived from the participants, based on the questions raised. Generally, the participants were in favour of the use of indigenous parenting practices, as they regarded them as important in the raising of their children. They also realised that there was a disconnection between parents or grandparents and their children, in terms of raising them in the same way as they had been raised, and the desire to forge closer links was intense.

CHAPTER EIGHT

SUMMARY OF THE FINDINGS, CONCLUSION AND RECOMMENDATIONS

8.1. Introduction

In this chapter, the researcher outlines a summary of the four key themes identified in the study. Theme 1 was related to the parents', grandparents' and traditional leaders' understanding, perceptions, and experiences of the parenting practices, indigenous parenting practices, as well as parenting styles. Theme 2 included the various indigenous parenting practices that were previously employed by the ancestors. Theme 3 comprised the indigenous parenting practices that should be restored, retained, or discarded. Theme 4 covered the parenting styles that should be restored, retained, or discarded. A detailed discussion follows in the succeeding paragraphs. In addition, this chapter comprises a summary of the findings, according to the study objectives. The perceptions and experiences of the parents, grandparents and traditional leaders, as well as the various indigenous parenting practices were explored and described to achieve the overall aim, which was to develop indigenous parenting practice guidelines, as discussed in Chapter 7 of this study. The study was conducted in two phases. The first two objectives were explored in the first phase and the third objective in phase two, as follows:

Phase one

- To explore and describe the perceptions and experiences of parents, grandparents and traditional leaders, regarding the indigenous parenting practices of Black African families, in the Makhuduthamaga Municipality, of the Sekhukhune District.
- To explore and describe the indigenous parenting styles and practices of Black African families in the Makhuduthamaga Municipality, of the Sekhukhune District.

Phase two

- To develop indigenous parenting practice guidelines for parents and grandparents of Black African families in the Makhuduthamaga Municipality, of the Sekhukhune District.

The recommendations, based on the findings, concludes this chapter.

8.2. Summary of key findings in the main themes

The four themes, identified in this current study, are summarised in this section. However, the demographic information is provided before the presentation of the themes.

8.2.1. Demographic information

The participants were parents, grandparents and traditional leaders, whose ages ranged from aged 30 to 60-and-above. They were both females and males, with females dominating in age group 60-and-above. The main reason for this statistic is that, traditionally, women were the keepers of the homes and responsible for child rearing. All the participants have resided in the Makhuduthamaga Municipality, of the Sekhukhune district, Limpopo Province for more than 20 years. This would suggest that they possessed a wealth of knowledge, regarding indigenous parenting practices, which were practiced in their area. The findings revealed that most of the participants were grandparents, who had the experience and knowledge of indigenous parenting practices. Traditional leaders were also involved with assisting families that had experienced challenges with raising children.

8.2.2. Theme 1: Participants' understanding, perceptions and experiences of the parenting styles, parenting practices and indigenous parenting practices

The findings revealed that all the participants had a fair understanding of parenting styles, parenting practices, as well as indigenous parenting practices. Parenting style refers to the parents' *approach* to raising their children. Parenting practices refer *rituals, routines* and *methods* that parents employ to raise their children. Indigenous parenting practices refer to the *ancestral, cultural rituals, routines* and *methods* that were employed to raise children. The participants outlined their various perceptions, regarding parenting styles, parenting practices and indigenous parenting practices. Some were regarded as good, while others were perceived as primitive, abusive, punitive, and strict. The familiar parenting styles were authoritarian and authoritative, as these were used mostly by the participants' ancestors. The participants emphasized that their parents were strict and controlling.

The participants also shared their experiences of how they have parented, and are parenting their children. The findings revealed that the participants often used indigenous

ways of parenting their children, namely, taking care of their children, teaching them family rules, staking them through traditional initiation, encouraging them to refrain from sexual activities in the early years, as well as disciplining them, when necessary. It was also revealed that the participants involved the traditional leaders, as well as extended families, in raising their children. Others were also incorporating Western practices in their parenting, due to life changes and democracy in South Africa.

In terms of their parenting styles, the findings revealed that they used both the authoritative and authoritarian styles, as their parents did, but due to life changes, they also use the permissive style of parenting. Another important factor was that the age of the participants influenced the parenting style used previously, or being used currently. It could be summarised that the participants own experiences of their parenting, influenced how they parented, or parent their children. According to Hamner & Turner (2001), as well as Santrock (2006), parents are likely to socialise their children in the same way as they had been socialised.

8.2.3. Theme 2: Indigenous parenting practices include specific practices to teach children acceptable behaviour

The second theme concerning various indigenous parenting practices. A number of practices were identified, such as co-parenting, which includes the use of the community, extended families and traditional leaders. The other indigenous parenting practices revealed, include the use of traditional initiation, folkloric activities, allocation of gender-based responsibilities, women responsible for raising children, it is forbidden, family rules, discipline, puberty rights and shaming girls. The findings revealed that these indigenous parenting practices were commonly used in the past.

8.2.4. Theme 3: Indigenous parenting practices that should be restored, retained, or discarded

The findings revealed that the following parenting practices should be restored: allocation of responsibilities; co-parenting/communal sharing of parenting responsibility; it is forbidden; discipline (corporal punishment); puberty rites, prohibiting sex, pregnancy before marriage; and shaming of pregnant girls. The indigenous parenting practices that should be retained included traditional initiation school, folkloric activities, Ubuntu, respect, family rules, and parents raising children by themselves (mothers taking

responsibility). Nothing was recorded regarding the indigenous parenting practices that should be discarded. The overall conclusion was that the indigenous parenting practices mentioned should be restored, and the ones still in practice, should be retained.

8.2.5. Theme 4: Parenting styles that should be restored, retained, or discarded

The findings revealed that the authoritarian, authoritative and permissive parenting styles were highly favoured and should be retained. The main aim was that parents should control their children, and they will have order. The participants recommended that the uninvolved parenting style could be discarded, as it caused children to be uncontrollable.

8.3. Summary of findings according to the objectives

The main aim of the study was to develop indigenous parenting practice in Makhuduthamaga Municipality, Sekhukhune district, Limpopo Province. Three objectives were formulated regarding this study. The findings are summarised in the following discussion as per each objective.

8.3.1. OBJECTIVE 1: To explore and describe the perceptions and experiences of parents, grandparents and traditional leaders, regarding the indigenous parenting practices of Black African families, in the Makhuduthamaga Municipality, of the Sekhukhune District.

In this objective, the researcher intended to explore and describe the perceptions and experiences of the parents, grandparents, and traditional leaders concerning indigenous parenting practices. The following are the findings, based on the interview schedule.

8.3.1.1. Understanding of parenting practices

Based on the findings, parenting practices were regarded as ways, or methods that parents use to guide their children (teaching children to be responsible adults with good morals, and to know their identity). According to Emmanuel, Akinyemi, and Nimotalai (2012), the definition of parenting practices is the socialisation of a new member into his/her own belief system, in order to be a responsible person in future. Therefore, it could be concluded that, based on the findings, the participants have a clear understanding of what parenting practices are, which clearly indicates that the objective was achieved.

