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THE IMPACT OF CULTURAL ATTRITION ON YOUTH BEHAVIOUR: THE CASE OF *ULWALUKO* AND *INTONJANE* CULTURAL PRACTICES IN MTHATHA AND MOUNT FRERE, EASTERN CAPE, SOUTH AFRICA

BY

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ABSTRACT

This study explored the impact of cultural attrition on youth behaviour: A case of *ulwaluko* and *intonjane* cultural practices in Mthatha and Mount Frere areas, Eastern Cape, South Africa. The study endeavoured to achieve the following specific objectives: (i) to respectively examine youth perceptions of *ulwaluko* and *intonjane* cultural practices and their impact towards their behaviour; (ii) to establish different stakeholders' perceptions on the link between current youth behaviours and attrition of *ulwaluko* and *intonjane* cultural practices; (iii) to explore the extent to which cultural attrition has impacted upon the cultural goal posts of both *ulwaluko* and *intonjane* practices; and (iv) to establish the effectiveness of policy environment designed to uphold cultural preservation, integrity, growth and development. The study was premised on theoretical lenses of anomie theory, socio-cultural theory, cultural imperialism theory, and cultural feminism theory. Methodologically, the study used both qualitative and quantitative paradigm and was thus guided by mixed research design which was case study and mini survey. The data was collected through in-depth one-on-one interviews, focus group discussions and key informants in the qualitative aspect of the study. In addition, the quantitative data was gathered through distribution of questionnaires. The study used both non-probability and probability methods sample selection, specifically purposive sampling (for qualitative data) and cluster random sampling (for quantitative) techniques were used. Using these techniques, forty-two (42) participants were selected for qualitative interviews, and comprised of eighteen (18) young men and women of both gender divides. Moreover, nine (9) key informants were included in the qualitative data collection. Therefore, the total number of both participants and respondents was 105. Data was analysed qualitatively through thematic analysis, while descriptive statistics was used to analyse quantitative data through the use of SPSS software versions 24. The study revealed the following: a state of cultural crossroad for both *intonjane* and *ulwaluko* rites; cultural attrition is indeed a reality; culture incapable of holding their goal posts; modern era a huge driver to cultural attrition; unfriendly policies on cultures a driver to cultural attrition; human rights' wave and advocacy aiding cultural attrition; political infiltration of cultures; human rights' wave and advocacy aiding cultural attrition; and community forums as avenues of disseminating the benefits of

cultural practices. Based on the evidence gathered in this study, the following recommendations are made: purposive use of mass media to promote indigenous cultures; community awareness in promoting and maintaining cultures; formulating cultural policies that embed stakeholders' self-determination, and youth ownership and participation in cultural preservation. The study concludes that cultural practices such as ulwaluko and intonjane play a pivotal role in shaping young people's behaviours and moral conducts. However, modernity forces and various omissions by stakeholders of these cultural practices have contributed to their attrition.

DECLARATION

I, Thanduxolo Nomngcoyiya, hereby declare that this thesis entitled **"The impact of cultural attrition on youth behaviour: A case of ulwaluko and intonjane cultural practices in Mthatha and Mount Frere areas, Eastern Cape, South Africa."** is my own work, and that, I have given dueacknowledgements to the diverse sources that I have consulted.

18th December 2017

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Signature

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Date

Witnessed by

Professor Simon M. Kang'ethe

18th December 2017

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Signature

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Date

DEDICATION

I dedicate this work to my mother, Mrs Nowiti Tafeni and my aunt (uDabawo) Ms. Nobendiba Nomngcoyiya for their unconditional and endless support they provided to me, throughout the period of my academic journey. I also dedicate this thesis, to my late father, Mr Zola Kalimeva Nomngcoyiya who passed away in 2005. Tata I know you would have been very proud of this achievement.

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LIST OF ACRONYMS AND ABREVIATIONS

ACHPR	African Charter on Human and Peoples' Rights
AFF	African Feminism Forum
AIDS	Acquired Immunodeficiency Syndrome
BC	Botched Circumcision
CONTRALESA	Congress of Traditional Leaders of South Africa
CPPRCRLC	Commission for the Promotion and Protection of the Rights of Cultural, Religious and Linguistic Communities
DoH	Department of Health
EC-CGTA	Eastern Cape Cooperative governance and Traditional Leaders
FGDs	Focus Group Discussions
HIV	Human Immunodeficiency Virus
ICCPR	International Covenant on Civil and Political Rights
ICESCR	International Covenant on Economic, Social and Cultural Rights
IKS	Indigenous Knowledge System
KI	Key Informants
MEC	Member of Executive Committee
MMC	Medical Male Circumcision
NGOs	Non-Governmental Organizations
PEPFAR	President's Emergency Plan for IDS Relief
TMC	Traditional Male Circumcision

UNAIDS	United Nation AIDS
UNDHR	United Nations Declarations of Human Rights
UNDP	United Nations Development Programme
UNFPA	United Nations Population Fund
UNICEF	United Nations Children's Fund
WHO	World Health Organization

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CHAPTER ONE

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BACKGROUNG AND ORIENTATION OF THE STUDY

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"Mwacha mila ni mtumwa" (those who abandon or neglect their cultures are slaves) - an adage extracted from Swahili language *(Ndalu and King'ei, 1989 cited in Kang'ethe, 2014a).*

1.1.   Study Overview

Unequivocally, the above *Swahili* adage by Ndalu and King'ei (1989) in Kang'ethe (2014a) reflects not only to South African cultural limbo, but also the state of cultural-politics of the African continent as a whole. This has been elucidated in the diverse theories on culture such as those of Ani (1994), Magubane (1998), Kaarshom (2006), Nyaumwe & Mkabela (2007), Amukowa & Ayuya (2013), and Kang'ethe (2014a). The above adage precisely encapsulates a sentiment which this chapter explores. The chapter delves the ways in which colonialism and other forces of international development such as globalization, civilization, westernization, eurocentrism and their widespread spinoffs continue to haunt African continent and in particular South African society, not only socially, economically and politically, but also culturally in the current dispensation. This is pertinent because the question of culture in South Africa is hotbed of debates, hence positioning culture as one of the most fundamental issue on social and cultural domains (Kang'ethe & Nomngcoyiya, 2014).

Moreover, the question of culture appears to be quite central in the desire and determination to resuscitate indigenous knowledge systems (IKS) which are significant to mitigate a cocktail of social ills that South Africa faces today. Eminently, cultural practices will determine the deep-rooted desire for the African continent to tap its own existing indigenous resources in seeking solutions to its problems. Perhaps this resonates well with the objectives embedded in the African Union (AU)'s proclamation that, Africans need African solutions to deal with African problems (Battle & Cousin, 2011). This incorporates the use and consideration of cultural aspects and indigenous knowledge to foster and facilitate development. Lastly, it informs the overarching need to decolonize every aspect of African life that is associated with colonialization including social and cultural lifestyles (Goduka, 2005; Kang'ethe, 2015).

This, therefore, connotes a new wave of Afrocentric thinking in an endeavour to

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repudiate cultural hoodwinking and hegemony of Eurocentric cultural values in the African continent (Amukowa & Ayuya, 2013). This also serves to denounce the utilization of foreign principles that have become a common feature to African people, which were externally imposed colonial conditions (Holomisa, 2009). Perhaps, the aforementioned adage is emphasised by the statement, once made by Steve Biko who argued that "a country in Africa, in which the majority of the people are African, must inevitably exhibit African values and be truly African in style" (Biko, 1978: 26 cited in Ross, 2010). The values and philosophy underscored by Biko resonates well with the principles of socio-cultural theory, which strongly promotes the tapping of indigenous knowledge. Thus is because people within a certain social and cultural milieu are experts of their own cultural value systems and practices (Swartz et al., 2011).

Thus, the theory provides the frame in which we are informed and our understanding about the phenomenon under study *ulwaluko* and *intonjane* enhanced. The appropriateness of the theory is its Afrocentric inclination which embraces the relevance of socio-cultural practices that advocates for the assessment of the behaviour in relation to the culture that informs it (Peplau & Taylor, 1997; Kang'ethe & Nomngcoyiya, 2014). Thus, it would be desirable and culturally sound for African people to consider going back to their cultures, while utilizing aspects of culture as remedy for the constellation of social challenges facing them. To expedite this rebirth of African cultures, scholars and cultural architects should work to consolidate this developing paradigm which has a better opportunity of forging a progressive cultural consciousness.

A number of theorists have written extensively and diversely on cultural history in various social science disciplines such as anthropology, sociology, theology and other related disciplines (Idiong, 1994; Mbiti, 1977; Etuk, 2002; Ezedike, 2009; Idang, 2015) to mention but a few. Similarly, the fundamental aspects of cultures as instruments of development could be ascertained by the advice of the World Health Organization (WHO) in 2002 to the developing countries to consider returning to their roots and to seek indigenous plausible interventions from their backgrounds. This is perhaps supported by the call from African Union (AU)'s in that Africans need African solutions to deal with African problems (Battle & Cousin, 2011). This entails considering aspects of culture and other indigenous knowledge-based strategies to foster and facilitate development.

However, diverse contemporary literature seems to suggest that, South African cultural practises appear to have undergone serious attrition and some to an extent of near extinction. This perhaps, would be attributed to colonialism, modernization and Eurocentrism (Kang'ethe, 2015). This is also supported by some scholars such as Masoga and Kaya (2008) who suggest that, over the years' forces of international development have not only strongly reshaped social, political and economic system, but also labelled African cultures to be out-dated, barbaric and irrelevant in modern era. For example, Cezula (2015) is of the view that, moral breakdown of the South African young women has reached immeasurable levels. This could perhaps be associated by the extent to which cultures such as female rite of passage (*intonjane)* among the Nguni ethnic groupings such as the amaXhosa, abaThembu and amaMpondo to mention but a few, have undergone attrition and therefore have little or no impact on positively shaping the behaviours of the young people of both gender divide. Perhaps, this is because during the time when *intonjane* was rife, it was a tool used to teach young women the tenets of good behaviours, enforcing and upholding of morals and values system, self-respect and self-worth among other aspects (Cezula, 2015). Moreover, this cultural practice encouraged and educated girls on matters of sexual chastity hence maintaining virginity until marriage (Mudhovozi et al., 2012).

In the same breath, *Ulwaluko* (male initiation) that facilitated stringent rite of passage from 'boyhood' to 'manhood' was believed to usher in and inculcate fundamental values that made the candidates to portray good behaviour, and to be citizens of reputable, ethical and moral stand (Ntombana, 2011). However, in the contemporary epoch, the institution has been turned into a fertile ground for various social vices ranging from criminal activities, 'mine field' for drugs and alcohol, and 'hellhole' for rape and sexual assault of women and girls (Feni, 2013; Kheswa et al., 2014). This is in contrast to the fact that, in the yester years, the two aforementioned cultural practices were stringently instrumental in preventing various social vices ranging from unwanted pregnancies and sexual transmitted infections (STI). They were also drivers of moral and ethical chastity. For example, they facilitated the maintenance of sexual purity, preserving girls' virginity, inculcating social and cultural values, as well as instilling discipline and respect (Kang'ethe & Nomngcoyiya, 2014). Furthermore, *intonjane* enabled the young women to identify with the meaning of womanhood through physical, psychological, emotional and social experiences (Afolayan, 2004).

However, with these cultures undergoing fundamental changes, abandonment or near extinction, the phenomenon has been associated with high levels of moral decay, normlessness, undesirable sexual behaviours, culture of criminality, and generally lack of respect and dignity in the contemporary society. In conjunction to this, Stats SA (2015) indicated that teenage pregnancy in Eastern Cape had reached unfathomable levels among schoolgirls positioning the province second with 20,698 cases after KwaZulu-Natal Province with 26,468 cases in the country (Masondo, 2015). Such cases are attributable to increasing HIV/AIDS infection in the country which stood at 11, 25% (6.19 million) of the population, with 16.9% of the infected belonging to the age group between 15 and 49 years (Stats SA, 2015).

In the same vein, criminal activities, excessive use of alcohol and drugs, culture of violence that manifests itself through service delivery protests and xenophobia attacks on African foreign nationals among other things have also escalated to a state of disorder (Kang'ethe and Nomngcoyiya, 2014). It is against these statistics and background that the questions arise such as, to what extent has cultural attrition among *ulwaluko* and *intonjane* practices contributed to the state of youth behaviours in Mthatha and Mount Frere areas? How has the impact of the international forces of globalisation, modernization, westernisation, civilization and eurocentrism contributed to cultural attrition among the mentioned cultural practices in Mthatha and Mt. Frere areas? These questions prompted the researcher to undertake an investigation on the impact of cultural attrition on both *ulwaluko* and *intonjane* cultural practices on youth behaviours.

This study constituted a brief account highlighting only the aspects of culture that were relevant to the study's research questions on the impact of cultural attrition on youths behaviours in Mthatha and Mount Frere, Eastern Cape. The researcher provided a general discussion of cultural practices as a panacea to shape youth behaviours, morals and ethical values, and the perfidious aspects that lead to cultural attrition and erosion. Thus, the following was discussed: the cultural terrain and its social capital; South African youth in the contemporary epoch (democratic dispensation); the changing of cultural goal posts (conflictual issues between shades of cultural practices) and their impact on cultural attrition. The study has also paid close attention on how historical and socio-economic forces of colonialism and apartheid; as well as international forces of development such as globalization, civilization,

westernization, and eurocentrism have contributed to attrition and erosion of African cultures.

Lastly, the study focused on the role of government and various stakeholders in the development and growth of cultural practices. More specifically, the study has examined the involvement government in the effectuation of policy environment designed to promote cultural preservation, integrity, growth and development. The study significantly elucidated on the role of social work lenses in maintaining cultural relevance. The study is well anchored on theoretical frameworks such as sociocultural perspective and moral development theory in order to provide a cultural perspective in understanding morals, ethics, and behaviours of young people. Further, the study has also elucidated the relevance of anomie theory among others, to enrich the understanding of deregulation of norms in society and how normlessness influences the behaviours and morals of people. Moreover, feminist theories focusing on use of cultures as tools to undermine and subjugate young women especially sexually have also been discussed. Therefore, this study did not only seek to explore the impact of cultural attrition on youth behaviours in South Africa, but also assessed people's perceptions on the need to resuscitate both cultural practises and indigenous knowledge system.

1.2.   Problem statement

Some contemporary South African cultural practises, such as *ulwaluko* and *intonjane*, perhaps due to colonization, globalization, modernization and westernization appear to be increasingly losing their cultural potency, identity as well as their conventional cultural goal posts. This is viewed and perceived as cultural attrition whose effects continue to pose many perfidious ramifications manifesting themselves in unsanctioned behaviours especially among the youth of both gender divide in South Africa. Apparently, the manifestation of these negative behaviours includes and not restricted to moral decay, normlessness, increased substance abuse; culture of violence and destruction as well as lack of respect among one another. These are perfidious phenomena that need to be addressed if South African societies are to regain their moral fibre, ethical remediation and culturally normative and acceptable behaviours. This scenario therefore has prompted the researcher to investigate how cultural attrition on *ulwaluko* and *intonjane* practices have negatively impacted upon the behaviour of the youth of both gender divide

in Mthatha and Mount Frere areas. This endeavour was undertaken to hopefully advocate for cultural regeneration, renaissance, revival, resuscitation, and cultural growth and development.

1.3. Aim and objectives of the research

The aim of the study was to explore the impact of cultural attrition on youth behaviour: A case of *ulwaluko* and *intonjane* cultural practices in Mthatha and Mount Frere areas, Eastern Cape; with the following specific objectives:

- To respectively examine youth perceptions of *ulwaluko and intonjane* cultural practices and their impact towards their behaviour in Mthatha and Mount Frere areas, Eastern Cape;

- To establish different stakeholders' perceptions on the relationship between current youth behaviours and attrition on *ulwaluko* and *intonjane* cultural practices in Mthatha and Mount Frere areas, Eastern Cape;

- To explore the extent to which cultural attrition has impacted upon the cultural goal posts of both *ulwaluko* and *intonjane* practices in Mthatha and Mount. Frere areas, Eastern Cape; and

- To establish the effectiveness of policy environment designed to promote cultural preservation, integrity, growth and development in Mthatha and Mount Frere areas, Eastern Cape.

1.4. Research questions

- What are youth's perceptions of *ulwaluko and intonjane* cultural practices and their impact towards their behaviour in Mthatha and Mount Frere areas, Eastern Cape?

- What are different stakeholders' perceptions on the relationship between current youth behaviours and attrition of *ulwaluko* and *intonjane* cultural practices in Mthatha and Mount Frere areas, Eastern Cape?

- What extent has cultural attrition impacted upon the cultural goal posts of both *ulwaluko* and *intonjane* practices in Mthatha and Mount Frere areas, Eastern

Cape?

- How effective are policy environments designed to promote cultural preservation, integrity, growth and development in Mthatha and Mount Frere, Eastern Cape?

1.5. Study assumptions

Assumptions are general world perception regarding the phenomenon under study. They are prejudgments held by the researcher before study is carried out (Creswell, 2014). Similarly, De Vos et al. (2012 suggest that in context of the research, quantitative studies are hinged on hypothesis while qualitative studies strongly rely on or are informed by assumptions. This study had the following assumptions:

- The influences of cultural attrition on youth's behaviours compromise their future.
- Forces of development significantly contribute to cultural attrition.
- Government clandestinely wreaks havoc to the growth of *ulwaluko* and *intonjane* rites.

1.6. Significance of the study

The findings of this study, will be influential to the government and custodians of cultural practices to reorganize, review and redefine cultural practices in order to be in tandem with the dynamics of contemporary epoch. It will help all the relevant stakeholders entrenched in cultural practices to reclaim the place and niche of such practices in order to assist in moral regeneration and to enhance social functioning. The findings will provide important insights into the development of effective cultural practice policies or reviews in order to respond positively restoration of society's social fibre. More so, the findings will also benefit other researchers interested to pursue research on cultural practices and has added to the body of literature more especially to the social work domain in South Africa. Thus, this study has contributed to existing scientific knowledge on cultural and behavioural studies.

1.7. Ethical considerations

This study took into consideration ethical guidelines to avoid ethical lapses as indicated and emphasised by various social science research policies.

Therefore, anyone who participated in this study was afforded confidentiality, privacy, and anonymity. The participants were not by any chance subjected to any form of harm and they were asked to participate voluntarily. To ensure voluntary participation and informed consent was sought from the participants before participating in the study. Further, the permission to collect data was obtained from the relevant "gate keepers" in the community such as Village Chiefs/Kings or Ward Councillors. The initial permission was sought and granted by obtaining an ethical clearance from the University of Fort Hare Research Committee and Govan Mbeki Research and Development Centre (GMRDC. Importantly, the participants' value, worth, and dignity was promoted at all times and their rights to withdraw from interviews or filling questionnaires at any given time they deem necessary was respected. All participants of this study were informed about the research objectives and purpose, so that they would be aware of what the study was all about. An in-depth discussion of the ethical dilemmas is highly considered in methodology chapter in this study.

1.8.   Structure of the Thesis

The study was structured in the following chapters:

Chapter One: Background and introduction of the study

This was a preliminary chapter and discussed the background of the study, research problem, aim, specific objectives and the research questions. This chapter also described the significance of the study, and the feasibility of the study as well as operationalization of concepts.

Chapter Two: Impact of attrition on cultural practices and its effects on youth behaviours

This chapter focused on the historical development of cultural practises in South Africa; Policy environment and legal instruments on diverse cultural practices; Globalization and underpinning factors associated with cultural attrition just to mention few.

Chapter Three: Theoretical frameworks

This chapter discussed all the theoretical lenses that informed and guided the phenomenon under study.

This included the discussion on application, relevance, strengths and weakness of the selected theories in supporting the phenomenon under study.

Chapter Four: Research methodology

This chapter discussed all dimensions of research methodology including research design, methods of data collection and procedure for data collection, instruments, analysis and ethical considerations.

Chapter Five: Data presentation, analysis and interpretation

This chapter focused on data analysis, interpretation and presentation of findings.

Chapter Six: Discussion of the findings, conclusions and recommendations

The chapter focused on discussing the findings, drawing conclusions and making recommendations.

1.9. Chapter summary

This chapter has covered introduction and orientation of the study, setting the stage for the other chapters. It thoroughly descried the background, research problem, the objectives and research questions. The objectives and research questions will guide the flow of the literature review, theoretical considerations, research methodology, data analysis, interpretation and presentation, as well as discussions of the findings, conclusions and recommendations. Moreover, it outlines to the reader what the thesis is all about and what to expect in the subsequent chapters.

CHAPTER TWO

IMPACT OF ATTRITION ON CULTURAL PRACTICES AND ITS EFFECTS ON YOUTH BEHAVIOURS

2.1. Introduction

This chapter focuses on discussing and illustrating the impact of attrition on various cultural practices, but with special attention to *intonjane* and *ulwaluko* rite of passage of the South African community. However, the chapter first positions the role of literature in the study. thereafter, the chapter discusses the following: cultural attrition and erosion in South African context; role of culture in shaping behaviours; social and cultural capital associated with cultural practices; role of culture in influencing moral and ethical conduct; different shades of Female Initiation Practices (FIP) in Africa, conceptualization of *intonjane*, Phases of *intonjane* initiation, virginity testing (*ukuhlolwa)*, Female circumcision practice (Ulwaluko lwentombi), *Ukuthwalwa* (Abduction practice), *Bojale* cultural practice, and Female genital mutilation (FGM). Furthermore, it focuses on the perceptions of various stakeholders regarding the *intonjane* cultural practice, and how it shapes young women behaviour and moral conduct, impart knowledge on sexual education, enhance womanhood or 'magic' of being a woman, promotion of health and wellbeing of women, the future of *intonjane* initiation; pecuniary dimensions associated with the *intonjane* cultural practice, current status of *intonjane* as compared to *ulwaluko* cultural practice, and contentious issues associated with female initiation practices.

In addition, the chapter documents government/NGOs/Human rights activism and civil society organisation's stance on female initiation practices. It also explores attitude of colonialists and feminists towards cultures, risk behaviours associated with youths in the Eastern Cape, multiple and concurrent sexual relationships, emerging sexuality and lack of control, peer pressure, economic and social milieu, the influence of alcohol and drug use, and the influence of the media on youth behaviour.

The study also focuses on *ulwaluko* cultural practice; it's historical development, its different phases, its cultural imperatives and virtues, identity development and acquisition of social status, pertinent goals of the rite in the yesteryears.

In the same vein, the study looks at the current spinoffs associated with *ulwaluko*, commercialization of the *ulwaluko* cultural practice in South Africa, cultural attrition associated with violating of human and health rights of the initiates, evidence of cultural attrition on the *ulwaluko* cultural practices, and impacts of cultural attrition on *ulwaluko* in South Africa. Among other themes, the study focuses at the deaths of initiates in the current initiation schools in South Africa, dwindling state of moral behaviours among the initiates, mismanagement and mal-administration of the initiation schools in South Africa, government on cultural attrition, societal attitudes on *ulwaluko* vis-à-vis medical male circumcision, interplay between moral decadence and cultural attrition. Lastly, the study also focuses on the impact of western forces towards cultural attrition, impact of international forces of development on cultural goal posts, cultural practices and their implication in social work; policy instruments on preservation, maintenance and promotion of cultural practices.

2.2. Role of literature review

The review of related literature according to Creswell (2014) encompasses the systematic documentation, location, and analysis of sources containing information related to the research problem. On the same note, Guion, Diehl and McDonald (2011) add that, the literature review fulfil other numerous fundamental purposes that make it the research worth the time and effort exerted. Similarly, Neuman (2011) contends that the major drive of reviewing the literature is to determine what existing literature entails in relation to the topic under inquiry. Moreover, Yeasmin (2012) posits that, the knowledge of existing literature does not only enable the researcher to avoid the unintentional duplicating of other people's research work, but it also provides in-depth understanding and insight on what has been done in the field of the topic (Mason, 2010).

Simply put, Sinkovics and Ghauri (2008) believe the literature review tells you what has been done and what needs to be done. The authors further suggest that

existing studies provide the rationale for your research hypothesis, and indications of what to be done can help you justify the significance of your study. Lastly, another significant aspect and purpose of the literature review is to discover gaps in the existing knowledge base, research strategies and specific data collection techniques that have or have not been useful and effective in the investigation of related or similar studies (Patton, 2014: 320).

2.3. Study aim and objectives

The aforementioned related literature themes and subthemes seek to address the study aim and objectives. The aim of the study is to explore the impact of cultural attrition on youth's behaviours, with focus on *ulwaluko* and *intonjane* cultural practices. The following were the specific objectives.

- To respectively examine youth's perceptions of *ulwaluko* and *intonjane* cultural practices and their impact towards their behaviour;
- To establish different stakeholders' perceptions on the relationship between current youth behaviours and attrition on *ulwaluko* and *intonjane* cultural practices;
- To explore the extent to which cultural attrition has impacted upon the cultural goal posts of both *ulwaluko* and *intonjane* practices; and
- To establish the effectiveness of policy environment designed to promote cultural preservation, integrity, growth and development.

2.4. Modern behaviours and attitudes associated with cultural attrition in the Eastern Cape.

Interestingly, the diverse literature on cultures postulate that, African cultural practises embodies a wealth of indigenous knowledge that has been a panacea for centuries in solving specific developmental and environmental challenging phenomena (Lauer, 2006; Wahab et al., 2012; Kang'ethe, 2014). In essence,   Ross and Deverell (2010) highlight that from birth to adulthood, African socialization embraces family and communal system that are indispensable for care, protection, well-being as well as in development of sense of completeness.

Therefore, cultural practices are premised on the rudiments of an accepted behaviour or doing things in a society based on the expectation of the observers (Hornby, 2006).

Sadly, in the modern era, there are various social, economic, and political aspects that seem to suggest that cultures have been eroded or encountered attrition overtime. These may have in one way or the other negatively affected the young people's behaviours and moral conducts especially among *Nguni* ethnic groups. This therefore, provided a justification for modern behaviours and attitudes among the young people. Apparently, the attrition of cultural practices has been the epicentre of controversies regarding the burgeoning phenomenon of risk behaviours that seem to redefine the future of the country's young people in the contemporary epoch. Such phenomenon as contributed to the emerging of sexual immorality and lack of control, the use and abuse of alcohol and drugs, unplanned and termination of pregnancies, and uncontrolled media consumption among others. These are some of indications of challenging social problems and display enormous attrition.

2.4.1. Sexuality and lack of control

In South Africa as in many other countries of the African continent and the world today, the behaviour of young men and women seem to be disappointing (Kang'ethe & Nomngcoyiya, 2014). This is because, unlike in yester years, both young men and women are no longer motivated to embrace abstinence from sexual activities. Traditionally, abstinence was a tool to protect young people from different social ills such as early sexual debut or sex before marriage, unwanted or unplanned pregnancies that results in abortion for girls, sexual transmitted infections (STIs) such as HIV/AIDS just to mention a few (Patel & Myeni, 2008; Adebule & Ibimiluyi, 2012). The indulgence of young people into such acts would be due to the fact that, the concept and understanding of sexuality has changed significantly. Perhaps, this has been reinforced by increased realization of one's freedom and rights, including the sexual orientation and expressions. This therefore, has given rise to a culture of sexual normlessness; revelry and promiscuity (Kheswa, Dayi & Gqumani, 2014; Kang'ethe & Nomngcoyiya, 2014).

This particular behaviour of normlessness is well expounded in anomie theory by Emile Durkheim who views undesirable behaviours as any behavioural acts that

seems to be contrary to the commonly accepted norms and values in the society. Further, other scholars such as Moyer (2001) describe it as the breakdown of social norms and a condition in which those norms would no longer be able to control the activities of societal members. In support of the above sentiments, Coleman (2014) believes that deregulation in the society sets a stage for anomie. This is where there are no clear rules or norms to govern the society or a society characterised by lawlessness. Therefore, aspects described in anomie theory are clearly reflected in today's society that appears to have undergone a negative paradigm shift. This is because, the youth seem to no longer respects the elderly, no longer prescribe to societal norms of do's and dont's; parents are no longer strong in shepherding their children to maintain discipline and uphold moral chastity for the well-being of society. Furthermore, the families appear to be in disarray, without any predictable social direction, and without any uncompromisingly social and cultural reflective norms and values. Moreover, Kang'ethe and Rhakudu (2010) believe that, the parents are to blame for relinquishing their cultural endowed responsibility of nurturance as well as shaping the children to be good and responsible citizens of the country (Kang'ethe & Gaseitsiwe, 2012).

2.4.2. Unplanned pregnancy and termination of pregnancy

Unequivocally, the cultural attrition and its spinoff can explain the higher rates of teenage pregnancy that the country is currently experiencing. This finds evidence from a relative high teenage pregnancy rate estimated at 330 per 1000 women under the age of 19 in South Africa (Daily Sun Newspaper, 2015). In relation to these statistics, Eastern Cape Province has been reported to have recorded close to 30, 000 teenage pregnancies in the last five years i.e. between 2011 and 2015 (de Swart, 2015). The case of teenage pregnancy is further exacerbated by easiness of abortion among adolescents. This claim is easily justified by the ironic safe abortion advertisement posted on street walls or bridges by unscrupulous practitioners who pose health risks to young girls. According to Kheswa and Mahlalela (2014), out of the 1000 abortions that occur in SA every month, apparently 50% of them involve girls between twelve and eighteen (12-18) years of age at the Eastern Cape clinics.

This in this researcher's view, this is an indication that there is high rates of abortions in the province. This scenario is presents unfortunate and unprecedented

circumstance, against the traditions where girls were encouraged and taught morality through rites of passage of *intonjane*. Through this rite of passage they were able to maintain their virginity by emphasizing and embracing abstinence before marriage (Maluleke & Troskie, 2003). Such rites according to Hoza (2010) also served as conduits of fundamental social norms and values that focused more on establishing and extending family and communal relationships through African traditional marriages. However, the researcher is cognizant of the realities in the modern day societies where some of these cultural practices have been used, abused and misused to perpetuate patriarchy, and to strengthen subjugation of women and girl child (Nomngcoyiya & Kang'ethe, 2016).

2.4.3. Family disintegration and cultural attrition

In South Africa just like in many other countries, most of social vices are a result of breakdown of family and cultural values that saw children and the youth stick to cultural norms and values. Thus, lack of such units in the society, has made young people to be careless and indulge themselves in activities such as alcohol and illicit sexual affairs (Kang'ethe & Rhakudu, 2010). Arowolo (2010) posits that, today the society appears to have undergone a negative paradigm shift in which the youth no longer respects the elderly, no longer prescribe to societal norms of do's and dont's; parents are no longer strong in shepherding their children to maintain discipline and uphold moral chastity for the well-being of societal health. In the article broken families are breaking youth, Holborn (2011) estimated that 9 million children were growing up without father figures. Moreover, regular domestic violence, and divorces between parents in South Africa have harmful consequences on children and young people's behaviour.