8.3.1.2. Understanding of indigenous parenting practices

It is observed in the study that the two concepts, parenting practices and indigenous parenting practices confused the participants. However, the findings revealed that the participants understood the meaning of indigenous parenting practices. Based on the findings it could be concluded that the participants had a clear understanding of indigenous parenting practices, as they defined it as a cultural way of raising children. The British Columbia Aboriginal Child Care Society (2010) confirms the definition of indigenous/traditional parenting practices as a way of raising children through the application of a particular group's cultural way of living, such as common history, blood lines, knowledge of territory and values; the aim being to pass the cultural beliefs and practices on to the next generation. Therefore, it could be concluded that the participants had a clear understanding of the indigenous parenting practices.

8.3.1.3. Understanding of parenting styles

According to the findings, the participants had a clear understanding of parenting styles. The meanings they attached to each concept concur with literature. Raya, Ruiz-Olivares, Pino, & Herruzo (2013, p. 205) assert, "...parenting style is understood as a constellation of attitudes in the child, of which they are informed and, together, form an emotional environment in which parents' behaviours are exposed". This statement coincides with the findings that a parenting style is a way or a method that parent use to raise the child.

8.3.1.4. Perceptions and experiences of indigenous parenting practices

The perceptions of the participants, according to the findings, were outlined differently. Some perceived indigenous parenting practices to be oppressive, as parents simply instructed and commanded, without any discussion with or questioning by the child. The practices were also perceived as abusive, strict and punitive, because when the child did not perform, or follow the stipulated rules, they would be severely punished. Based on the participants' responses, the indigenous parenting practices were heavy and harsh. The perceptions of others regarded the indigenous parenting practices as old, boring and uncivilized. However, as much as the participants perceived these indigenous parenting practices as oppressive, old, boring, abusive and strict they were able to observe

the good results under such practices. The findings reveal the reasons as the practices coerced children into being controllable, obedient, and responsible, which protected them, and they were aware of the principles of Ubuntu. This inspired them to use the same teachings from their parents, to parent their own children. Santrock (2007) asserts that the parents' way of raising their children was to teach them how to behave in all spheres of life, and consequently, display socially unacceptable behaviour. Dukor (2010) and Nwoke (2013) concur with Santrock (2007) and assert that home values and cultural norms could influence the child's development and identity in various ways, and are transmitted from one generation to the next by various ethnic groups.

8.3.1.5. Parents' experience of parenting or the way they parented their own children

The findings revealed that the parents, grandparents and traditional leaders used, and still use the same indigenous parenting practices to raise their children. These included spanking (because they considered spanking a better way to enforce discipline, as well as show the children love), the family rules that involved the principles of Ubuntu (respect and obedience), and the use of the traditional initiation school. The participants encouraged(s) self-discipline and self-respect in children. Nava (2000) and Santiago-Rivera et al. (2002) support the findings by asserting that the children were taught to obey and show respect to all people, older than themselves. The allocation of responsibility in the house was also employed, for children to know, and be able to perform certain household duties. In addition, it was observed that the participants used, or use the royal house, as well as their extended families in raising their children. However, it was established in the study that the participants currently experienced challenges with enforcing indigenous parenting practices, due to new policies regarding children's rights. According to them, the policies interfered with their way of raising their children, as there are some restrictions, in terms of spanking children. According to the study findings, spanking helped to control children, maintain order, teach respect, and foster obedience.

Since the sources of data were old and young people, the findings revealed that the majority of young parents used indigenous and Western parenting practices, to

accommodate the lifestyle development and changes in the country. According to the findings, the sole emphasis on previously employed indigenous parenting practices was unacceptable for them, although they reiterated that they had included some of the practices in their parenting, as they presumed the children should be aware of their culture. Therefore, it could be concluded that parents used, and are still using indigenous parenting practices, as they had learned from their parents, and are passing on to their children. Hamner and Turner (2001) and Santrock (2006) concur with this conclusion. In terms of parenting styles used, or in use, the findings revealed that the authoritative, authoritarian and permissive types of parenting styles were preferred by the participants.

8.3.1.6. Perceptions and experiences of parenting styles

Based on the findings, it could be concluded that parenting styles were perceived as controlling, strict, and one sided, as the parents way was deemed the only right way. However, as per the findings, the parenting styles, authoritative and authoritarian were perceived to be positive, as under such styles, the participants were able to be responsible adults. Chang (2007) supports these findings by stating that authoritative and authoritarian styles assign authority to the parents, and children are expected to be submissive. Santrock (2007) asserts that authoritarian parents mostly prefer corporal punishment, such as spanking, and shouting, to discipline their children, which is what the findings in this current revealed. Therefore, it could be concluded that the findings addressed the mentioned objective, as the main aim was to explore and describe the parents, grandparents and traditional leaders understanding and perceptions of parenting styles, parenting practices and indigenous parenting practices.

8.3.1.7. Indigenous parenting practices includes specific practice to teach children acceptable behaviour

This section explores the various indigenous parenting practices as practiced in Black African families. The stipulated practices include: communal responsibility or co-parenting; women's responsibility in caring for children; traditional initiation school; allocation of responsibilities; folkloric activities; puberty rites, shaming pregnant girls; it is forbidden; family rules; and discipline.

8.3.1.8. Teaching acceptable behaviour and dealing with transgressions is a communal responsibility

This indigenous parenting practice is categorised into three, namely; the role of the community members in raising the children, the use or role of the royal house and the use of the extended families in raising children/teaching acceptable behaviour. The discussion that follows outlines all these categories.

8.3.1.8.1. The role of community members in raising children

The findings revealed that one of the indigenous parenting practices, commonly used in Black African families was co-responsibility or co-parenting, which includes community members, in raising children, as per a common phrase, *it takes a village to raise a child*. This implies that every adult in the community shares the responsibility of raising the child appropriately. Odongo and Onderi (2014) support this finding by postulating that it is the responsibility of the entire community to raise a child in an upright manner. Hron (2008), as well as Emmanuel et al. (2012) concur that the responsibility of raising a child was not solely that of the biological parents, but of all the adults in the entire community. Therefore, it could be concluded that co-parenting and co-responsibility was practiced considerably in the past, and was recognised as the most common favoured practice.

8.3.1.8.2. The role of royal family in teaching children acceptable behaviour/raising children

According to the findings, the use of the royal families, or traditional leaders, was commonly practice as an indigenous parenting practice. It is noted that, in the past, there were no social workers, nor accessible police station; therefore, when families had a problem, they approach the royal houses for assistance. The royal house fulfilled the role of building children's characters, as they disciplined the children when the parents could not. Khunou (2009) supports the findings, indicating that the traditional leadership represented the early form of societal organisation, as it embraced the preservation of culture, traditions, customs and the values of the people in the communities.

8.3.1.8.3. The role played by extended families in teaching children acceptable behaviour/raising children

The findings revealed that the use of extended families was commonly practiced in the past, and yielded positive results in various families. Degbey (2012) and Emmanuel et al (2012) confirm that the purpose of the extended family system was to define social and moral norms, to safeguard customs and traditions. Based on the study findings, it could be concluded that the use of the extended family played significant part in raising children.