In this case, the parents could then be blamed for abdicating their culturally and religiously endowed responsibility of nurturance and shaping the children to be good and responsible citizens of their countries (Kang'ethe & Gaseitsiwe, 2012). In addition, it needs be bemoaned that the extended family that served as a linchpin, social verve, and a source of family security, has increasingly been succumbing to nuclear family system (Arowolo, 2010). This has given rise to the culture of individualism which has introduced many other ramifications such as the culture of matrifocality

(single woman parenting) which embraces values strongly associated with western world (Kang'ethe, 2015).

2.4.4. Attrition of communalism culture gave rise to the culture of individualism

The phenomenon of nuclear family in South Africa seems to have taken a centre stage. Such a phenomenon has also been exacerbated by rural-urban migration and has continued to undermine communalism and the immense social capital that it bequeathed by it (Mimiko, 2010). In line with the above argument, Maluleke (2012) believes that domination of local African culture by western-based cultures for a number of years could be responsible for the rapid attrition. Further, western-based cultures tend to be more individualistic as they focused more on personal interests and individual achievements, while on the other hand, African cultures are communally inclined, group oriented, and driven more by the welfare of the entire community (Maluleke, 2012).

To this end, Kaarsholm (2006) postulates that the various social vices mentioned above seem to overwhelm the contemporary societies, which in his view sees this as an onslaught against Africans and African cultures in particular. Moreover, the author is of the view that these social phenomena are rife among African people because their cultural practises have been weakened. Perhaps, this could be the result of cultural attrition or erosion and subsequently being another retrogressive tool that is fuelling and contributing to various social vices spiralling out of control in South Africa. In the researcher's view, this has provided platform for instability in many families leading young people themselves into unstable livelihoods. This, has therefore, led to some fundamental components of indigenous knowledge engrained in these cultural practises being devalued and rendered outdated and inconsequential (National Policy on South African Living Heritage, 2009; Kang'ethe & Nomngcoyiya, 2016a). It also introduced, promoted and harnessed individualism, which subsequently eroded African tradition of communal system and its concomitant values such as *Ubuntu*.

This study, therefore, does not only seek to explore the impact of cultural attrition on youth's behaviours in South Africa, but also seek people's perceptions on

the need to resurrect both cultural practises and indigenous knowledge systems. These are just the few other confounding factors that can never be overlooked when discussing some of the social effects young people have to contend with in the contemporary epoch. Therefore, the study argues that various aspects of modern society life and adoption of new order of cultural values and tenets that seem to be embraced by everyone today, may largely contribute to the attrition of *Nguni* ethnic group cultures. Observably, this new order of values and norms in one way or the other may have brought a state of confusion, moral decadence, and possibly a state of normlessness as explained in the anomie theory.

2.5. Cultures

2.5.1. Role of cultures in shaping people's behaviours

In its essence, African culture can be traced from the aspects of the social milieu that regulates human behaviour and conducts which are desirable and strongly rooted in African philosophy of *Ubuntu* – humanity (Herbst & Reitsma, 2016). *Ubuntu* loosely defined is the spirit of kindness, spirit of respect for oneself and others, spirit of selflessness, spirit of empathy, spirit of upholding norms, traditions, standards and values (Kang'ethe & Rhakudu, 2010). The overarching idea is to leverage on these aforementioned desirable aspects of African cultures and philosophy in order to shape the behaviour of people in societies (Afolayan, 2004). In support of these arguments, Kang'ethe (2015) referred to culture as the societal mirror and hallmark because most African societies see reality of their lives and the world around them using cultural lenses. In addition, culture is used as a benchmark due to its significant invaluable practices as it provides to the society a general design for living, personality development, shaping and moulding of behaviour as well as instilling discipline, respect, norms and values (Magubane, 1998; Afolayan, 2004).

For example, Southern *Nguni* ethnic groups use the *ulwaluko* and *intonjane* rites as cultural schools, whose roles are to instil and inculcate among young people all the aforementioned virtues and desirable behaviours and moral conducts. It is in this spirit, that culture should be understood in terms of retaining and jealously guarding and maintaining the communal system of living in which the accumulated communal wealth of knowledge and skills; as well as to ensure the values considered

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invaluable and sustainable are passed on to the next generations, or to children and youth (Maleche & Day, 2011; Kang'ethe, 2015).

2.5.2. Social and cultural capital associated with cultures

The theory of cultural capital, which is also one of the theories that informs this study, was propounded by French sociologist Pierre Bourdieu in collaboration with Jean-Claude Passerson in 1973: 56. They authored "Cultural Reproduction & Social Reproduction", and popularized the notion of cultural capital which they referred to as an accumulation of knowledge, behaviours and skills that one can tap into in order to demonstrate one's cultural competence, and thus one's social status or standing in society (Bourdieu, 1973; Yosso, 2006). Unequivocally, the holism nature of culture as described by the above theorist rendered culture a panacea (Herbst & Reitsma, 2016), as it serves as a precursor to deal with multidimensional components of human life.

Furthermore, this emanates from the realization that some of the developed countries such as Japan, China and Middle East countries have been able to preserve, maintain, and promote their countries' cultures in tandem with their quest to achieve social, economic, and political growth and development (Kang'ethe, 2015). This implies that in people's endeavour to seek solutions to the cocktail of social ills in the contemporary epoch, culture, therefore, should not be overlooked or undermined. This is because, most African societies see reality of their life and the world around them using cultural lenses. It is therefore a benchmark and the mirror of the society (Kang'ethe & Nomngcoyiya, 2016b).

In the light of the above, this thesis, therefore, lends credence to the choice of socio-cultural theory as one of its theoretical lenses; and also its cultural sensitive approach that strongly supports the idea of embracing what it commonly referred to as "the wealth of the poor" (James, 2012). This is because, impoverished societies may lack income and inadequate resources, but they could pride themselves with socio-cultural assets that include rituals, reciprocal relationships, traditional knowledge and skills, as well as informal support systems that define their livelihood (Peplau & Taylor, 1997). These are some of many dimensions of culture that informs this study which seeks to discover aspects of culture that influence young people's behaviours,

morals, ethics, values, and its basic tenets that are learned, shared, and portrayed by a group of people in their social and cultural milieu.

2.6. Cultural attrition and erosion in context

Diverse theories and literature sources on African cultures have widely explored the concepts of cultural attrition and cultural erosion respectively, bringing up similar perceptions, meanings, and definitions of both concepts. For example, Ani (1994) suggests that cultural attrition and erosion constitutes a phenomenon in which a group of people are influenced either through coercive forces such as colonialism, slave trade, socialization, modernization, eurocentrism, westernization and globalization, to abandon their cultures and adopt other new wave of cultures. This is therefore, a phenomenon that connotes the influence and wave of imperialism and capitalism as it happens due to the hegemony and influence of dominant cultures through mass media and technology either materially, socially, or ideologically over or against particular cultures or ways of life (Bello, 1991; Antia, 2005).

Similarly, Awe (2008) refers to cultural erosion as a systematic depreciation that lead to certain components of local cultures being eroded as a result of strong western-based influence such as international forces of development namely, globalization, civilization, eurocentrism, westernization as well as religion and colonization. In consonance with other scholars on African cultures, Kang'ethe (2015) suggests that cultural attrition and erosion needs to be unearthed and addressed in order to enable African societies to resuscitate their values and philosophies such as *Ubuntu* (South African philosophy of humanity that promotes the common good of society and display of humanity among one another); and *Harambee* (Kenyan philosophy and a tradition of communalism to pursue a developmental goal together instead of individualism) (Nyaumwe & Mkabela, 2007).

This, therefore, imply that the loss of indigenous cultural identity and knowledge has immensely eroded and wiped out people's memories of their norms and standards, their cultural practices, their language, including the cultural lens which helped them to see the reality of the world (Iheanacho, 2012). In conjunction to this, study is justifiable, as various African scholars on culture seem to strongly agree that, African cultures have indeed eroded and have undergone a negative paradigm shift. However,

for the purpose of this study, the concepts cultural attrition and cultural erosion is used interchangeably to refer to the gradual loss, wearing down, dying out, and weakening of some of the developmental components of South African cultures particularly, *ulwaluko* and *intonjane* cultural rites practised by Southern *Nguni* ethnic groups (amaXhosa, abaThembu, amaMpondo, amaBhaca, amaMfengu to mention but few).

By cultural attrition and cultural erosion, this thesis also refers to inability of some cultural practices to meet their intended cultural goal posts, due to mishaps and other retrogressive aspects associated with these rites. These contribute immensely towards the attrition or erosion of the cultural practices although much focus is on global forces and entrenchment of the hegemony of dominant cultures through mass media images and technology. Nonetheless, the dynamics of global forces and retrogressive dimensions associated with cultural practices and their impact on cultural attrition on youths' behaviours are discussed in-depth throughout this chapter.

2.7. Different shades of female initiation practices (FIP) in AFRICA

Indubitably, female cultural practices (FCP) present themselves in different shades, namely, *ukuhlolwa kwentombi* or *inkciyo* which is virginity testing, *ulwaluko lwentombi* which is female initiation practice, *intonjane* which is female rite of passage from 'girlhood' to womanhood, female genital mutilation (FGM), *ukuthwalwa* practice, *bojale* cultural practice just to mention a few. Put differently, *intonjane* is borne out of the broader continuum of female cultural practices or female initiations in Africa. Therefore, the broader concept here is female cultural practices or female initiations. The various shades presented by female cultural practices are dealt with in-depth, comparing them against the *intonjane* initiation practise.

2.7.1. Conceptualization of *intonjane*

Indubitably, Southern *Nguni* ethnic groups which constitute *amaXhosa, amaBhaca, amaMpondo* and others which occupy most part of the Eastern Cape Province are strongly rooted in their traditional or cultural practices since time immemorial (Jacobs, 2013). As the second largest traditional group in South Africa, following their Northern *Nguni* ethnic group, which is *amaZulu,* also observes various cultural practices and rites

of passage for both male and female children in different levels of their lives (Talle, 2007). *Intonjane* cultural practice according to Sotewu (2016) is an elaborated female initiation, which has immensely influenced many young and old women among *amaXhosa* and other *Nguni* ethnic groups in the Eastern Cape. *Intonjane* as a concept according to Erlank (2001), has its roots from *isiXhosa* word *ukuthomba*, which is loosely translated in English as the first menstruation period. This means that a girl who has had her menstrual periods has grown to be a woman that can have children anytime (Sotewu, 2016).

However, Botha (2010) posits that the female initiation or ritual of female circumcision is considerably shorter as compared to their male counterparts. The author suggests that the *intonjane* (girl to be initiated) is secluded for about a week. During this period, there are dances, and ritual sacrifices of animals that are carried out. The initiate must hide herself from view and observe food restrictions; however, the initiation itself does not involve any surgical operation (Jacobs, 2013). In its very nature, *intonjane* is an initiation which was performed in order to prepare a girl for her adult roles and responsibilities as a woman, a wife, and a mother of children (Erlank, 2001). Further, various authors' such as Afolayan (2004) and Botha (2010) also suggest that only the girls who were at menstruation phase or puberty were eligible to perform the *intonjane* rite.

In addition, Manabe (2010) postulates that, those who could not perform the initiation during that stage as times and cultures evolved are allowed to do so, even later in life such as after marriage; or even later when they are old and have begotten children. This is because, the initiation, according to Talle (2007) seeks to inculcate to both girls and women the proper and fundamental aspects of womanhood, good preparation of marriage life and responsibilities, motherhood and its challenges as well as leadership roles (Stormorken, Vincent & Santisteban, 2007). Perhaps, it could also be due to a strong belief that failure to undergo such rite as *intonjane* has detrimental effects such as one experiencing infertility later in life; or having one's life characterised by various ailments (Nnaemeka, 2005; Kaschula 2011: 212).

2.7.2. *Intonjane* as rite of passage

Broadly speaking, rites of passage as a concept and general theory of socialization was popularized by French anthropologist Arnold van Gennep in 1909 in French translation *les rites de passage* and was translated in English in 1960 as rites of passage meaning rites, customs, rituals, sacraments symbolizing the transitional stages of birth, childhood and full integration into society (Cushing, 1998; Sotewu, 2016). According to van Eden (1998), Van Gennep saw human life cycle of every individual in society anywhere in the world as being defined and characterised by a chain of transitions from one social status to another. These rites of passage according to Jacobs (2013), signify various changes in human life and embodies fundamental growth and developmental transitions. For example, from birth to childhood, childhood to adolescence, adolescence to youth, youth to maturity, maturity to old age; from being single to marriage, childlessness to motherhood, and life to death, just to name the few. In addition, Bell (2003) opines that this life change events are performed in special ceremonies by all societies to enable the individual to successfully transition from one status to the next without difficulties. In support of this argument, Ramabulana (2000) emphasises that, rite of passage usually mirrors either biological or maturational development which is experienced through series of transitions by all human beings throughout their lifetime.

Such rites of passages as birth ceremonies, marriages, customs, funeral rituals welcoming and accompanying according to Kaschula (2011: 212) were identified and analysed by van Gennep in terms of various rites of passage phases namely, (i) rites of separation, which is a symbolic action that emphasizes the separation or detachment for the individuals participating in the rite from a previous status; (ii) rite of transition which symbolizes an interregnum or prepares a person for the new status that she or he is to assume; and (iii) rite of incorporation which takes place when an individual is formally admitted into the new role (Lodewijkx, van Zomeren & Syroit, 2005). *Intonjane* initiation as a cultural school, just like *ulwaluko* is a very sacred cultural practice which has informal school teachings that are usually not for public consumption and are undisclosed particularly to individuals that did not attend the initiation school (Manabe, 2010; Sotewu, 2016).

2.7.3.   Phases of *intonjane* initiation

Intonjane initiation, just like other typical rites of passage as identified and analysed by van Gennep in 1960, also follows three phases as discovered by Turner in 1975 and Pinnock & Campbell (1994) - these are: (i) *umngeno* (rite of separation), (ii) *umtshatiso wentonjane* (rite of transition) and the final stage, (iii) *umgidi* (rite of incorporation).

i.   *Umngeno (Rite of separation)*

Umgeno is the phase of the rite of passage that signifies the symbolical detachment of the female initiate from the old status to join and acquire the new status (Sotewu, 2016). The symbolic detachment from routine or usual life for the female initiates culturally, implies that the initiates are physically separated from her friends, siblings, schools, occupations and taken to the secluded area (Erlank, 2001). The process as outlined by one of the proponents of this initiation, an elderly woman, also serves in the initiation as *ikhankatha* (female traditional guider/teacher). In the book "*Gangs, Rituals & Rites of Passage*" by Pinnock and Campbell (1994: 1), the following sentiments pertaining to *intonjane* are captured:

> "At about 15 years old, the girl must train for womanhood. She goes behind the curtain in a hut for 28 days. In the old times, it was even longer. There she is taught by her grandmother who is the *ikhankatha* - the biological mother is not allowed in the hut. *Intonjane* is an attempt to shape the child and discipline her in some way and teach her about her ancestors and about the magic of being a woman. Without these ceremonies they would go completely wild".

The overarching idea in undertaking this initiation is to enable the initiates to focus in her life ahead and forget about the old life and what it had to offer, more so, is to instil the life of independence, socially, psychologically and emotionally maturity as she can no longer depend on friends or parents at that stage (Lodewijkx et al., 2005). Further, apart from sacrificial rituals in the form of goats or sheep, Manabe (2010) believes this stage is accompanied by a whole host of activities that includes among others, the initiates having their faces painted with white clay, being secluded, participating in their first bare-breasted menstruation dance, and being instructed in the values and responsibilities of womanhood by their elders (Bell, 2003).