8.3.1.9. Teaching acceptable behaviour and dealing with transgressions of young children is predominantly the responsibility of women

The study findings revealed that teaching children socially acceptable behaviour was more the responsibility of women. Duffey (2000) and Seshai, (2017) confirm that mothers were responsible for raising and educating their children, especially in their early years. According to Paniagua (2005), women are characterised, or perceived as submissive, obedient and gentle; therefore, caring for children matched their character. Women are expected to perform household duties, such as cleaning, cooking, and child rearing. Therefore, the findings revealed that women took more responsibility to ensure the proper rearing children.

8.3.1.10. Traditional initiation school

The use of the traditional initiation school was revealed as one of the indigenous parenting practices that was dominant in the past. According to the findings, the traditional initiation taught the children rules, respect, and life's challenges, as well as how to deal with them. This practice was observed to be highly favoured, as the participants believed that children learned many moral values at the traditional initiation schools. Seshai (2017) supports the findings by averring that, in African culture, parents believe that children should go to the traditional initiation school to learn acceptable behaviour. However, the concerns raised by most participants agreed was the issue of age, practice, and time spent at the traditional initiation school. According to them, the current traditional initiation school was not effective, and the practice was not traditional, as some schools were instituted for commercial purposes only, instead of to assist in raising children.

8.3.1.11. Children were given gender-based chores/duties/responsibilities

Based on the findings, in the past, parents decided on who would fulfil the various roles in the family, in the early years, so that the children would be well aware of their duties/responsibilities. PAN (2014) and (Seshai 2017) support this finding by asserting that young boys were trained to herd the livestock, and girls were trained by their mothers and grandmothers to gather firewood, do house chores, collect water from the river, and cook. This allocation of tasks/responsibilities influenced the lives of the children, as they learned diverse skills, as well as to be self-reliant. Based on the findings, it could be concluded that the allocation of responsibilities was favoured by the participants for the parenting of children.

8.3.1.12. Folkloric activities: Fairy tales, riddles, proverbs, indigenous games and dances were shared by old people, grannies and parents was a parenting practice with many advantages

The findings outlined different folkloric activities that parents used to parent their children in the past. These folkloric activities included proverbs, fairy tales, riddles, indigenous games and traditional dances. According to the findings, these folkloric activities benefited children positively, and contributed to their socially acceptable behaviour. In addition, the study revealed that folkloric activities were actually fulfilling multiple roles, from entertaining, teaching acceptable behaviour, stimulating the child's mind (think, plan, organise, strategize), providing the child with life wisdom, and instilling culture in children, as confirmed by Quan-Baffour (2011), as well as Amos (2013). It could be concluded that, based on the findings, folkloric activities were thought provoking, at times, as Adayemi and Salawudeen (2014) confirm.

Another important aspect, highlighted by the findings, was that folkloric activities, for example indigenous games and traditional dances, taught children how to relate to one another, develop socialisation skills, as well as self-control. The folkloric activities, as per the study findings, promoted unity and cohesion among the children, as averred by Seshai (2017). Therefore, it can be concluded that, based on the findings, parents used different types of folkloric activities to raise/parent their children.

8.3.1.13. *Specific practices when girls reached puberty to discourage/prevent pregnancy, as well as the shaming of pregnant girls*

The findings revealed various views on parenting practices related to children reaching puberty, which ranged from puberty rites, to the shaming of girls, who became pregnant before marriage. Based on the findings, some parents in the past were unapproachable about puberty related matters, while others reported that their parents were open-minded and amenable. Some parents were secretive about sex related matters, as well as averse to any discussion on the subject. Based on the findings, it appears that talking about sex related matters, in the past, was a taboo, especially with children. However, as per the findings, this practice was a way of instilling good behaviour in children, as well as encouraging self-discipline and control. Amos (2013) and PAN (2014) support these findings by elucidating that the aim of puberty rites (and others) was to prevent teenage pregnancies, prostitution, and the spread of sexually transmitted diseases in young girls and adolescents.

8.3.1.14. *Teaching and enforcing “it is forbidden”*

The findings uncovered *it is forbidden* as a form of indigenous parenting practice that parents used in raising children in the past. It was a strategy that parents used to discourage a certain unwanted behaviour, or to warn children. Usually, *it is forbidden*, is related to issues of taboo, which means *to avoid* as per the explanation of Seshai (2017). Actually, *it is forbidden* means *do not*. Based on the findings, *it is forbidden* was used for various reasons, such as to regulate certain behaviour within that particular society, warnings, discouragement and respect. As much as this strategy was helpful, there are still some uncertainties regarding whether it was real, or not. From the findings, some of the participants confirmed that it was real, based on their personal experiences, while others indicated that it was merely a parenting tactic, to prevent children from performing certain inappropriate acts. Most of the participants raised the concern that, since *it is forbidden* was no longer in used as a parenting practice, most children appeared to be out of control. Based on the findings, therefore, it could be concluded that practice of *it is forbidden* formed part of the parenting practices, to parent children, in the past.

8.3.1.15. Families had rules that were to be obeyed, or else punishment followed

From the findings, it is evident that parents enforced family rules, which covered the principles of Ubuntu, such as respect, obedience, communication, time management, and responsibility. The children grew up knowing that, in their families, there were certain things that they should not do, and those, which they could do. Certain rules the children simply complied with, for example, children were not allowed to come home after sunset, or, no sleepovers without the parent's knowledge. As per the study, the family rules ensured that children displayed less socially unacceptable behaviour, because when they disobeyed these rules, punishment would follow. The Paediatrics Child Health (2004) support this finding by stating that the rules were established so that children could learn how to live cooperatively with others, to teach them how to distinguish right from wrong, as well as to protect them from harm. Therefore, it could be concluded that, based on the findings, family rules were important to instil socially acceptable behaviour in children, and was highly favoured.

8.3.1.16. Dealing with misbehaving/transgressing children (discipline)

The study findings reveal that parents usually used punishment to deal with the socially unacceptable behaviour of their children. The most common means of disciplining children was spanking. Based on the study findings, it was the only way to compel children to obey and respect the rules, as well as their parents. Most of the participants still viewed physical punishment as the best method of disciplining children; however, they indicated that the method should include the use of small tree branches, and not heavy stakes that would injure the child. Dawes et al. (2005) support the findings by highlighting that corporal punishment still prevails in South African families, and is a very common and widely accepted mode of child rearing in the South African context. Therefore, it could be concluded that, in the past, parents used spanking as a form of discipline; however, there was a concern regarding the issues of children's rights in this present era.

8.3.1.17. Overall objective conclusion

In summary, the objective has been met, as the study revealed the perceptions and experiences of the parents, grandparents and traditional leaders regarding

indigenous parenting practices. They effectively shared their understanding, perceptions and experiences of parenting styles, parenting practices, as well as indigenous parenting practices. They also disclosed the various indigenous parenting practices, which they had known and experienced.

8.3.2. OBJECTIVE 2: To explore and describe the indigenous parenting styles and practices of Black African families in the Makhuduthamaga Municipality, of the Sekhukhune District.

In this section, the researcher outlines how the above objective was achieved in this current study. The focus was on exploring and describing various indigenous parenting practices that participants considered should be restored and retained. The key findings, in relation to this objective, are outlined below.

8.3.2.1. Indigenous parenting practices and styles that should be restored, retained, or discarded

8.3.2.1.1. Indigenous parenting practices that should be restored

The participants identified the following as indigenous parenting practices that should be restored, as they were no longer practiced in Black African families. These included the allocation of responsibilities, according to gender; co-parenting; corporal punishment; prohibiting sex and pregnancies before marriage; shaming pregnant girls; and *it is forbidden*.

- **Allocation of responsibilities according to gender**

Allocation of responsibilities according to gender was one indigenous parenting practice that the participants wished to be restored. The reason supplied was that an unoccupied mind leads children to idleness. In the past, as the study findings revealed, the children were not idle, as they had their routine duties to perform. Therefore, household duties were allocated to alleviate time for idle minds. Based on the findings, the allocation of responsibilities taught children how to perform certain domestic duties, as well as to take care of themselves. It is worth noting that the issue of child-minders was not encouraged, as it took all the responsibilities away from children.

- **Communal/co-parenting sharing of the responsibility in raising and disciplining children.**

Co-parenting was observed to be highly favoured, as this practice assisted in shaping the child's behaviour. The logic behind this practice was, evidently, when hands are joint together, they yield better results. Therefore, based on the study findings, raising a child alone might be challenging, but with assistance of others, the burden is lightened. Consequently, the participants were in favour of it being restored. Raising children as a community, as well as the use of extended families and royal houses, therefore, was favoured as a practice that should be restored.

- **Discipline of children (corporal punishment)**

Corporal punishment and spanking was one of the favoured indigenous parenting practices that the participants wished to be restored. In their opinion, they were responsible and morally upright, currently, because their parents were not prohibited from spanking them, when they erred. However, in their view, there should be control, as well as ways of managing corporal punishment on children, to avoid issues of child abuse. Most participants implied that, since the abolishing of corporal punishment, children are misbehaving, uncontrollable and disobedient. Therefore, they assumed that if it could be restored, the situation would change.

- **Prohibiting sex/pregnancies before marriage and shaming pregnant girls**

It is interesting that the participants condemned the practice of sex before marriage, as well as teenage pregnancies. They emphasised that children should be prohibited from engaging in sexual activities, until they are matured, as was the practice in the past. In addition, the participants asserted that the shaming practice should be restored, as this would help to prevent children from being sexually active, as well as falling pregnant before marriage. However, this practice should be

modified, in terms of application, as people have innate rights, and the current practice could land people in trouble.

- **“It is forbidden”**

The findings revealed that *it is forbidden* was another indigenous parenting practice that the participants recommended to be restored. It was a good strategy to prohibit children from entering into unacceptable behaviour, although many of the participants considered some of the features of *it is forbidden* to be true, while others were not. However, the implementation of *it is forbidden* scared children enough to restrict them from engaging with it, as they were unsure whether the implied outcome would transpire. Consequently, the children behaved well; therefore, *it is forbidden* was favoured to be restored.

- **Parents raising children by themselves**

The findings revealed that due to life changes and labour markets, most of the mothers were not raising their children completely by themselves. They sought the assistance of child minders to care for their children when they had commitments, or were working. Based on the findings, the participants preferred parents to raise their children, and use child-minders, sparingly.

8.3.2.1.2. Indigenous parenting practices that should be retained

In this section, the participants recommended that various indigenous parenting practices, still in use, be retained. These included the family rules, (which included the principles of Ubuntu), the use of the traditional initiation schools, and folkloric activities, all discussed in the following paragraphs.

- **The family rules, which included the principles of Ubuntu**

The family rules were highly favoured by the participants in this current study, who recommended that they be retained. Based on the participants’ responses, most families had abandoned their family rules. According to the study findings, these rules helped to instil discipline and acceptable behaviour in children. Besides, they

restored family values, dignity and integrity. Respect was also highly recommended by the participants, as they lamented that the current behaviour of children demonstrates little respect for themselves, as well as for others. According to the participants, respect will allow children to understand and know how to interact with, and relate to others. The findings revealed that the children lacked the spirit of Ubuntu; therefore, they regard themselves first. As per the study findings, the principles of Ubuntu encourages individuals to care for others, implying that they would not hurt them, deliberately. Growing up in the spirit of Ubuntu, the children will develop better morals and display better conduct towards others. Therefore, conclusion was that family rules should be retained.

- **The use of traditional initiation school**

The use of traditional initiation schools was seen a practice that should be retained, as it was part of their culture, as well as a way of raising children to be responsible adults. The use of the traditional initiation school was viewed as a practice that helped to shape children's behaviour in all spheres of life, as the respect was emphasised and taught. However, concern was raised regarding the methods and procedures of traditional initiation schools, which required thorough consideration, with the suggestion that it could be modified, without losing its value and focus, and regulated by the traditional leaders.

- **Folkloric activities**

The findings revealed that another indigenous parenting practices that should be retained, was folklore activities. The reasons stated were that the folkloric activities kept the children's minds busy, keeping them physically fit as they exercised, as well as together. The findings revealed that the folkloric activities were important, as the children were taught to relate to one another through the games, besides activating their minds. Therefore, it could be concluded that folklore activities were highly favoured.

8.3.2.2. Overall conclusion

The participants in this study shared a common understanding that certain indigenous parenting practices should be restored and retained, for various reasons. The participants recognised more value in the indigenous parenting practices, compared to the Western parenting practices.

8.3.3. Objective 3: To develop indigenous parenting practice guidelines for parents and grandparents of Black African families in the Makhuduthamaga Municipality, of the Sekhukhune District.

In this study, the indigenous parenting practices guidelines were developed and compiled for the usage of parents and caregivers. Numerous indigenous parenting practices were identified, their importance explained and their implementation presented. The role players in the compilation of the guidelines, as well as the beneficiaries were identified. The indigenous parenting practices guidelines developed are as follows: the use of folkloric activities; the use of traditional initiation schools; *it is forbidden*; the puberty rites and shaming of pregnant girls; family rules; co-parenting and responsibility; corporal punishment; and the allocation of responsibilities. Four main themes guided the development of the indigenous parenting practices guidelines. The first theme was the participants' understanding, perceptions and experiences of the parenting practices and styles. The second theme was indigenous parenting practices, including specific practices to teach children acceptable behaviour. The third theme was parenting practices that should be restored and retained. The last theme was about the parenting styles that should be retained and discarded. Therefore, it could be concluded that, according to the findings, the objectives have been met.

8.4. Conclusions of the findings

Based on the study findings, the parents, grandparents, and the traditional leaders had a clear understanding of the parenting practices, indigenous parenting practices and the parenting styles. However, the three terms appear to be similar, with the same purpose, but have different meanings, which have been revealed in this current study. It can also be concluded that, as the study findings depicted, there were various perceptions regarding the indigenous parenting practices, both negative and positive. Irrespective of how the parenting practices were perceived, it was observed to be good, and were able to yield positive results in the participants.