This stage and the next stage are usually separated by observance of sacrificial ritual either by goats or sheep determined by the number of the initiates (the number to be slaughtered usually is determined by the number of initiates) as the sanctions of food and water taboos are uplifted (Ramabulana, 2000).

ii.   Umtshatiso wentonjane (Rite of transition)

While, *umtshatiso wentonjane* (rite of transition) according to Stormorken et al. (2007), meaning interregnum or preparing of the initiate for the new status, she has to assume, however, this involves certain rituals, teachings, observance of taboos, and secret codes. Botha (2010) believes that once the female initiate has gone through seclusion phase, she has to undergo an interstructural disorientation or liminal phase that occurs in the rite of transition, which is the middle phase of rite. Further, the state of limbo which is characterized by ambiguity as the initiate is no longer in her pre-ritual status but has not yet attained or began the transition to the status she will hold when the rite is completed (Pinnock & Campbell, 1994; Sotewu, 2016).

This is the stage according to Stormorken et al. (2007), where initiates are introduced to different learning tasks and assignments related to their social and cultural life curricula as demanded by the cultural practices. In the presence of *ikhankatha* (initiates supervisor), at this phase the initiate is required to complete various social and cultural activities and teachings that includes how woman control, behave and carry herself, how she carries herself in the presence of her husband, how to look after the family, children, and community at large, teachings related to dance, poems, songs, and women secret codes among other things (Afolayan; 2004; Botha, 2010).

iii.   Umgidi (Rite of incorporation)

Lastly, *umgidi* (rite of incorporation) meaning the welcoming ceremony and festivities or an integration of the initiate to society as she has passed all the required demands of the *intonjane* initiation (Pinnock & Campbell, 1994). This stage marks the end of the rite of passage for female initiate and the disorientation and ambiguity the initiates experienced at the midpoint. This is because, the confusion she experienced on previous phases has now been reconciled by structural position and the initiates are

introduced to the rights and responsibilities associated with the new status (Bell, 2003; Manabe, 2010).

In addition, Jacobs (2013) suggests that the initiates are expected to comply with the existing social and cultural tenets, norms, values and standard that comes with the new status. The incorporation stage or reintegration into the community is accompanied by a host of festivities which are the sign of victory and celebration of the new status or life of the female initiates (Sotewu, 2016).

This reintegration is such a big commemoration activity with the entire community celebrating initiates being showered with gifts to start and build their new life or coming of age of the initiates dressed in their traditional wear decorated with beads and facially with red ochre (Kaschula 2011: 212). It is usually such a big event that includes alcohol, both modern and traditional, slaughtering of cattle and sheep determined by the number of the initiates, the bigger the number of initiates, the bigger the number of livestock to be slaughtered. This culturally, signifies the rite of incorporation where eating and drinking together showcase physical union between the families concerned, the community, and the initiates themselves (Manabe, 2010; Sotewu, 2016).

This study therefore, through the conceptualization of *intonjane* female initiation and the rite of passage attempts also to emphasise the need for each cultural practice, whether female or male to be given its own niche. This is an endeavour to reduce biases and the blanket approach system that is used as the lenses to deduce social and cultural phenomena that influence African societies at large. Moreover, this study is by no means just a review of the literature on female cultural practices, but the researcher does, however, draw on some studies conducted on female initiations as an endeavour to explore the impact of attrition or erosion on them and subsequently, its effects on youths' behaviours in the contemporary epoch.

2.7.4. *Ukuhlolwa kweentombi* (virginity testing)

Conceptually, virginity testing is referred by Maharaj (1999) and Madlala (2003) as an annual cultural ceremony known as *Umhlanga* 'Reads dance' commonly practiced by Northern Nguni ethnic groupings such as amaSwati and amaZulu in which young maidens dance before their king; with the king subsequently, choosing a new wife from the young

virgins (Le Roux, 2006). However, as a cultural measure to maintain girls' sexual chastity, Southern Nguni ethnic groups such as amaBhaca that resides in Alfred Nzo District Municipality, Eastern Cape Province also practise virginity testing which is affectionately known as *Ukuhlolwa kweentombi* or *inkciyo*. Vincent (2006) concedes that virginity testing includes young maidens being "certified" virgins through an inspection of the hymen by elderly women, with an assumption that the hymen can only be torn through sexual intercourse.

One school of thought with regards to virginity testing is of the view that, this cultural practice proved useful in terms of sex education among young people and it enforces sexual purity and abstinence from sexual activities before marriage (Maluleke, 2012; Kang'ethe & Nomngcoyiya, 2014). Virginity testing according to Feni (2013) is an ancient custom that played an instrumental role in inspiring girls to remain sexually clean and the traditional custodians believe it also inculcated self-respect in girls. The practice has been also enjoying support from such institutions as Commission on Gender Equality (CGE) who also believes that this cultural practice educates girls to take pride in their virginity and not giving it away by having sexual intercourse before marriage (Mohlaka, 2000; Kang'ethe, 2014b). The Commission believes that this cultural practice could also be key in delaying the process of the adolescents' sexual engagements.

Therefore, this can be instrumental in strengthening the country's fight against HIV/AIDS and sexually transmitted diseases. Perhaps, this could be a tool that can be useful to prevent early sexual debut and therefore, could be effective in the campaign and battle against unwarranted teenage pregnancies which result in many young girls being school dropouts (Palem et al., 2008; Nomngcoyiya & Kang'ethe, 2014). In recent days, the Zulu King (King Goodwill Zwelithini) has also been in the forefront in advocating for more financial support from the government to advance the activities of virginity testing (Kang'ethe, 2014b).

Although virginity testing is in the continuum of female cultural practices, it seems to be the cultural rite that has attracted a lot of debate and discourses in South Africa, especially with the human rights groups, and civil rights movements calling for its cessation (Kang'ethe, 2013). This is the other school of thought which believes that, the intended goal posts of virginity testing as rite is downplayed by gender inequalities in the treatment of a girl in these rites as compared to boy child. In my view this has

constitutional implications of gender equality and human rights as outlined in the country's constitution (Constitution of the Republic of South Africa, 1996). However, this part is dealt with exhaustively in the study under the heading human rights groups' stance against the female cultural practices.

2.7.5. *Ukuthwala* practice (Marriage by abduction)

Ukuthwala practice is also in the continuum of different shades of female cultural practices which in ancient Africa was an arranged, and condoned, albeit abnormal, path to marriage targeted at certain women of marriageable age (Maluleke, 2012). Statistically, *ukuthwala* practice would appear abnormal when viewed from today's standards. However, it was normal and acceptable then. In relation to this, the African Customary Law for Southern Africa (1991: 190) indicates:

> "The marriages by *ukuthwala* which have been increasing from the 1920's has increased even further during the past few decades, ukuthwala marriages increased from 14.6% of all marriages in the 1920's to 18.3% in the 1930's and reached 30.3% in the 1940's. It can be seen that these marriages have increased further and constitute 55.9% of all marriages since 1950."

Historically, communities and families were heavily involved in marriage negotiations (Mfono, 2000). If a courtship was public and the families or community disapproved, the marriage would simply not be allowed. It was therefore, a legitimate formal process that had to have a stamp of approval of the families and communities involved. However, to avoid the courtship processes people would stage an abduction of the one who would be the bride and the groom would then approach her family and marriage negotiations would commence. The practice of *ukuthwala* according to Becker and Koyana (2007) is largely practiced in SADC region by countries such as South Africa and Zimbabwe. In South Africa, *ukuthwala* practice is quite prevalent in the Eastern Cape Province among Southern *Nguni* ethnic groups in the Pondoland region areas such as Bizana, Lusikisiki, Libode, flagstaff, Holly Cross just to name the few (Tshabalala-Msimang, 2009). *Ukuthwala* practice means that when a man wants to marry a woman that he never proposed to love, he will inform the girl's family of his intention and a plan would be devised to abduct the girl (Wadesango et al., 2011: 123).

The authors suggest that abductions commonly happen when the girls are on their way to fetch water or fire woods.

Nonetheless, after abduction was effected, the girl's family would receive a report and the news that their girl was safe with the family of the prospective groom (Koyana & Becker, 2007). This process would be followed by the development of extended family relationship with *lobola* (bride price) negotiations and payment of it to the girl's family and automatically the status of the girl is elevated to that of a young wife (Wadesango et al., 2011). However, in the contemporary epoch, the practice is believed to be inconsistent with the country's Constitution and Bill of Rights as well as other legal prescripts such as Children's Act (Maluleke, 2012). This because the practice violates the human rights of the girl child as they are forced into marriage without their consents in the name of culture (Maseko, 2008). Moreover, there are allegations that young girls are also falling victims of rape by elderly (Stormorken et al., 2007).

Further, in the Eastern Pondoland region, it was discovered that as at 12-15 years old, girls were targeted and subjected to this abduction marriage (Tshabalala-Msimang, 2009). And this according to Tshabalala-Msimang had adverse effects on girls due to the fact that child marriage as per the country's constitution is regarded as form of gender-based violence against the girl child (Tshabalala-Msimang, 2009). UNICEF (2007) suggests that the harmful consequences of this practice include lack of freedom to interact with peers and participate in community activities, compromised developmental growth due to early pregnancy, suffering from isolation, with little or no education. Scheepers (2016) also adds that the motive for the abuse of the practice could be among others perpetuated by the people who believe that sex with a virgin cure HIV/AIDS and that raises many health questions to *ukuthwala* as a cultural practice.

2.7.6. *Bojale* (Female initiation)

In Botswana, initiation rites (Bogwera for males and Bojale for females) were very important agencies of socialization among the Bakgatla (Makgala, 2009). Further, Makgala believes these initiation rites got dominated by forces of Christianity, colonial rule and modernity that contributed to attrition of many cultural practices

of the *Bakgatla* and other ethnic groups in Botswana and sub-Saharan Africa in general (Makgala, 2009). For example, Nkomazana (2005) believes that the *Bakgatla-baga- Kgafela* last practised its fully-fledged initiation rites in 1902, but was largely followed by diluted versions, which later succumbed, to the cessation of the rites until 1970s (Setlhabi, 2014a). However, due to burgeoning cases of social vices during and around in 1970s, the *Bakgatla* under Kgosi Linchwe II decided to resuscitate the initiation rites (Werbner, 2014).

Currently, the *Bakgatla* people, in both Botswana and South Africa, have cultural practices called *Bogwera* (male initiation school) and *Bojale* (female initiation school) (Setlhabi, 2014a). In line with the above arguments, Werbner (2014) posits that in Botswana, the cultural practices died out for almost 20 years, but in 2009 they were resumed as a "reawakening of the soul". Therefore, the country of Botswana in 2009, witnessed over 3000 young boys and about 1200 young girls turning up for the journey into the wilderness at the *Bakgatla* capital in Botswana, Mochudi (about 10 miles from Bokaa village) (Setlhabi, 2014b).

Similar to *intonjane* and *ulwaluko* cultural practices in South Africa, according to Nkomazana (2005), *bojale* was the rite of passage from 'girlhood' to womanhood especially, when girls were at the puberty stage; while their male counterparts also had to undergo *bogwera* which marked a transition from 'boyhood' to manhood. During this rite of passage, as in the case of boys, Selabe (2009) suggests that the young girls were taught the ethnic group principles, tenets, values, customs, norms, responsibilities and obligations of adulthood, and how to relate to persons of the opposite sex. Generally, the ceremony would commence at the same period as that of the boys, however, once the girls had gone through the ceremonies, they were regarded as women and were thus ready for marriage (Setlhabi, 2014b). The peer group who graduated from the same ceremony would constitute a regiment which could be called upon to perform important communal projects from time to time.

To this end, Kang'ethe (2013) was able to encourage and convince the cultural custodians among the *Bakgatla ba Kgafela* ethnic group to use cultural practices such as *bojale* and *bogwera* as a tool to mitigate social vices. This therefore, means cultural practices played a fundamental role in the case of Botswana to serve as preventative strategy in the fight against HIV/AIDS, especially among young people

(GOB, 2009; Kang'ethe, 2013. *Bojale* female initiation in Botswana, just like its *intonjane* counterpart in South Africa does not involve any interference with young girl's private parts or surgical operation. Rather it serves as a platform to shape the behaviour of young people through informal educational programmes.

2.7.7. Female genital mutilation (FGM)

FGM is perceived to be global and regional phenomena as it has been practiced in the western world such as USA, Europe, and Australia and in other African countries especially in Central Africa and East Africa (Tierney, 2008; Adeyinka, Akinsulure & Chu, 2016. According to UNICEF Report (2013, in the African continent FGM is practiced at least by more than 20 countries. In Central Africa countries such as Sierra Leone, the FGM is quite prevalent, while in East Africa countries such as Tanzania, FGM is practiced in 11 mainland regions and it is practiced by almost 18% of the population (Thomas, 2013. In other words, 20 out of the 130 main ethnic groups in Tanzania seem to practice FGM (Adeyinka et al., 2016. Similarly, in the Sub-Sahara region countries such as Malawi also practice FGM in some of the ethnic groups (Thomas, 2013. In some of the ethnic groups FGM is compulsory and is commonly performed on girl children, while in others, women are suffering stigmatisation if they fail to undergo this rite and may find it difficult to get married (Hasson, 2017.

World Health Organization (2008, suggests that FGM constitutes all the surgical processes that encompass excision of the external female genitalia, or other injury to female genital organs for non-medical reasons. This is a female practice that is typically performed on girls during few days of birth or puberty and it can take place in formal medical setting and also outside medical setup without anaesthesia by a traditional practitioner (traditional surgeon using a razor, scissors, or a knife (UNICEF, WHO, UNFPA, 1997; WHO, 2008. FGM is categorized by Woldemicael (2009: 2 into 4 different strands: (i Cliteridectonomy - it includes removal of the prepuce and the clitoris only, leaving most or all of the labia minora and majora untouched; (ii Excision - it involves incision of the cliteridectonomy alongside with the removal of parts or all of the labia minora; (iii Infibulation - which entails a total excision of the clitoris and the labia minora, and the complete removal of most of the labia minora to construct raw edges that are tacked together leaving only a small opening for the passage of urine and menstrual fluid; (iv Various procedures including pricking, piercing

or incision of the clitoris or labia, stretching of the clitoris or labia, and introducing corrosive substances into the vagina (Woldemicael, 2009: 2).

However, female genital mutilation (FGM) needs to be understood and seen as the female initiation that is in the continuum of female cultural practices in Africa, but has to be put in its own niche. This is because, for many communities practising FGM, it forms part of their cultural heritage and a fundamental part of the rites of passage ceremony, signifying the coming of age of a girl child from 'girlhood' to womanhood (NGO Committee on the Status of Women, 2007; Kang'ethe & Kanyundi, 2014). In addition, the cultural diehards strongly believe that, by mutilating the female's genital organs, female will be controlled sexually, more so, it is a tool that serves to ensure virginity is maintained until marriage as well as other sexual chastity (The High Commissioner for Human Rights, 1999; Thomas, 2013). However, contentious issues associated with this rite are discussed in-depth in some parts of this thesis.