Based on the findings, most of the indigenous parenting practices were no longer practiced, for example, *it is forbidden*, which was used to prohibit children from engaging in mischievous behaviour. However, regarding this practice, the debate continues regarding whether the practice was effective and real, which remains a mystery for future research. Nevertheless, it was effective, as the children were avoiding the alleged outcomes, by being obedient and steering away from unacceptable behaviour. Some of the indigenous parenting practices still exist, but are not applied, and are therefore, ineffective, for example, folkloric activities.

According to the findings, most parents still prefer the use of indigenous parenting practices. Therefore, they have recommended that some be restored and retained, as they were convinced that these practices taught the children good behaviour. It could be concluded that some of the indigenous parenting practices were favoured, but required some modification to suit current circumstances, without losing their meaning, for example, the use of traditional initiation schools. Based on the findings, these schools taught children a good way of life; however, the way they are conducted, currently, devalues its core tenets and mission.

In the conceptual framework used to guide this study, it was observed that most of the issues raised and discussed by the participants, were linked to the values and goals of Afrocentricity, which involves placing African culture at the centre of the discourse, as well as promoting interpersonal relationships, collectivity, and responsibility. The findings also support the application of Afrocentricity, especially in professions like social work, as it shares the same values and goals. The findings revealed that the participants favoured their cultural practices and beliefs, and would like to pass them on to their children, as well as generations to come. Hence, the development of indigenous parenting practices guidelines.

8.5. Recommendations

Based on the research conducted, and the findings presented, the researcher proposes the following recommendations, regarding the developed guidelines:

8.5.1. Social work practice

It is recommended that:

- Social workers, as well as all parties involved or working with children, namely, Child and Youth Care Workers, incorporate the indigenous parenting practices

guidelines in their parenting programmes, such as family preservation parenting skills, life skills, and many more.

- Parents and caregivers to be educated and trained on the importance of using various methods of parenting children, including the use of the indigenous parenting practices guidelines by social workers.
- Social work prevention programmes, such as campaigns and trainings, incorporate the indigenous parenting practices guidelines for public knowledge. They should also make information available (pamphlets), accessible and usable to the parents and entire communities.
- Social work interventions with family and children's challenges incorporate the use of indigenous parenting practices guidelines.

8.5.2. Further research

- This research study focused on only six villages of Makhuduthamaga Municipality in the Sekhukhune district, Limpopo Province; therefore, it is recommended that the study be expanded to include the remaining districts of the Province, to form a fuller picture of the indigenous parenting practices in the Bapedi community.
- Further research is required to investigate extensively additional indigenous parenting practices, to determine its impact on children's behaviour.
- Further study to be conducted with children, as well as people working with children, in order to establish their understanding and implementation of indigenous parenting practices, and its impact on the children's behaviour.
- The establishment of a knowledge bank by researchers, with regularly updated information, to keep abreast with the developments in the parenting field, is vital.

8.5.3. Social work training and education

- Indigenous parenting practices should be incorporated in social work curricula across South African universities, alongside Western paradigms, to expand the thinking and training of future social workers.

- There are many theories that need exploration and implementation in indigenous parenting practices. There is a need to develop theories that are fit for indigenous parenting practices, which specifically understand the cultural and historical background of the people. For example, the Black in me theory, African parenting theory, and many more.
- Continuous professional development (CPD) programmes should be constructed for social welfare organisations and community-based organisations, for the up-skilling of their social workers and other helping professionals, especially, to engage their service users, namely, parents and caregivers, particularly those working in child and youth care facilities, and foster parents, for example.
- Parents and caregivers should acquaint themselves with these theories, particularly those specifically pertaining to the parenting of children.

8.5.4. Training for parents and caregivers

- The parents and caregivers should be trained and taken through the process of how to implement the indigenous parenting practices in their communities and families by social workers and other organisations working with children. The aim being to transfer knowledge, skills and a positive attitude, effectively, among the parents and caregivers.
- The application of relevant theories, especially indigenous, should be included in the training with parents and caregivers, to facilitate the link in parenting, as this may provide a better disposition to the application of indigenous parenting practices.
- Programmes on the effective implementation of the indigenous parenting practice guidelines should be made available and accessible to parents, caregivers, and all individuals working with children.

8.5.5. Legislation and policies

It is recommended that:

- A framework on indigenous parenting should be developed, as part of the guidelines, which could be provided to family organisations and government departments.

- Comprehensive workshops, campaigns and seminars should be organised regularly for those formative parents, to strengthen indigenous parenting.

8.6. Conclusion

Based on the findings of this study, it could be concluded that the aims and objectives of the study were met, through the exploration of the participants' perceptions and experiences regarding indigenous parenting practices. Various parenting practices were identified and explained, in terms of their significance in parenting children. The findings provided insight into the kinds of parenting styles and practices that were prevalent in the past, even though the parents were not formally educated. It is also worth noting that, although some of the parenting practices are being used by parents at present, their impact seems to be less effective, than in their ancestors' era. Therefore, some parenting practices should be retained, albeit with some modifications.

The study was limited to one municipality in the Sekhukhune district; therefore, it cannot be concluded that the indigenous parenting practices were exhaustive. Further research, therefore, is required to develop comprehensive knowledge of the indigenous parenting practices of Bapedi ba Limpopo Province, as well as the broader South African context. The developed indigenous parenting practice guidelines are meant to guide parents and caregivers in parenting their children, with the aim of building positive behaviour, decision-making, and their overall well-being.

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ANNEXURES

Annexure A: Ethics Clearance Letter



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14 February 2017

Ms MM Mamaleka
Social Work
Faculty of Community and Health Science

Ethics Reference Number: HS17/1/43

Project Title: Developing guidelines for indigenous parenting practices: A case study of Sekhukhune District, Limpopo Province, South Africa.

Approval Period: 03 February 2017 – 03 February 2018

I hereby certify that the Humanities and Social Science Research Ethics Committee of the University of the Western Cape approved the methodology and ethics of the above mentioned research project.

Any amendments, extension or other modifications to the protocol must be submitted to the Ethics Committee for approval. Please remember to submit a progress report in good time for annual renewal.

The Committee must be informed of any serious adverse event and/or termination of the study.

A handwritten signature in blue ink that reads 'Josias'.

*Ms Patricia Josias
Research Ethics Committee Officer
University of the Western Cape*

PROVISIONAL REC NUMBER - 130416-049

Annexure B: Individual Consent Form



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INDIVIDUAL CONSENT FORM

Title of Research Project: Developing guidelines for indigenous parenting practices: A case study of Makhuduthamaga municipality in Sekhukhune District, Limpopo Province The study has been described to me in language that I understand. My questions about the study have been answered. I understand what my participation will involve and I agree to participate of my own choice and free will. I understand that my identity will not be disclosed to anyone. I understand that I may withdraw from the study at any time without giving a reason and without fear of negative consequences or loss of benefits.

Participant's name.....

Participant's signature.....

Date.....

Annexure C: Focus Group Consent Form



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FOCUS GROUP CONSENT FORM

Title of Research Project: Developing guidelines for indigenous parenting practices: A case study of Makhuduthamaga municipality in Sekhukhune District, Limpopo Province. The study has been described to me in language that I understand. My questions about the study have been answered. I understand what my participation will involve and I agree to participate of my own choice and free will. I understand that my identity will not be disclosed to anyone. I understand that I may withdraw from the study at any time without giving a reason and without fear of negative consequences or loss of benefits.

Participant's name.....

Participant's signature.....

Date.....

Annexure D: Parents interview schedule in English

Dear participants.

The main aim of the study is to develop indigenous parenting practices among black African families using Makhuduthamaga municipality, Sekhukhune District as a case study, in Limpopo Province, South Africa. This is part of my doctoral studies. The interviews and questionnaires seek your views regarding the indigenous parental practices and parental styles in parenting the children among black African families. Your participation and response in this study will be treated with absolute confidentiality, in keeping with research ethics. Kindly note that no monetary will be provided as incentive in participating in the study, therefore participation is voluntary. Participants are requested to answer questions as fully and honesty as possible following the instructions provided. The interview schedule is categorized in two three sections, “section A” comprises of confirmation questions, section “B” is information regarding parenting practices and section “C” is information pertaining to parental styles. The interview schedule will take a maximum of 45 minutes to complete. Thanks for your voluntary participation.

INTERVIEW SCHEDULE FOR PARENTS

Objective 1. To explore perceptions of parents regarding indigenous parenting practices in Makhuduthamaga municipality in Sekhukhune District

Section A: Confirmation information

1. Are you a parents or caregiver ?
2. How old are you?
3. Are you residing in Makhuduthamaga municipality in Sekhukhune District?

Section B: Parenting practices

4. What do you understand by parenting practices?
5. What do you understand by indigenous parenting practices in black African families?
6. What is your perception regarding indigenous parenting practices in black African families?
7. What kind of indigenous parenting practices do you know in black African families?
8. What indigenous parenting practices do you practice in black African families?
9. Which once are important to maintain or continue and why?
10. Which ones should we get rid of or remove and why?

Section C : Parenting styles

11. What do you understand by parenting styles?
12. What is your perception regarding the parenting styles?
13. What parenting styles do you know in black African families?
14. What parenting styles do you practice in black African families?
15. Which ones are important to maintain or continue and why?
16. Which ones should we get rid of or remove and why?

Your participation in this study is highly valued, thank you!

Annexure E: Grandparents interview schedule in English

Dear participants.

The main aim of the study is to develop indigenous parenting practices among black African families using Makhuduthamaga municipality, Sekhukhune District as a case study, in Limpopo Province, South Africa. This is part of my doctoral studies. The interviews and questionnaires seek your views regarding the indigenous parental practices and parental styles in parenting the children among black African families. Your participation and response in this study will be treated with absolute confidentiality, in keeping with research ethics. Kindly note that no monetary will be provided as incentive in participating in the study, therefore participation is voluntary. Participants are requested to answer questions as fully and honesty as possible following the instructions provided. The interview schedule is categorized in two three sections, “section A” comprises of confirmation questions, section “B” is information regarding parenting practices and section “C” is information pertaining to parental styles. The interview schedule will take a maximum of 45 minutes to complete. Thanks for your voluntary participation.

INTERVIEW SCHEDULE FOR GRANDPARENTS

Objective 1. To explore perceptions of grandparents regarding indigenous parenting practices in Makhuduthamaga municipality in Sekhukhune District

Section A: Confirmation information

1. Are you a grandparent?
2. How old are you?
3. Are you residing in Makhuduthamaga municipality in Sekhukhune District?

Section B: Parenting practices

4. What do you understand by parenting practices?
5. What do you understand by indigenous parenting practices in black African families?
6. What is your perception regarding indigenous parenting practices in black African families?
7. What kind of indigenous parenting practices do you know in black African families?
8. What indigenous parenting practices do you practice in black African families?
9. Which ones are important to maintain or continue and why?
10. Which ones should we get rid of or remove and why?

Section C : Parenting styles

11. What do you understand by parenting styles?
12. What is your perception regarding the parenting styles?
13. What parenting styles do you practice in black African families?
14. Which ones are important to maintain or continue and why?
15. Which ones should we get rid of or remove and why?

Your participation in this study is highly valued, thank you!

Annexure F: Traditional leader's interview schedule in English

Dear participants.

The main aim of the study is to develop indigenous parenting practices among black African families using Makhuduthamaga municipality, Sekhukhune District as a case study, in Limpopo Province, South Africa. This is part of my doctoral studies. The interviews and questionnaires seek your views regarding the indigenous parental practices and parental styles in parenting the children among black African families. Your participation and response in this study will be treated with absolute confidentiality, in keeping with research ethics. Kindly note that no monetary will be provided as incentive in participating in the study, therefore participation is voluntary. Participants are requested to answer questions as fully and honesty as possible following the instructions provided. The interview schedule is categorized in two three sections, "section A" comprises of confirmation questions, section "B" is information regarding parenting practices and section "C" is information pertaining to parental styles. The interview schedule will take a maximum of 45 minutes to complete. Thanks for your voluntary participation.

INTERVIEW SCHEDULE FOR TRADITIONAL LEADERS

Objective 1. To explore perceptions of traditional leaders regarding indigenous parenting practices in Makhuduthamaga municipality in Sekhukhune District

Section A: Confirmation information

1. Are you a Traditional leader?
2. How old are you?
3. Are you residing in Makhuduthamaga municipality in Sekhukhune District?

Section B: Parenting practices

2. What do you understand by parenting practices?
3. What do you understand by indigenous parenting practices in black African families?
4. What is your perception regarding indigenous parenting practices in black African families?
5. What kind of indigenous parenting practices do you know in black African families?
6. What indigenous parenting practices do you practice in black African families?
7. Which ones are important to maintain or continue and why?
8. Which ones should we get rid of or remove and why?

Section C : Parenting styles

9. What do you understand by parenting styles?
10. What is your perception regarding the parenting styles?
11. What parenting styles do you know in black African families?
12. What parenting styles do you practice in black African families?
13. Which ones are important to maintain or continue and why?
14. Which ones should we get rid of or remove and why?

Your participation in this study is highly valued, thank you!

Annexure G: Grandparent Information Sheet (English)



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June 2017

INFORMATION SHEET

Project Title: Developing guidelines for indigenous parenting practices: A case study of Sekhukhune District, Limpopo Province

What is this study about?

This is a research project being done by Mamaleka M.M at the University of the Western Cape. We are inviting you to participate in this research project because you are a grandparent and having knowledge and experience of how you have raised your own children including your grandchildren in your family and community. The purpose of this research project is to find out your views and opinions about customary parenting in black African families, and your knowledge and experiences are valuable to this study as it will assist in developing ideas for good parenting of children in Sekhukhune area.

What will I be asked to do if I agree to participate?

You will be asked to answer the questions to the best of your ability based on your understanding as well as to be honest with what you have to say. You will also form part of the people who will develop these parenting ideas in Sekhukhune area. The type of questions we will ask will possibly require some follow up so that we are clear with what you said. The interviews will be done in the tribal offices and the interview will take approximately 45 minutes. The questions to be asked will mainly include your understanding about the way you parented your children, the ways and beliefs of parenting in your culture, and which parenting practices you believe can be included in the parenting ideas (guidelines) and which ones should not.