2.8. Perceptions of various stakeholders regarding the intonjane cultural practice

2.8.1. Impart knowledge on sexual education

Traditionally, *intonjane* is used as mechanism by extended family kins, knowledgeable elderly women especially the girl's aunt to impart knowledge on sexual education matters during certain phases of the initiation as part of the transition to womanhood (Mkhwanazi, 2006). Makaula (2010) discovered that, in the face of various sexual transmitted diseases (STDs), such cultural initiations play an instrumental role in inculcating the value of *ukuziphatha,* meaning good moral conducts and behaviours. Therefore, it serves as a precautionary tool for girls against the contemporary social vices such as HIV/AIDS, teenage pregnancies, and unwanted pregnancies, promiscuity and early sexual encounters; and also the need to socially care and respect their future (Makaula, 2010). This cultural practice, according to Botha (2010) makes a girl or a woman identify herself with the sacredness and invaluability of womanhood through physical, spiritual, psycho-emotional, and social experiences. However, the position of these cultural practices as *intonjane* seem to be also dismissed by many in civilized societies due to various political, socio-economic, and cultural conditions (Hoza, 2010; Sotewu, 2016), and developments of the contemporary world such as: statutory

considerations versus cultural obligations as well as pecuniary dimensions associated with these rites.

2.8.2. Enhance womanhood and wellbeing of women

Pinnock and Campbell (1994) believe that the cultural practices through the rite of passage as *intonjane* initiation demonstrates how social hierarchies, values and beliefs are important in different cultures. In line with the above assertion, Mtuze (2004) posits that, the girls and women's major drive for initiation is not only the moral education which typically instils values of respect, obedience, and sexual discipline, but also due to strong cultural belief systems that failure to observe the rite may lead to physical weaknesses, deformity, and some mental challenges as well as inability to bear children later in life. Interestingly also, such sentiments and perceptions were echoed by young women that took part in a study by Sotewu in 2016 on "*A visual narrative reflecting on upbringing of Xhosa girls with special reference to intonjane*", These women emphasised that:

> "Girls who have not undergone intonjane custom usually behave in an unaccepted manner. Additionally, if the rituals related to intonjane have not been performed on the girl she might encounter a number of problems in her adult life especially during marriage. These problems range from having difficulties conceiving children, bed wetting, and having tooth pains. If a married woman experiences some of the problems mentioned above, the only thing that could solve the predicament is intonjane rituals which can only be performed by her birth family".

In other words, women themselves acknowledges the benefits and virtues embedded in *intonjane* cultural practice, therefore, the invaluable aspects of this rite surely cannot be overlooked in this country, especially in communities practising the rite.

2.9. The future of *intonjane* initiation

2.9.1. Current status of *intonjane* in comparison with its *ulwaluko*

Unequivocally, *intonjane* and *ulwaluko* initiations are perennial socially constructed cultural practices that seem to be 'hanging by a thread' amidst the global cultures and contemporary forces that threaten their existence (Hoza, 2010; Kang'ethe & Nomngcoyiya, 2014). Comparatively, *intonjane* initiation has dwindled over time in the modern era and it is very seldom to see it being practised as a rite of passage especially in urban settings, while its *ulwaluko its* counterpart still enjoys popularity in terms of being practiced with all its mishaps and ramifications (Nomngcoyiya & Kang'ethe, 2017).

In line with the above sentiment on perennial nature of the rite, Manabe (2010) indicated that although people want to believe that cultural practices stood the test of time due to their presence in the contemporary epoch, however, their meaning and significance according to these authors in the modern world turned to be altered and obscured over time. Similarly, conflictual issue on ideology between yesteryear and contemporary cultures puts contemporary societies practising these cultures in disarray or what the author termed a state of cultural liminality (Zavala, 1997; Jacobs, 2013). Liminality according to Van Gennep and Turner is a "state of being in limbo" (Van Gennep 1960, vii; Turner 1967, 19; Sotewu, 2016). In *intonjane* initiation, Westerveld (2011) perceives this state as midpoint, a space, and time during the middle phase of this rite where changes take place, a state of transition filled with uncertainties and inconsistencies.

2.9.2. Pecuniary dimensions associated with the *intonjane* cultural practice

The commercial facet associated with *intonjane* cultural practices has unequivocally taken on the path of changing goal posts in the rite of *intonjane*. This change of goal post has perhaps immensely contributed to the attrition of this rite. However, the phenomenon of commercialization of this rite manifests in different shades and colour. For example, Sotewu (2016) believes that livestock such as goats, sheep and cattle used in the rite have been overpriced by the societies. This is because of owning the knowledge that the use of these livestock is poignantly mandatory.

Other costs also contribute to the commercialization of the rite. For *intonjane* for instance, the girl undergoing the rite has to mandatorily be bought special clothes and other paraphernalia that go with the rite. The same is expected for the boys undertaking *ulwaluko*. This author further contends that, such expenses have a huge financial bearing especially on families and parents coming from poor socio-economic backgrounds among the cultural diehards (Sotewu, 2016). Therefore, in the face of difficult socio-economic times coupled with poverty and unemployment, many communities practising the rite might not afford to partake in this rite; or they may do it under economically embarrassing circumstances.

2.10. Contentious issues associated with female cultural practices
2.10.1. Government/NGOs/human rights activism and civil society organisation's stance on female initiation practices

It is important that female cultural practices such as FGM, *ukuthwala* and virginity testing are given their own space and distinction from other female cultural practices in Africa such as *intonjane* female initiation. This is because, according to South African Human Rights Commission (2005, such female practices as FGM, *ukuthwala,* and virginity testing are contested practices between human rights bodies and the cultural custodians. More so, such cultural practices are associated with health hazards and violation of human rights that almost all the countries' Constitution and Bill of Rights seem to protect.

Similarly, contentious issues could be exacerbated by the intense beliefs, discourses and debates that seem to suggest that, such female initiations serve as a platform of undermining women's emancipation (Maluleke, 2012. This could be perhaps, due to the fact that some of the female initiations are associated with gross violation of women's rights that are espoused in international and regional protocols as well as the country's Constitution and Bill of Rights including Children's Act No.35 of 2005 (Maseko, 2008; Nomngcoyiya & Kang'ethe, 2016. Perhaps, this could be the reason why World Health Organization (WHO has launched strong campaign through developing countries' governments to fight the phenomenon of cultures that undermines human rights of children and young women in particular (WHO, 2008.

However, other female cultural practices such as *intonjane* and *bojale* do not

involve blood shedding, interference with girls or women genital organs, coercion or women and human rights violation (Kang'ethe & Nomngcoyiya, 2014). It is rather a voluntary endeavour by girls or women themselves to undergo the rite to fulfil their social and cultural commitments (Sotewu, 2016). Perhaps, it is rather unfortunate that African governments themselves have succumbed to Eurocentric tune of equating any female-based initiation to FGM, coercion, or human rights violation. This therefore, causes the government to miss the point, as community practicing these rites remain confused and misled. Cultural diehards, therefore, see such a phenomenon, as a defeatist syndrome to the efforts towards resuscitation of African cultures and against the spirit of African Cultures Renaissance and Afrocentrism (Holomisa, 2009).

There are proponents and supporters for the continual and those against the practice and advocate for it to be annihilated altogether. The proponents of this cultural practice view it as one of the interventions to deal with some of the worst social vices in the society such as South Africa, which has ever experienced HIV/AIDS pandemic, teenage pregnancy, immorality, sexual misbehaviour to mention but a few (Kaarsholm, 2006). The supporters also argue that strengthening and expediting the resuscitation of this cultural practice as well as allowing it to have tentacles all over the country is long overdue.

Such supporters of the practice embrace and commend the efforts of the current *Zulu* King, Goodwill Zwelithini who has incessantly fought a brave battle to have the cultural rite embraced and accepted by his people and also other government agents (Kang'ethe, 2014a) because it is a process that can spur a spate of moral regeneration. George (2007) suggests that, although certain people regard some of these practices as oppressive towards young girls and indicate that the practices interferes with their privacy, this is when they blindly follow the western based meaning of human rights that most of the Africans are not ready to embrace. Advisedly, Africans should understand the concept of human rights from African lenses to benefit and work for them (Kang'ethe, 2014).

2.10.2. Emic versus epic perspective towards cultural practices

Once again, this researcher should not be perceived as a proponent of cultural mediocrity or proponent of retrogressive cultural practices, which are associated with violation of human rights of young girls and women such as FGM, *ukuthwala* and others. However, this researcher believes that, there is also a lot of apparent realities that are intentionally hidden from the public domain about these female initiation practices which this study seeks to explore. In its essence, this thesis seeks to bring emic perspective of the people about these cultural practices and possibly pit them against epic perspectives of those advocating against the outsider practice (Kang'ethe & Kanyundi, 2014). This is because, cultures especially viewed from the Eurocentric eyes have been misrepresented and their realities hidden.

Perhaps, this was a Eurocentric or western centric gimmick to throw away these cultures, so that the local communities easily get into a journey of internalizing and adopting the cultures of the western masters (Afolayan, 2004; Kang'ethe, 2013). The scenario has been exacerbated by the presence of elites who have for decades embarked on a journey of "cultural sell out" as observed by Kang'ethe in his review of cultures of Africa, while advocating for the cultural renaissance among Africans and seeking to shape their development agenda through them (Bello, 2010; Kang'ethe, 2017). This researcher, adamantly believes that to be fair to the existence of cultures, one has to respect emic or insider's perspective of the phenomenon or what people themselves perceive, feel and think about these practices. Nevertheless, a crop of some African scholars have bucked the trend and now advocate for cultures especially after realizing their role in achieving development.

For example, Tierney (2008) and Hasson (2017) are of the view certain proponents of the FGM such as Dr. Fuambai Ahmadu of Sierra Leone had to undergo female initiation to fulfil her cultural obligation with other fellow Kono ethnic group member. She also did this to encourage other African women to embrace their cultural practices and not allow feminists and other westerners to deny African women the invaluability of womanhood that is acquired as result of undergoing female initiation practices (Thomas, 2013). Some cultural adherents in South Africa also shares this thinking. For example, one of the most respected Radio and Television personality in South Africa, Anele Mdoda had to go back to her cultural roots from Johannesburg to

Mthatha to undergo *intonjane* initiation in 2014 (Team Talk, 2014).

Nevertheless, despite a wave of antagonists amid cultural ignorance that has wreaked havoc on the existence and heritage of cultures, there is another wave of cultural adherents hoping to raise to prominence place of cultures in Africa. It has not been uncommon for some Africans to get out of their lavish lifestyles to go back to their rural villages to undergo these rites of passages (Kang'ethe & Kanyundi, 2014). Perhaps, this could be due to the realisation of the value and place of cultural and social identity in one's life (Kang'ethe, 2015). This is very important to counter the epic perspective of the African cultures such as female cultural practices adversaries , who want the world to believe that those who practise them are either coerced, or are culturally and human rights violator. Such cultural antagonists deny the place of human dignity that respects the principle of self-determination as espoused in the discipline of social work and various social science disciplines (Zastrow, 2013).

2.10.3. Feminist attitudes towards cultural practices

This study also takes into account the voice of radical and culture feminists who suggest that gender-blind cultural custodians view women's passively as an act of pacification; women's sentimentality as proclivity to nature; and subjectivity as a sign of advanced self-awareness (Odell, 2012). Hence, perhaps the feminists believe there is a need to challenge cultures that exploit these virtues. This may suggest that the oppression of women is prevalent because they have conditioned themselves to timidity, silence, and nodding mode to every instruction given to them without asking questions (Wadhwa, 2013).

Despite empirical evidence invaluableness of cultures such as *intonjane* as viewed by the insiders, culture feminists and other critiques on gendering women and men, such as Beckett (2005) and Baehr (2013 believe that female practices such as *intonjane* promotes predominance of men over women using cultures. For example, these authors believe that girls in these practices are indoctrinated to be passive and domesticated to focus in their domestic chores as compared to their male counterparts who are taught to assume leadership role in various spheres of society (Okech, 2008). Similarly, Wilson (2013) opines that culturally, the entrenchment of the hegemony of

patriarchal status quo remains relatively unchanged due to such cultural practices, and requires feminists to confront and challenge it unequivocally and holistically.

This is why the researcher has used a feminist theory in the thesis to support what some feminists and their supporters indicate as the perfidy of these rites. Feminist theories suggest that in various spheres of society, the qualities of women of unconditional positive regard, empathy, and desirable calm behaviour have been used against them as a subjugation instrument to exploit their natural biological roles using cultural yardstick (Alcoff, 1988; Jolly, 2002). Furthermore, feminists view cultures in two fold, as both a developmental and retrogressive apparatus that can serve to advance and improve its people's lives but can also do the opposite (Jolly, 2002). Contrastingly the above expressions by women themselves appear to suggest that they strongly feel obligated to undergo this rite to avoid future uncertainties that come with deviation from the social norm.

2.10.4. Cultural deficits associated with female cultural practices

Incontrovertibly, African culture embodies behaviour and attitudinal patterns, worldview, philosophy or way of life that represent their ideas and thinking, art and institutions, and is seen as an essential component of their lives and future growth and development (Sobania, 2003; Kasongo, 2010). However, certain aspects or retrogressive dimensions of African cultures open up themselves for scrutiny, debates, and discourses due to their acts of omissions. For example, the claim that cultural practices such as female genital mutilation (FGM) and ukuthwala (abduction of young girls), in one way or the other contravene human rights of the girl child or young women (WHO, 2008; Maluleke, 2012). The researcher's thinking resonates with the dictates of the World Health Organization (WHO), which has always waged criticism or campaign against these practices.

In all fairness, one needs to agree with the fact that there are certain retrogressive aspects in these cultural practices, that seem to degrade the invaluableness of African cultures in general and undermine countries supreme laws (Constitutions) of the land; as well as regional and international protocols of rights, such as African Charter on Human Rights, United Nations Declaration of Human Rights (Maseko, 2008). For example, Criminal Law (Sexual Offences and Related Matters)

Amendment Act 32 of 2007 (Sexual Offences Act), stipulates that having sex with a child without her consent following her kidnapping and abduction (ukuthwala) constitutes rape and violation of the Sexual Offences Act (Section 15). With regard to a child, the age of consent is 16; meaning that sex with an under-16 constitutes a sexual offence. Sex with a child that is 12 years or below is rape, as a child of that age is legally incapable of consent. The Act also prohibits other sexual activities with children (Sections 16 and 17), including sexual grooming (Section 18) (Maseko, 2008; Maluleke, 2012).

However, such cultural practice in certain parts of the Eastern Cape Province, especially Pondoland region subjects' children as early as the age of 12 to 15 years to abduction in the name of culture (Tshabalala-Msimang, 2009). Similarly, Committee on the Status of Women (2007) and WHO (2008) suggest that FGM has its adverse implications as it is performed on adolescents and children from as early as 7 to 10 years, and sometimes, on infants a few days old (Adeyinka et al., 2016). The practice is believed to be a health hazard as it is administered without anaesthesia and in unhygienic conditions. Moreover, the empirical untested concoctions of traditional herbs that includes, soil, cow dung, ash or butter are used to treat the wound that is usually operated with an unsterilized surgical blade which expose young girls to the risk of contracting infectious disease (Committee on the Status of Women 2007; WHO, 2008). It for this reason that these retrogressive cultural practices though in the continuum of female initiations, should be given their own niche that is distinct from other legitimate cultural practices.