Would my participation in this study be kept confidential?

The researchers undertake to protect your identity and the nature of your contribution. To ensure your anonymity (*to keep your identity a secret*), your name will not be written or mentioned anywhere in the research proceedings. The interview schedule is anonymous and therefore will not contain information that may personally identify you. The interview schedule does not have coded identifiable information. All information recorded with a tape recorder will be accessed for academic purposes only and the supervisor at the Social Work Department

at the University of the Western Cape will have access as it is part of the academic requirement. You have the right to inform the researcher of information that must be excluded from the study. To ensure your confidentiality, all collected data will be kept in a safe and lockable cabinet with no access to any one. The researcher will only use identification codes on data forms, and using password-protected computer files. If we write a report or article about this research project, your identity will be protected and will not be made known. In accordance with legal requirements and/or professional standards, we must inform the appropriate individuals and/or authorities about the information that came to our attention through our interviews about possible child abuse or neglect or potential harm to you or others. In this event, we will inform you that we have to break confidentiality to fulfil our legal responsibility to report to the designated authorities.

You must note further that this study will use focus groups therefore the extent to which your identity will remain confidential is dependent on participants' in the Focus Group maintaining confidentiality.

What are the risks of this research?

There may be some risks from participating in this research study. All human interactions and talking about one self or others carry some amount of risks. We will nevertheless minimise such risks and act promptly to assist you if you experience any discomfort, psychological or otherwise during your discussions with us in this study. If this should happen we will firstly provide understanding and support to you. We will also refer you to a known counsellor who will be able to assist further and with whom we have made prior arrangements.

What are the benefits of this research?

The benefits to you include having usable ideas (guidelines) to assist future parents in raising their children in the way that will make them positive future adults. This research is not designed to help you personally, but the results may help the researcher learn more about parenting in black African families and how they can be applied in the black African families. We hope that, in the future, other people might benefit from this study through improved understanding of customary parenting.

Do I have to be in this research and may I stop participating at any time?

Your participation in this research is completely voluntary. You may choose not to take part at all. If you decide to participate in this research, you may stop participating at any time. If you decide not to participate in this study or if you stop participating at any time, you will not be penalized or lose any benefits to which you otherwise qualify.

What if I have questions?

This research is being conducted by *Mamaleka M.M from the department of social work*, at the University of the Western Cape. If you have any questions about the research study itself, please contact Mamaleka Mmaphuti at: Private bag x 5050, Thohoyandou, 0950. Tel. (015) 9628642, email address: mmaphuti.mamaleka@univen.ac.za Should you have any questions regarding this study and your rights as a research participant or if you wish to report any problems you have experienced related to the study, please contact:

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Addendum H: Parents Information Sheet (English)



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June 2017

INFORMATION SHEET

Project Title: Developing guidelines for indigenous parenting practices: A case study of Makhuduthamaga Municipality in Sekhukhune District, Limpopo Province

What is this study about?

This is a research project being conducted by Mamaleka Mmaphuti Maria at the University of the Western Cape. We are inviting you to participate in this research project because you are a parent and having knowledge of parenting practices and styles. The purpose of this research project is to explore your perception regarding indigenous parenting practices in black African families, and your knowledge and experiences is valuable to this study as it will assist in developing parenting guidelines for children in Makhuduthamaga Municipality at Sekhukhune area.

What will I be asked to do if I agree to participate?

You will be asked to respond to the questions to the best of your ability based on your understanding as well as to be honest with the information to be provided. You will also form part of the people who will develop guidelines for indigenous parenting practices in Makhuduthamaga municipality in Sekhukhune area. You will be asked open ended questions whereby some follow up will be made on what you said. The interviews will be conducted in the tribal offices and the interview will take approximately 45 minutes. The questions to be asked include other things you understanding about parenting practices and styles, the indigenous parenting practices and styles in black African families and which indigenous parenting practices you believe can be included in the parenting guidelines and which one are not.

Would my participation in this study be kept confidential?

The researchers undertake to protect your identity and the nature of your contribution. To ensure your anonymity, your name will not be written or mentioned anywhere in the research

proceedings. The surveys are anonymous and will not contain information that may personally identify you". The interview schedule does not have coded identifiable information, therefore (1) your name will not be included on the surveys and other collected data; (2) a code will be placed on the survey and other collected data; (3) through the use of an identification key, the researcher will be able to link your survey to your identity; and (4) only the researcher will have access to the identification key. To ensure your confidentiality, all collected data will be kept in a safe and lockable cabinet with no access to any one. The researcher will only use identification codes only on data forms, and using password-protected computer files. If we write a report or article about this research project, your identity will be protected.

[If there is a possibility that you will collect information on child abuse or neglect, abuse or neglect of disabled or other vulnerable adults that may need to be disclosed to comply with legal requirements or professional standards, the possibility of such disclosure must be included in the consent form. See the following example, and modify it to include all applicable types of information.]

In accordance with legal requirements and/or professional standards, we will disclose to the appropriate individuals and/or authorities information that comes to our attention concerning child abuse or neglect or potential harm to you or others. In this event, we will inform you that we have to break confidentiality to fulfil our legal responsibility to report to the designated authorities.

[In the event that you are using focus groups] This study will use focus groups therefore the extent to which your identity will remain confidential is dependent on participants' in the Focus Group maintaining confidentiality.

What are the risks of this research?

There may be some risks from participating in this research study.

All human interactions and talking about self or others carry some amount of risks. We will nevertheless minimise such risks and act promptly to assist you if you experience any discomfort, psychological or otherwise during the process of your participation in this study. Where necessary, an appropriate referral will be made to a suitable professional for further assistance or intervention.

What are the benefits of this research?

The benefits to you include having proper guidelines to assist parents in raising their children in the way they will make them comfortable. This research is not designed to help you personally, but the results may help the investigator learn more about indigenous parenting practices in black African families and how they can be implemented in the black African families. We hope that, in the future, other people might benefit from this study.

Do I have to be in this research and may I stop participating at any time?

Your participation in this research is completely voluntary. You may choose not to take part at all. If you decide to participate in this research, you may stop participating at any time. If you decide not to participate in this study or if you stop participating at any time, you will not be penalized or lose any benefits to which you otherwise qualify.

What if I have questions?

This research is being conducted by *Mamaleka M.M from the department of social work*, at the University of the Western Cape. If you have any questions about the research study itself, please contact Mamaleka Mmaphuti at: Private bag x 5050, Thohoyandou, 0950. Tel. (015) 9628642, email address:

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Annexure I: Traditional leaders Information Sheet (English)



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June 2017

INFORMATION SHEET

Project Title: Developing guidelines for indigenous parenting practices: A case study of Makhuduthamaga Municipality in Sekhukhune District, Limpopo Province

What is this study about?

This is a research project being conducted by Mamaleka Mmaphuti Maria at the University of the Western Cape. We are inviting you to participate in this research project because you are a traditional leader who engages constantly with cases relating to children and their parents. You also have knowledge about parenting and indigenous parenting practices in black African families. The purpose of this research project is to explore your perception regarding indigenous parenting practices in black African families, and your knowledge and experiences is valuable to this study as it will assist in developing parenting guidelines for parents in Sekhukhune area.

What will I be asked to do if I agree to participate?

You will be asked to respond to the questions to the best of your ability based on your understanding as well as to be honest with the information to be provided. You will also form part of the people who will develop guidelines for indigenous parenting practices in Sekhukhune area. You will be asked open ended questions whereby some follow up will be made on what you said. The interviews will be conducted in the tribal offices and the interview will take approximately 45 minutes. The questions to be asked include among other things your understanding about parenting practices and styles, the indigenous parenting practices and styles in black African families and which indigenous parenting practices you believe can be included in the parenting guidelines and which one are should not.

Would my participation in this study be kept confidential?

The researchers undertake to protect your identity and the nature of your contribution. To ensure your anonymity, your name will not be written or mentioned anywhere in the research proceedings. The surveys are anonymous and will not contain information that may personally identify you". The interview schedule does not have coded identifiable information, therefore: (1) your name will not be included on the surveys and other collected data; (2) a code will be placed on the survey and other collected data; (3) through the use of an identification key, the researcher will be able to link your survey to your identity; and (4) only the researcher will have access to the identification key. To ensure your confidentiality, all collected data will be kept in a safe and lockable cabinet with no access to any one. The researcher will only use identification codes only on data forms, and using password-protected computer files. If we write a report or article about this research project, your identity will be protected.

[If there is a possibility that you will collect information on child abuse or neglect, abuse or neglect of disabled or other vulnerable adults that may need to be disclosed to comply with legal requirements or professional standards, the possibility of such disclosure must be included in the consent form. See the following example, and modify it to include all applicable types of information.]

In accordance with legal requirements and/or professional standards, we will disclose to the appropriate individuals and/or authorities information that comes to our attention concerning child abuse or neglect or potential harm to you or others. In this event, we will inform you that we have to break confidentiality to fulfil our legal responsibility to report to the designated authorities.

The study will use focus groups]

This study will use focus groups therefore the extent to which your identity will remain confidential is dependent on participants' in the Focus Group maintaining confidentiality.

What are the risks of this research?

There may be some risks from participating in this research study. All human interactions and talking about self or others carry some amount of risks. We will nevertheless minimise such risks and act promptly to assist you if you experience any discomfort, psychological or otherwise during the process of your participation in this study. Where necessary, an appropriate referral will be made to a suitable professional for further assistance or intervention.

What are the benefits of this research?

The benefits to you include having understandable and applicable guidelines to assist you as a traditional leader to render or handle the community problems and challenges pertaining to families and parents in raising their children. It will also benefit you in terms of revising some of the indigenous practices which were beneficial to the society. This research is not designed

to help you personally, but the results may help the investigator learn more about indigenous parenting practices and how they can be implemented in the black African families. We hope that, in the future, other people might benefit from this study through improved understanding of the indigenous parenting practices. This will add knowledge value to the social work as a profession and to the policy makers to understand and recognise the indigenous knowledge of black African community.

Do I have to be in this research and may I stop participating at any time?

Your participation in this research is completely voluntary. You may choose not to take part at all. If you decide to participate in this research, you may stop participating at any time. If you decide not to participate in this study or if you stop participating at any time, you will not be penalized or lose any benefits to which you otherwise qualify. Should you cause any tension and show disruptive behaviour, or cause conflicts during the process your participation will be terminated with or without your concern.

What if I have questions?

This research is being conducted by *Mamaleka M.M from the department of social work*, at the University of the Western Cape. If you have any questions about the research study itself, please contact Mamaleka Mmaphuti at: Private bag x 5050, Thohoyandou, 0950. Tel. (015) 9628642, email address: mmaphuti.mamaleka@univc.ac.za. Should you have any questions regarding this study and your rights as a research participant or if you wish to report any problems you have experienced related to the study, please contact:

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Annexure J: Workshop Programme

WORKSHOP ON THE DEVELOPMENT OF GUIDELINES: WORKSHOP PROGRAMME

Date : 07 & 8 August 2018

Venue : Ga Maloma & GaPhaahla

Time : 10h00

No.	Item	Time
1.	Opening and welcome	10h:-10h:15
2.	Introduction	10h15:-10h:20
3.	Purpose of the workshop	10h:20-10h:25
4.	Feedback on data analysis/presentation	10h:25- 10h:45
5.	Additional information	10h:45-11h:00
6.	Tea break	11h:00-11h:20
7.	Group session 1	11h:20- 12h:20
8.	Group session 2	12h:20- 13h:20
9.	Feedback from the groups	13h:20-13h:40
10.	Lunch	13h:40-14h10
11.	Overview of workshop	14h:10- 14h:25
12.	Compilation of guidelines	14h:25- 14h:45
13.	Rap up and way forward	14h:45-15h:15
14.	Closure and departure	

FIRST SESSION: break away groups

Group	Outcome	Group questions
Group One	Participants' understanding and perceptions of parenting styles and practices	(a)What is indigenous parenting practice? (b)What is parenting style? (c) Perception of indigenous parenting practice/parenting styles

Indigenous parenting include Ubuntu and other related parenting practices	(a) Providing types of indigenous parenting practice (b) How were they implemented?
Participants' experience of parenting practices	a) How the parents were parented? (b) How are they parenting/ parented their children)
Parenting styles and Practices that are regarded as important to maintain or continue or brought back and those that should be discarded	(a) Discussion on indigenous parenting practice to be maintained and those to be discarded (b) Provide reasons why to be maintained and to be discarded

SECOND SESSION: Compilation of guidelines – group sessions

1. Who are the role players in the development of the guidelines?
2. Who are the beneficiaries of the guidelines?
3. Why are the guidelines necessary?
4. What impact will the guidelines bring?
5. Which gap will the guidelines fill?
6. How will the guidelines be implemented?
7. Where are the guidelines going to be implemented?
8. Who will be the implementers of the guidelines?
9. What are the gaps and limitations?

Annexure K: Editorial Certificate

22 November 2019

To whom it may concern

Dear Sir/Madam

RE: Editorial certificate

This letter serves to prove that the thesis listed below was language edited for proper English, grammar, punctuation, spelling, as well as overall layout and style by myself, publisher/proprietor of Aquarian Publications, a native English speaking editor.

Thesis title

DEVELOPING GUIDELINES FOR INDIGENOUS PARENTING
PRACTICES: A CASE STUDY OF MAKHUDUTHAMAGA
MUNICIPALITY AT SEKHUKHUNE DISTRICT,
LIMPOPO PROVINCE, SOUTH AFRICA

Author

Mmaphuti Maria Mamaleka

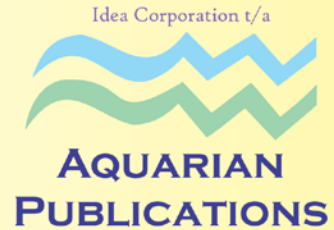
The research content, or the author's intentions, were not altered in any way during the editing process, and the author has the authority to accept, or reject my suggestions and changes.

Should you have any questions or concerns about this edited document, I can be contacted at the listed telephone and fax numbers or e-mail addresses.

Yours truly



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