2.11. *ULWALUKO* (MALE CIRCUMCISION) CULTURAL PRACTICE

2.11.1. Historical development of *ulwaluko*

Male circumcision around the world is estimated at 37-40%. The Muslim community for instance takes approximately 23.2% (1.6 billion); and Jewish community about0.18% of the religious male circumcision. The male circumcision proportion for religious purposes worldwide is estimated at 62.1% (WHO & UNAIDS, 2015; Mpateni, 2017). Although, the global spotlight on male circumcision seem to be common in South Africa, Waskett (2011) believes Middle East and Central Asia's male

circumcision prevalence is estimated at more than 80%; while in the African continent, male circumcision prevalence rate is lower in comparison with other countries of the worldwide. For example, the lowest male circumcision prevalence rate is 15% in countries such as Zimbabwe, Zambia, Swaziland, and Namibia (Mielke, 2013; Kheswa et al., 2014). Similarly, other African countries with a slightly higher prevalence of male circumcision rate includes Malawi (21%), Botswana (25%), South Africa (35%), Lesotho (48%), Mozambique (60%), and Angola (66%) to name but a few (Kheswa et al., 2014a; Mpateni, 2017).

However, most African countries perform male circumcision for both religious and cultural purposes, while others seem to be doing only for health reasons (Peltzer et al., 2007; Mavundla et al., 2010). In other parts of the sub-Sahara, such as Botswana, Southern Zimbabwe, Malawi and certain regions of South Africa, male circumcision appears to have succumbed to attrition or are has largely been negatively influenced by forces of international development such as globalization, civilization, westernization and Eurocentrism (Nomngcoyiya & Kang'ethe, 2017a; Mpateni, 2017). Nonetheless, male circumcision for cultural purposes is still prevalent at around 35% among various ethnic groups such as *amaXhosa* in the Eastern Cape Province, *Ba Pedi*, *Vha Venda*, *Basotho*, *amaNdebele*, and *amaShangaan* in South Africa (Peltzer et al., 2008; Dayi, 2015).

Notably also, male circumcision for medical reasons by other populations in South Africa such as Coloureds, Indians, and Whites accounts for 10% (Dick & Wilcken, 2009; Deacon & Thomson, 2012). But profoundly, among the Southern *Nguni* ethnic groups in the Eastern Cape Province, and other provinces, societies practising the culture of *ulwaluko,* are associated with undeniable virtues such as the promotion of social cohesion and unity, building of strong citizenship, production of community leaders of good standing status and men of high calibre (Ntombana, 2011; Douglas & Nyembezi, 2015). Contrastingly, in the modern era, the situation appears to take a diametrically opposed terrain with the rite becoming a centre of controversy, a rite of mockery, and a rite of sacrificing its youths to a state of debilitating and excruciating pain (Dayi, 2015; Mpateni, 2017). Sadly, the rite seems to be besieged by mal-professionalism, unethical practices and clinical hazards leading to penile amputations, physical disability and painstakingly ever-burgeoning statistics of deaths (Feni, 2015;

Nomngcoyiya & Kang'ethe, 2017).

2.11.2. Phases of *ulwaluko* cultural practice

Interestingly, eclectic literature on *ulwaluko* initiation has widely explored the various phases a boy has to undergo before he can finally be regarded or regard himself as a man (Mavundla et al. 2010; Mpateni, 2017). Unfortunately, one of the misrepresentation of African cultures and the rudiments of male practices, especially in South Africa, has been only confined to the controversial botched male circumcision associated with the rite (Ntombana, 2011; Nyembezi, 2016). Contrastingly, though, the significance of *ulwaluko* initiation for Southern *Nguni* ethnic groups (*amaXhosa, abaThembu, amaBhaca, amaMpondo, amaMfengu*) in the Eastern Cape Province can never be overemphasised (Kheswa et al., 2014). Many personal experiences from the proponents of *ulwaluko* initiation, such as Dr Luvuyo Ntombana, Prof. Thandisizwe Mavundla, who are established researchers on this field are aware that most boys would rather die in pain in the initiation school than opt to pursue it via medical male circumcision (MMC) (Mavudla et al., 2010; Ntombana, 2011). This is because young men are expected to portray virtues of bravely and courage as these are some of the prerequisites during the rite and have been a central part of the patriarchal societal socialization of men practising *ulwaluko* (Mandela, 1994; Nomngcoyiya & Kang'ethe, 2017).

However, in its very nature, *ulwaluko* cultural practice does not follow a linear process and encompasses certain steps and procedures that constitute the stages for the rite. These include separation, transformation and re-assimilation (Matobo, Makatsa & Obioha, 2009). However, Vincent (2008) has identified such stages as separation, marginalization and incorporation; while Ntombana (2011) view the three stages as separation, transition and incorporation. From cultural lenses, this researcher is of the view that, perhaps overlooking any of these stages could be associated with the unfortunate and undesirable circumstances that have demonized the contemporary male initiation in the Eastern Cape Province.

2.11.2.1. *Separation and Transition stage*

The first two phases of the rite of passage from boyhood to manhood namely; separation and transition (as viewed by Ntombana, 2011); or separation and marginalization (as viewed by Vincent, 2008) are the most crucial stages in terms of building one's character, behaviour, and moral and ethical conduct of young people (Mavundla et al., 2010; Kheswa et al., 2014). The stages especially the separation phase is marked by well-orchestrated process that includes instilling patriarchy, fear and emotional intelligence to the initiate (Nomngcoyiya, 2015). This is because the initiate was instructed to sit down in his initiation lodge and wait for the traditional surgeon to perform the circumcision procedure and the surgeon is usually only known by the elders and sometimes he's usually amongst them (Ntombana, 2011).

While the initiates are still in suspense, someone would appear out of the blue, opens the initiate's legs abruptly, and with a traditional surgical tool, or *umdlanga*, performs the ritual that entails the removal of the penile fore skin within a minute. At the end of the foreskin removal, the initiate is instructed to make a proclamation *ndiyindoda*, meaning, "I am a man" (Mandela, 1994; Ntozini & Ngqangweni, 2016). It is the phase that is marked by excruciating pain during the time of incision and initiate being indoctrinated not to cry because real men do not cry as such an act of crying is perceived to be signs of weakness (Petlzer et al., 2008; Mavundla, 2010). The initiate now enjoys a new status and has to detach himself from his old life of a boy. He is expected to behave maturely and be ready for newer responsibilities in his community.

Unequivocally, the rite has remained as one of the traditional institutions that provide informal but formal education for young people in societies practising the rite (Holomisa, 2009). The researcher refers to this implicit curriculum as informal but 'formal', because its teachings are based on social contract as opposed to mainstream education that has written curricula. However, the cultural diehards consider it as formal education. Perhaps, this is because local community elders are reservoirs of indigenous knowledge and wisdom which have for millennia been applied in various spheres of life (Goduka, 2005). Further, this author believes the approach of these cultural practices involved holistic, integrative, and communal knowledge which forms the linchpin of this indigenous worldview (Goduka, 2005). Therefore, whatever is

understood, believed, said, and done is intertwined to the whole life and world; and everything that is known is learned in the context of the entirety of life (Goduka, 2005). Perhaps, this could be one of the reasons these bodies of knowledge have since time immemorial had unique epistemological and metaphysical rudiments in existence.

The separation stage of the rite of passage is literally separating the boy to undergo the rite from the old life to a new life; being taken through the journey of manhood (Kheswa et al., 2014). This phase, however, involves the healing process and ideally takes approximately three weeks, but the first week is very crucial as it is the determinant of the fate of the initiation's transition to manhood (Mavundla et al., 2010; Nomngcoyiya, 2015). It is usually the week that focuses more on healing the circumcision wound through the nursing care in the hands of a traditional nurse; as well as through the lessons bequeathed by him. Such lessons include teaching the initiate how to treat his own wounds with special culturally ordained traditional herbs (Peltzer et al., 2008; Mavundla et al., 2010). The importance of sticking to time schedule is to ensure efficient and effective changing of the herbs as instructed by the traditional surgeon (Rijken & Dakwa, 2013). Eventually, after six days of observing and nursing the wound by the traditional nurse, the traditional nurse in consultation with other family elders relieves the initiate from the initiation school taboos and begins to start enjoying same privileges that are being enjoyed by other people in the community such as eating proper nutritious food (Dayi, 2015). This is done through a sacrificial goat, or *"ukojiswa komkhwetha"* (Ntombana, 2011), which actually signifies the progressive healing of the initiate's wound and being permitted to take some other food stuff that were previously restricted, but still strictly selective (Peltzer & Kanta, 2009).

Similarly, other informal education and learning are also carried out at this stage. Mpateni (2017) postulates that, male initiation is not only about the removal of foreskin, but also has an educational component as it provides the initiates with an opportunity to be taught life skills pertaining to manhood (Seloana, 2011). In addition, initiates are also taught about the value of respecting oneself, the elderly, how to treat women and how to protect and take care of one's family (Kheswa et al., 2014; Nyoka, 2016). Such traditional institution's education involves the initiates being provided with socio-economic knowledge, skills pertaining to social negotiations, and how to be good leaders in their societies (Matobo, Makatsa & Obioha, 2009). Moreover, initiates during

the rite of passage at this stage are also trained on leadership skills, commitment and loyalty to their families and communities, self-respect and self-discipline, and to be law-abiding citizens (Peltzer et al., 2007; Dayi, 2015).

2.11.2.2.   Reintegration or Incorporation stage

Largely, this thesis focuses more on educational virtues of the initiation, and how they have increasingly continued to erode over time, and negatively influencing the behaviour and moral conducts of the young people. Further, the analysis of this cultural practice shows overemphasize on the moral education as young men are not only taught during the first two stages, but also during the incorporation or reintegration stage (Douglas & Nyembezi, 2015). For example, various theorists and literature sources on *ulwaluko* initiation regards the reintegration into the society as arguably the last stage of the traditional male circumcision practice.

It is the phase that marks the sign of victory not only for the initiate, but also to his entire family and the community (Ntombana, 2011; Kang'ethe, 2013). Similarly, one of the most crucial stage is when the initiate is culturally anointed by butter which is smeared from the head to the toe by an anointer (who must be a dignified man in the society) and who may have been chosen by the family during the boy-family consultations) (Mavundla et al., 2010).

Eventually, the initiation lodge, or *ibhoma* would be set ablaze to mark the end of the seclusion journey of the initiate; and the initiate would be warned not to look back at his initiation lodge. This signifies a completed and an irreversible cultural mission. It needs be borne that the period of seclusion in the contemporary epoch has been shortened to between four and six weeks, due to the demands of the modern day world like the need to prepare to go back to school (Kepe, 2010). However, in the yesteryears, it used to be as long as three months before the initiate is released to be reintegrated (Nomngcoyiya, 2015). However, this stage is culturally imperative as both the elderly men and women give the initiate advice on moral development. This is also a period of appreciation when the initiate is presented with gifts (Ntombana, 2011).

Subsequently, he is given a new status as *ikrwala* (new man), and his face is painted with *imbhola* (red ochre) (Nqeketho, 2008; Mpateni, 2017). This researcher takes this opportunity to once again echo that, *ulwaluko* cultural practice is a well-

orchestrated and organized cultural process and all parts of the continuum of the process needs to be acknowledged and respected. The planning phase is usually a process with a well-laid procedure to be followed (Vincent, 2008; Kheswa et al., 2014). However, certain desirable aspects of moral development in the integration stage of the rite are dealt with on the conflictual issues associated with this cultural practice. This is because this researcher is in agreement with other empirical studies that seem to have identified possible gaps during the moral development.

These could be some of the issues which in a score of individuals' view may have immensely contributed to the attrition of this practice and subsequently, impacted upon the current young people's behaviours and moral conducts. The researcher at this juncture appreciates the tenets and principles of moral development theory by Lawrence Kohlberg that espouses moral development as the process through which young people develop proper attitudes and behaviours toward other people in society, based on social and cultural norms, rules and laws (Kurtines & Gewirtz, 1995). Moreover, the authors further suggest that children and young people also agree to obey laws and social rules of conduct that promote respect for individuals and value the few universal moral values that they recognize. Therefore, moral behaviour and moral decisions are based on the greatest good for the greatest number (Coles, 1997). Further, it connotes moral drive and self-control to engage in appropriate and ethical behaviour, even in situations where there is the freedom to do otherwise. For example, Dayi (2015) posits that during reintegration phase of the rite of passage, unintended consequences by the custodians to promote illicit behaviours are regrettable. This includes encouraging newly initiated men the habit of taking alcohol as part of celebration. Perhaps, a more awful habit is an encouraging or condoning the habit of sexual immorality as an initiation to the new status (Vincent, 2008; Mpateni, 2017).

Evidence holds that, in some quarters the initiates are being encouraged to use drugs as well as being encouraged to have sex relations with different women in order to test the functioning of their manhood (Nqeketho, 2008; Vincent, 2008; Feni, 2014). The newly initiated men are also encultured to take alcohol during the festivities of the rite of passage (Peltzer & Kanta, 2009; Mpateni, 2017). This, in my view, could be some of the underpinnings behind the current process of shaping and building a culture of perfidious behaviour, as well as producing men with characteristics devoid of moral and

ethical chastity in the contemporary epoch.

2.12. Cultural imperatives and virtues of the rite of passage

2.12.1. Identity development and acquisition of social status

The social benefits embedded in the cultural practice outweigh the pernicious and perfidious outcomes presented by medical hazards, distresses and complications associated with this initiation. Hence, many young men will continue undergoing circumcision traditionally (Nomngcoyiya & Kang'ethe, 2017). Such invaluable social capital embedded in *ulwaluko* practice, is better understood when communities welcome and embrace the graduated initiates into the community with bliss, usually accompanied by songs such as *somagwaza* (a song that is sang by men as a sign of victory when the new man is reintegrated into the society) (Ntombana, 2011). This is accompanied by women both young and old ululating, while men involve in stage fighting using traditional sticks due to excitement, celebrations and dancing, as well as the feasting and gifts presented to the newly initiated man (Ntombana, 2011; Kheswa, et al., 2014).

Perhaps, this phenomenon can also be explained by the choice of cultural capital concept by French sociologist Pierre Bourdieu who espouses that, cultural capital is the accumulation of knowledge, behaviours and skills that one can tap in to demonstrate one's cultural competence, and thus one's social status or standing in society (Bourdieu, 1986; Stark, 2007). Cole (2017) emphasised that cultural capital exists in an embodied state, in the sense that, the knowledge people acquire over time through socialization and knowledge embedded within people. Therefore, the more people acquire certain forms of embodied cultural capital, the more they are primed to seek and acquire more of it regardless of possible mishaps associated with it. Further, Cole (2017) suggests that certain acquired desirable phenomena such as norms, mores, manners, language, and gendered behaviours are often acted out and display embodied cultural capital as people move through the world and interact with others.

2.13. Pertinent goals of *ulwaluko* as a rite of passage

Customarily in yester-years, one of the pinnacle cultural goal posts of the rite ensured that the initiates' wellness was central (Mavundla et al., 2010). Moreover, the process itself was smooth, priceless and no amount of monetary value could be attached to it due to its invaluable nature (Holomisa, 2009; Rijken & Dakwa, 2013). However, in the current epoch, the invaluable tenets of the rite have tilted drastically. This is perhaps, due to a lack of significant societal and communal goodwill in bolstering and harnessing these goals. Perhaps, what is happening today could be a reflection and influence of the forces of international developmental such as civilization and globalization (Kang'ethe & Nomngcoyiya, 2014). However, to this end, other cultural imperatives and virtues of the rite of passage include identity formation and acquisition of social status. This may be correlated with the Eric Erikson's psychosocial stage of development that hold that, each stage of the human life cycle than one passes through, is face with crises for development (Swartz et al, 2011).

The Southern Nguni ethnic groups' adolescents are not immune to this crisis. They seem to also experience struggles and experiments with conflicting identities as the boys move from the security of the childhood to develop an autonomous identity (Mavundla et al., 2010). This is synonymous with what Erikson terms "identity versus role confusion" and there's always a great need to resonate confusion with identity (Kheswa et al., 2014). Therefore, this rite of passage for the boys has been used by societies practising this culture as a tool to address such phenomena. In an interview during his reintegration into society, the Chief's son Prince Sivile Mabandla from the *amaBhele* clan in Eastern Cape in 2015, perceived *ulwaluko* cultural practice as an acropolis of African rite of passage and a catalyst to the accretion of self-identity of an African youth (Mukhuthu, 2014; Nomngcoyiya, 2015).

In the same vein, a study conducted in East London, Eastern Cape Province by Peltzer et al. (2008), had 90% of the participants (who were newly initiated young men) indicate that, social status and respect were the main goals that drive them to undergo the rite. Such a view by young men resonated with other studies in the Eastern Cape by Mavundla, et al. (2010) and Kheswa et al. (2014) who also discovered that, social capital status associated with male initiation is driven by an endeavour to acquire a sense of community; social identity, interconnectedness and belonging, while in

the process finding their personal significance in life. Therefore, the need to acquire social status through the rite outweighs all adverse effects associated with this practice. Hence, Motshekga (2013) also believes that social status in its very nature embraces fundamental pillars that are common to most African cultures, which includes shared communal values, collectivism, coexistence and interdependence. These privileges may seem to be insignificant in the contemporary world, but they are held in high esteem in traditional society and are not easily attainable.

2.14.   Current spinoffs associated with *ulwaluko*
2.14.1. Commercialization of the *ulwaluko* cultural practice in South Africa.

Currently, South Africa is witnessing a growing trend in the commercialization of its indigenous practices, with the traditional male circumcision practice experiencing a huge decline (Feni, 2015; Douglas & Nyembezi, 2015). This commercialization, therefore, can partly explain the increased changing of goal posts in the rite; and possibly help to explain why the culture is not able to uphold its goals of making the newly initiated men live according to the expectations of the rite, whether morally, ethically or behaviour-wise (Abrahams, 2017). This environment of commercialization has dire consequences; and is diametrically opposed to the past circumcision practice, where the main motivation for preserving indigenous practices was to ensure that social norms and values were maintained and developed (Magubane, 1998; Mtuze, 2004).

In the contemporary epoch, however, an influential new paradigm is promoting a market-based model, which is turning these cultural practices into commodities (Ntombana, 2011; Feni, 2014). This means that the initiation process rite is suffering from the commodification of ethos. This is where the money factor becomes important to the cultural custodians than maintaining the goals inherent in the rite. In view of diverse literature on African cultures, money has become one of the prominent features that seem to redefine the *ulwaluko* cultural practice (Ntozini & Ngqangweni, 2016, 2015; Nomngcoyiya & Kang'ethe, 2017a). Apparently, sticking and living to the goals and objectives of the rite is no longer the cornerstone motivation of the rite in the contemporary epoch.

While this researcher contends that cultures cannot remain static, for the have

to be dynamic to allow other demands of the modern life such as giving space for people to explore opportunities of earning income. However, having the cultural custodians motivated by money which leads them to circumcise as many initiates as possible to raise more money, they are likely to make the rite a pernicious mockery. This is perhaps why societies are suspicious of what goes in the circumcision centres as the initiates come and start manifesting bizarre behaviours. Poignantly, this explains the possibility of cultural attrition that can reflect behavioural, moral and ethical spinoff among the youth (Fuzile & Feni, 2013).

It is then possible that the apparent dwindling of *ulwaluko* cultural practice's goal posts could be caused by, among others, the commercialization facet displayed by the rite today (Kheswa et al., 2014). The fact that the immature surgeons, who may not be culturally qualified to perform the rite which may also exacerbate the possibility of this new wave of commercialization. This therefore, compromises the rite's dignity. The phenomenon sacrifices the gains in terms of inculcating values, norms, ethics and morals befitting in making the male youths modestly and therefore become good citizens of their country. To this end, Abrahams (2017) postulates that, the monetization or commercialization of the rite, could largely explain the mayhem of clinical hazards and initiates' deaths that have engulfed the practice. This is because, with commodification of the rite, the surgeons and the nurses may be interested more with the number of the young men that go through the circumcision process, not the quality of the of the initiation itself (Ntombana, 2011; Nomngcoyiya & Kang'ethe, 2017b).

This should be viewed as a turning point on the culture of *ulwaluko*. Therefore, the cultural custodians cannot escape the blame for allowing the culture to be hijacked by younger surgeons and nurses who have grabbed the opportunity to make money possibly for a living. The fact that they may be reacting to a state of poverty they may have degenerated into, is not a good excuse to sacrifice ideal goals of the rite; those of producing well-behaved youth who can be entrusted in shaping the behaviours of their society (Feni, 2014). Perniciously, this wave of commercializing the rite has sacrificed the human and health rights of the young initiates; with some even succumbing to death. This could perhaps further explain the extent of cultural decadence and attrition of this rite and its possible spinoffs on young people's behaviours and moral conducts witnessed today (Dayi, 2015; Mpateni, 2017).

2.14.2. Cultural attrition associated with violating health rights of the initiates

Undeniably, *ulwaluko* cultural practice in these recent years has been associated with serious fatalities such as, circumcision accidents, penile amputations, pernicious accidents leading to disabilities among young men; with the initiates' deaths representing an overly spinoff of the culture (Feni, 2015; Nyoka, 2016; Abrahams, 2017). Therefore, international, regional, national human rights bodies, and government itself feel justified to condemn and sometimes call for the abolishment of this cultural practices (Mcotheli, 2004; Ntombana, 2009). As a social work practitioner and advocate of social justice as one of the fundamental pillars of social work discipline, this researcher strongly condemns the violation of human rights in all spheres of societies. This is because, the value placed on serving disenfranchised population, coupled with attention to the social milieu, naturally leads this discipline's practitioners to think about and act on social justice concerns (Manda, 2008; Lombard, 2015).

Therefore, the violation of human rights associated with cultural practices is no exception. Importantly, social workers through their repertoire of advocacy skills in addressing various social ills such as violation of human rights need to intervene fast to advocate against these practices that disturbs individuals' social functioning (Thabede, 2008; Zastrow 2013; Trevithick, 2010). Furthermore, Sachs and Newdom (1999) emphasize that the social justice pillar of social work discipline also serves as a strong base for clinicians, supervisors, administrators, and policy makers. Therefore, human rights violation associated with these cultural practices can never be excused due to the sensitivity of cultural issues especially if they continue to undermine the value, worth and dignity of human beings which is the core value of social work discipline (International Federation of Social Workers (IFSW) and Fafo, 2006).

However, in an endeavour for government and global human rights' bodies to promote and advance the tenets of human rights of the people, cultural rights of people should also be upheld in high esteem (Maseko, 2008; Maluleke, 2012). This is because various bodies use human rights stance to undermine people's cultures and their cultural practices by calling for the abolishment of some of these cultural practices (Mcotheli, 2004; Maphanga, 2014).

Such attitudes also have a tendency to make the same people they are advocating for to feel undermined by both the government and the human rights bodies. For example, thousands of young boys in Eastern Cape Province do not seem discouraged as they jealously continue to pursue their rite; regardless of circumcision accidents that leads to hospitalization, penile amputations, disabilities, and even death (van Zuydam, 2013, News24, 2013; Mpateni, 2017). This therefore, resonates with the sentiment by WHO (2006) that, human behaviours and cultural values, however senseless or destructive they may appear from the personal and cultural standpoint of others, have a meaning and fulfil a function for those who practice them. However, the dynamism and evolution of cultures enable people to change their behaviour when they understand the hazards and indignity of harmful practices; and when they realize that it is possible to give up harmful practices without giving up meaningful aspects of their culture (Kang'ethe & Kanyundi, 2014).

It is due to these reasons that the researcher is of the view that people's self-determination (Spicker, 1990; Gagne´ & Deci, 2005) as espoused by social work profession should be central as the governments try to phantom the dilemmas between human rights and cultural packages that manifest themselves in these cultural practices. Therefore, people can never be fully defended or protected without taking cognisance of their self-determination which suggests that individuals, groups, and communities be allowed to make choices and decisions in any initiative that involves them; or likely to shape or affect their future (Zastrow, 2013). Without upholding the principle of self-determination of the people, such an endeavour could be rendered null and void in terms of social work milieu, which always seeks to enhance social functioning of the people (Chirkov, Ryan, Kim & Kaplan, 2003). This view is also inspired or finds inspiration from self-determination theory which suggests that human nature manifests itself in the phenomenon of intrinsic motivation, which is the natural tendency that originates from birth to seek out challenges, novelty and opportunities to learn (Deci & Ryan, 2000). Perhaps it also becomes evident in the phenomenon of internalization or the lifespan propensity of individuals to take on and attempt to integrate the social practices and values that surround them (Chirkov et al., 2003).

Furthermore, self-determination also resonates with strength/empowerment perspective by Dennis Saleebey, which recognizes people's strength and capacity to

bring about solutions to their problems (Saleebey, 2013). Therefore, people themselves should determine any attempt that seeks to advocate for their human rights. People's values, aspirations and motivations need to be taken into consideration when any advocacy is presented. This means respecting their cultural values and cultural orientation. Perhaps, contrary to this can raise a phenomenon of oppressive interventions that runs counter to the principles and tenets of social work interventions and the whole discipline at large (Zastrow, 2013). This, in this researcher's contention can be accomplished only if the government and human rights' bodies explore all avenues to and fro in their endeavour to intervene in practices such as *intonjane* and *ulwaluko* cultural practices.

The researcher at this juncture would prefer the government and other human rights leaning bodies calling for the abolishment of some of these cultures which presume to be retrogressive and violating the rights of individuals to perhaps, take a developmental approach. They should also call for the tilting of some of the activities and perhaps an overhaul of the process that would see the practices being conducted in a humane and healthy environment that will guarantee safety and ridding off all the clinical hazards. Certainly, the western world has influenced and used its capitalistic and imperialistic muscle, to emasculate and impose upon Africans, the thinking and attitudes that equate almost all the shades and strands of female circumcision with the term "female genital mutilation". This notion needs to be countered strongly especially by the social workers that believe in people's self-determination. Perhaps the developmental aspect of dealing with these cultures is to persuade and educate the adherents to purge out all the harmful activities in them and make the culture they love and adore a safer one (Thomas, 2013; Hasson, 2017).

2.14.3.   Evidence of cultural attrition in the *ulwaluko* cultural practices

Historically speaking, both *ulwaluko* and *intonjane* cultural practices are centuries old, and have a pedigree of having produced prominent black cultural architects as well as internationally, regionally, and locally acclaimed intellectuals and political figures (Kheswa et al., 2014; Sotewu, 2016). Moreover, its distinct social and cultural heritage have been integral in harnessing such virtues as producing well-disciplined young men and women, developing a society with high morals, values and standards, enhancing

citizenship and good leadership qualities, community protection and building. It also helps in serving as an identity marker and an enhancement of sense of belonging (Ntombana, 2011; Dayi, 2015; Xaluva, 2017). However, in the contemporary epoch, these cultural practices have culturally become a laughing stock, a disgrace, and controversial rites which are no longer commanding significant respect they used to. The evidence of cultural attrition embedded in them is increasingly becoming apparent among the groups practising the rites in the Eastern Cape Province of South Africa (Douglas & Nyembezi, 2015; Mpateni, 2017). This is because all the virtues that used to define the rites are increasingly waning and dwindling.

For example, Hoza (2010) believes that the phenomenon of stigma attached to the traditional practices and customs such as *intonjane* by some international forces of development, international and national human rights activists, anti-cultural civil rights movements, liken these customs with barbarism, backwardness, retrogression, human rights violation, naivety, anti-development, and practices bereft of vision and civilization (Kang'ethe, 2015). Likewise, the cocktail of social vices associated with *ulwaluko* cultural practice, for example, such as the indulgence in alcohol and drug abuse after the rite of passage are increasingly becoming a commonplace today (Mavundla et al., 2010; Mpateni, 2017). Glaringly, the youth's state of negative mannerisms and behaviours bear evidence of cultural attrition of the rites. For *ulwaluko* and *intonjane* cultural practices, in particular unequivocally are no longer the rites that claim and harness immense social capital through societies longing to see their intended goals and values portrayed by their sons and daughters (Kang'ethe, 2015; Sotewu, 2016).

2.15. Impacts of cultural attrition on *ulwaluko* in South Africa

Unequivocally, *ulwaluko* in South Africa is indeed a culture under siege. Apparently, the culture has been at the centre stage of controversies due to year-in-year-out phenomena of the deaths of the initiates, their hospitalization and pernicious occurrences such as the boys' pernicious loss of their manhood. These are signs of a poorly managed culture; or one that largely exhibits undue attrition. The following sub-themes are a testimony of the state of cultural attrition reflected in the community.

2.15.1. Deaths of initiates in the current initiation schools in South Africa

Undeniably, *ulwaluko* cultural practice in its very nature has always been an initiation that has served for a long time as a rite of passage; and circumcision school to millions of Southern Nguni ethnic groupings' young men and other ethnic groups in South Africa (Matobo et al., 2009; Abrahams, 2017). Nevertheless, today, it seems as if it has lost its cultural glory and has been reduced to a retrogressive tool of social and cultural development. In fact, diverse scholars of culture and human rights' bodies refer to it as a "slaughter house", "death sentence"; or "death zone" of this country's young men (Douglas & Nyembezi, 2015; Mpateni, 2017). Similarly, other regard it as a phenomenon in which cases of penile amputations and initiates' deaths are sky rocketing relentlessly almost every season and every year (Peltzer et al., 2008; Feni & Fuzile, 2013). This is because *ulwaluko* cultural practice apparently has been neglected by its prominent stakeholders and hijacked by youngsters who have no regard, knowledge, skills, nor expertise to carry it through (Ntombana, 2009; Nyoka, 2016).

Perhaps, these are some of the reasons the rite has been characterised by unusual, unwarranted, anti-social, and a pernicious environment bereft of the young men's human rights considerations (Kheswa et al., 2014). Looking at the recurrent cases of brutality, assault, and murder of young men during the rite of passage, perhaps this requires a forum of dialogue, debates and discussions to redefine the goal posts of the rite (Nyoka, 2016; Mpateni, 2017). It is also critical that societies led by cultural architects and traditional leaders undertake an introspection of what the first president of democratic South Africa Nelson Mandela alluded to in 2004 when he suggested that South Africa does not only need a housing and community Reconstruction Development Program (RDP), it needs the RDP of the soul (Govender, 2005). This could perhaps, mean that, young men do not really require male initiation or medical male circumcision (MMC), but rather needs a cleansing process of their morals, ethics, conducts, and behaviours that can afford societies good citizenship devoid of a constellation of social vices the country is experiencing today (Mcotheli, 2004; Nomngcoyiya & Kang'ethe, 2016).

2.15.2. Dwindling state of moral behaviours among the initiates

Today's rite appears to have lost its moral compass in that the newly initiated young men no longer uphold desirable discipline and behaviours. The phenomenon continues to trigger questions and concerns from various societal stakeholders; wondering what could be happening to the process and goal posts that aimed to see the youths' moral and ethics moulded into individuals befitting good citizens of the land. Some of the undesirable aspects of this rite were shared by various stakeholders in empirical review studies by Nomngcoyiya and Kang'ethe (2016: 214) and the following sentiments were expressed baring testimony of the pernicious environment the rite has caused:

> *"What is happening to our sons in the initiation school during the rite of passage from boyhood to manhood is pernicious. This is because our sons have become living corpses. After the rite, they are increasingly exhibiting dwindling state of discipline and respect, and are heavily indulging in alcohol and drugs; there is dire evidence of dwindling state of behaviour after their initiation. Then what is the role of the initiation if it cannot stand its all-time goal of shaping the behaviours and conducts of the young men"*

> *"Our youth have become living corpses. Only their bodies are with us, their minds are not here," said, some of the concerned parents during the interviews.*

Interestingly, such sentiments refers to the symbolic deaths of young men or having them maimed or hospitalized due to the clinical mishaps increasingly happening in the initiation schools. Apparently, the stakeholders also bemoaned the misbehaviours that the youth display today. This is perhaps a testimony that the undesirable changes in the rite that connote the attrition of the rite continue to negatively impact upon the behaviour of the youths who have undergone the rite. Perhaps the environment of the misbehaviour that the initiated youth displays reflect what is apparent in the wider society of the Eastern Cape Province, where the consumption of the substances and criminal behaviour generally among the youth is on growth (Betancourt & Herrera, 2006; Van Zuydam, 2015). This makes the researcher to wonder whether these are not the indications that indeed the rite has undergone negative changes amounting to abandoning its erstwhile goal posts of being a vanguard and a beacon of morality in the society (Kheswa et al., 2014).

The behaviour of the youth consuming substances in the society is alarming in the South African societies, with police crime statistics in 2017 showing that 60 percent of them are related to substance abuse (Moya, 2017). Perhaps, having the rite of *ulwaluko* miss the task it has been bestowed upon since time immemorial is worrisome, and the parents, the elderly men and village chiefs cannot escape the fingers of blame for the demise of the rite and all the atrocities that have besieged it (Seloana, 2011; Feni, 2014). This is because these stakeholders seem to have abdicated their tasks and responsibilities as cultural custodians who should give the rite the cultural direction it deserves. Unprecedentedly, the elderly custodians have inadvertently allowed the younger and inexperienced surgeons and traditional nurses to shepherd and patronize the rite. Inadvertently, the parents and the elderly men have been in a state of slumber that leaves space for the cultural hijackers to mess the rite.

This scenario explains the path of attrition and decadence that the rite has succumbed to (Meissner & Buso, 2007; Kang'ethe, 2014). In addition, their stance could perhaps be perceived by many as an act of cowardice leading to an abdication of their rightful cultural responsibility. To this end, in terms of responsibility, it is the elders who should be seriously involved in selecting the rightful traditional surgeons and nurses. This researcher believes that unless a serious paradigm shift takes place in which the elders and the parents take the 'sterling wheel' of the rite, the cultural goal posts will further be tilted and the process of cultural decadence and attrition will increasingly continue to take toll (Nomngcoyiya & Kang'ethe, 2017a). This means continued absence of the qualities to shape the behaviours of the initiates.

2.15.3. Mismanagement and mal-administration of the initiation schools in South Africa

Interestingly and unprecedentedly, *ulwaluko* cultural practice has turned out to be a platform of such undesirable social phenomena such as having the boys lose their manhood while some are hospitalized if they do not succumb to death (Fuzile & Feni, 2013). However, more fingers of blame have been pointing to criminality by bogus young practitioners who are currently managing male initiation processes (Mavundla et al., 2010). This researcher is of the view that, perhaps, the unbecoming behaviours and undesirable moral conducts from the young men in particular could be spill over

effects from the immoral teachings and a reflection of the behaviours from these bogus cultural custodians that entrench male domination, patriarchy and promote multiple sexual partners in order to test their manhood functionality, as well as purporting to remove bad luck in their lives (Kheswa et al. 2014a; Mpateni, 2017). The fact that quite a number of young men who are the products of this rite seem to be implicated in cases of brutality, physical, sexual abuse, and rape could be associated with such unwarranted teachings (Ntombana, 2011; Douglas & Nyembezi, 2015). This then, according to this researcher heralds a phenomenon of mismanagement and mal-administration of the initiation schools. It is then poignantly directional that the weird and bizarre behaviours reflected in the youth today reflects mismanagement and mal-administration of the initiation schools (Nomngcoyiya & Kang'ethe, 2017b).

2.16. Government stance on cultural attrition

In the contemporary epoch, some subjective observations and thinking seems to point fingers to a lack of government goodwill to address the quagmire associated with the *ulwaluko* initiation among the communities practising the rite in South Africa (Ntombana, 2011; Nomngcoyiya, 2015). Certainly, the house of the *ulwaluko* cultural practice appears to be in disarray. The government and the House of Traditional Leaders seem to be dragging their feet on the problem when societies face year-in-year-out cases of deaths (Mpateni, 2017). This, in no doubt validates the accusations that the stakeholders have assumed a wait-and-see attitude, while the *ulwaluko* cultural practice's house is under siege, or under fire (Kheswa et al., 2014a; Nomngcoyiya & Kang'ethe, 2017. This scenario hails the fact that the cultural goal posts that have traditionally been associated with the rite are increasingly being derailed and therefore wavering off their terrain.

Observably, the government through the Department of Traditional Affairs has not done enough to address the challenge, especially policy wise. The position of the government in wreaking havoc of these cultural practices is apparent in the promulgation of the Provincial circumcision legislations without adequate community consultations (Peltzer et al., 2008; Ntombana, 2011). The government is also being accused by community at large for imposing and encouraging communities to take the route of medical male circumcision (MMC) (Holomisa, 2009).

Like the proverbial ostrich, inadvertently notwithstanding or minding the likely damage the phenomenon poses to the rite. Thus, in this researcher's contention, the government plays double standard role or rather sitting on the fence. This has led the cultural architects and various proponents of this cultural practice to accuse the government of sacrificing its people to die in its endeavour to achieve the goal of medical male circumcision (MMC) (Kheswa et al., 2014a; Mpateni, 2017). To say the least, the state of *ulwaluko* cultural practice is clouded with stigma, shame, and poses a societal disgrace. This is because, in Africa and around the world, there is no culture that has seen more deaths of its young people in the current dispensation than *ulwaluko* cultural practice (Douglas & Nyembezi, 2015; Abrahams. 2017).

2.17. Societal attitudes on *ulwaluko* and medical male circumcision

Conscientiously, the phenomenon of the government clandestinely encouraging and supporting the societies to take the route of medical male circumcision especially after the western centric campaign to mitigate the effects of HIV/AIDS, has had horrendous and pinching effects of creating a rift between those who are medically circumcised and those who are not (Meissner & Buso, 2007; Vena, 2014). This indicates that the culture of *ulwaluko* is no longer satisfactorily assuming its role of binding and promoting social cohesion among the society practising the rite. On this, the government's goal of addressing the current challenges affecting this practice has not made much progress. In this researcher's view, perhaps what is increasingly bringing *ulwaluko* cultural practice on its dire state is the inclusion of the monitoring team led by medical doctors and other outsiders in this rite (Feni, 2015). This, from the traditional cultural observation compromises its sacredness and uniqueness that has made it so special to its proponents (Mavundla et al., 2010). Thus, all these according to cultural custodians are just some of the underpinnings that are tainting the rite and subsequently contributing immensely to its attrition.

2.18. The impact of western centric forces on cultural attrition

2.18.1. Colonial agenda and footprint associated with cultural attrition

Many decades if not centuries of colonialism and its colonial footprints seem to have succeeded in entrenching its capitalistic and imperialistic hegemony and socializing African people to demonize their cultures and replacing them with the cultures of the colonial masters. Even at this day and age where a score of developmental pragmatists are advocating for African rebirth or African Renaissance, some Africans still perceive their cultures as a tool of anti-development, backwardness, naivety, and barbarism (Igboin, 2011; Pheko, 2012). This finds evidence in Ngugi Wa Thiong'o's 1986 book on "*Decolonizing the Mind*" that indicates that colonialism did not just impose control over people's land and resources through militant and political conquests, but also seem to have dominated the mental universe of the colonized, and that continued throughout even after independence of the colonies (Wa Thiong'o, 1986: 43).

To this end, the colonizers' agenda was nothing other than claiming to bring about modernity to societies that were perceived to be backward and living in stone or dark ages (Shizha, 2006). Therefore, this author believes this could not be achieved without ensuring that the colonized worldview, indigenous knowledge systems and structures were wiped out and replaced with colonizers' knowledge constructs and learning systems (Shizha, 2006). Although this was done in the name of modernity and enlightenment, Magesa (1997) and Kang'ethe (2013) suggest it was a way of indoctrinating the African people with Eurocentric-based value systems, tenets, dogmas, and their way of life or lifestyle at the expense of the Africans.

Moreover, Arowolo (2010) argues that, it was during the period of colonialism in which many African countries were dethroned by the mightier countries of the western world such as Britain, France, Holland and Spain. Africans were stripped of their resources, made slaves and made to adopt the lifestyle of their colonizers. The colonized countries had to dance the tune of their new masters, not on their own accord and volition, but through coercion (Afolayan, 2004; Kang'ethe & Nomngcoyiya, 2014). Further, the colonizers were able to entrench their hegemony by putting in place a strong socialization wave to convince the Africans that their cultures were blind, bereft of vision and civilization, barbaric, satanic and that it was important that they see

the light by following the culture of their colonizers (Kang'ethe, 2013).

Unequivocally, this had a huge negative impact on cultures because slowly the Africans threw in the towel and started dancing to the cultural tune of their colonizers (Mimiko, 2010). The colonizers knew that, once they succeed in obliterating African cultures, the process of subjugation was complete. This is why many African cultures were lost through the process of abandonment and neglect by Africans themselves. This has had an immense effect on Africans slowly losing their identity and dignity (Ani 1994). This can be explained by a *Swahili* adage that says *"mwacha mila ni mtumwa"*. Literally translates that, he/she who abandons his/her culture becomes a slave (Ndalu & King'ei, 1989 in Kang'ethe, 2014).

However, this state of servitude manifests itself in many ways. For example, by the people from the west viewing themselves as superior, or people of superior race compared with the Africans, or generally the people of the third world countries. The researcher's choice of cultural imperialism theory as one of the theoretical lens that guides this study is justified as it suggests that phenomena such as colonialism were practices of promoting a more powerful culture over a least known or desirable culture (Alexandra, 2003). Therefore, cultural imperialism and colonialism could be seen as two sides of the same coin because, the *modus operandi* of cultural imperialism can be likened to a form of colonization in that, the cultural product of the developed country invades the developing countries. This overwhelms the indigenous cultures of these countries (Bello & Adesemoye, 2012).

2.18.2. Christianity and missionaries' agenda

To some extent, the western-centric agenda also utilized the church forums to persuade the Africans to abandon their cultural practices because they were demoniac, retrogressive, and barbaric and represented the dark ages devoid of civilization (Amukowa & Ayuya, 2013). The irony is that missionaries condescended upon African customs and practices. This view find support from Erlank (2001) in her study "*Missionary views on sexuality in Xhosaland in the Nineteenth Century*" as it suggests that in the 1820s, Eastern Cape Province (which she referred to as Xhosaland) became a hub for various missionaries such as Scottish Presbyterians (Glasgow Missionary Society), Methodists (Wesleyan Methodist

Missionary Society) and Congregationalists (London Missionary Society). Further, Erlank (2001) argues that, missionaries saw the route to modernity being blocked by cultural practices which according to them influenced the normal social functioning of the people. Therefore, the intention was to use the gospel as a mechanism to entrench civilization and Eurocentric values and the lifestyle as a way of reforming *Xhosa* society to adapt and adopt the life of missionaries (van Dijk, 2015).

However, this researcher acknowledges the fact that cultures are not static, and therefore, they are dynamic and have evolved naturally overtime. For example, in South Africa, cultural assimilation and acculturation by others as well as their natural evolution are processes that have seen immense changes in cultures to an extent that the goals of shaping people's ways of life especially the behaviours of the young people appear to have been lost (Douglas & Nyembezi, 2015; Mpateni, 2017).

Hence, these various theories informed by literature, and looking at the footprints of Christianity and Missionaries on various spheres of African people's social lives cannot help it but partly accuses the process of missionaries which may have had a lion's share of the negative impact on cultures (Sayre, 2009; Kang'ethe, 2013). However, today as other factors such as globalization gathers momentum, cultures appear to suffer upheavals as opposed to yesteryears with the result that the behaviours that were checked by the cultures have been left to go unchecked (Asante, 2007; Amukowa & Ayuya, 2013). In addition, the hegemony of dominant cultures in form of cultural images and values that has been entrenched through advanced communication technology also contributed to the extreme changes on African cultures (Mabawonku et al., 2001).

2.19. Impact of international forces of development on cultural goal posts

Indubitably, international forces of development such as globalization, westernization, civilization, and Eurocentrism have brought about various national benefits, whether socially, economically, politically and culturally, especially in the Eastern part of the world (Afolayan, 2004). In the face of civilization and modernization, such countries have maintained and made their rich cultural heritage to flourish in tandem with social, economic and political global wave (Kang'ethe, 2014). However, diverse literature sources on cultures are of the view that westernization, globalization, civilization,

and Eurocentrism have negatively affected the progression and development of cultural practises in Africa (Nyaumwe & Mkabela, 2007).

Perhaps, this could be due to the demands by westerners for Africans to align and redevelop their cultural practises and identities similar to the dominant Eurocentric/Westernized global cultures (Mbeki, 2002). Such a superimposition of global cultures by western forces has apparently condescended and demeaned the beliefs and the value systems espoused in African cultural practises (Kang'ethe, 2015). Equally, the global forces have shown unwillingness to embrace indigenous knowledge system (IKS) due to their anecdotal and subjectivity nature (Mohamedbhai, 2013). Many cultural authorities and custodians, therefore, have viewed this, as an attempt to annihilate African cultural practises in order to substitute them with westernized socio-economic, political and cultural value systems through globalization (Kang'ethe & Nomngcoyiya, 2014).

In this regard, the choice of cultural imperialism theory in this study to contribute to the understanding of how international forces of development such as globalisation, civilization, westernization, and Eurocentrism impacted upon African cultures is pertinent. This is because, the theory suggests that ideas, worldviews and cultures of the more powerful nation, in this case the western nations, dominate the media around the world through the tool of globalization which has a great influence on the developing and underdeveloped nations (Alexandra, 2003). This, according to Kasongo (2010), has dire consequences on the continued survival of the cultures in most developing countries of the world. This is because westernized cultures' views and ideas are imposed on less powerful or known cultures and thereby destroying the native or indigenous cultures.

In addition, Bello and Adesemoye (2012) also argued that based on the assumption of the cultural imperialism theory, humans do not have the free will to choose how they feel, act, think and live. Therefore, globalization brings these cultures in contact with one another through various advanced multimedia forums such as the internet, television, music, technology or religion. Further, the culture of the western world imposes itself on the cultures of the developing and underdeveloped countries. It is therefore, such influences that question some of the fundamental beliefs of the indigenous cultures and the way of life of the people (Rauschenberger, 2003;

Hamm, 2005). In the same vein, Schiller (1973) contend that such phenomena as the sum of the processes by which a society is brought into the modern or civilized system, and how its cultures or value systems are attracted, pressured, forced and sometimes bribed into reshaping or changing its orientation to conform to or even promote the values and structures of the dominant culture of the system, in this case the western value systems.

2.20. Cultural practices and their implication in social work

The study on the impact of cultural attrition on young people's behaviours is inspired by various contemporary social factors in South Africa which have dominated almost every sphere whether social, political, economic, occupational, and education which cannot all be covered by this thesis. This is because, across the spectrum of our society, indigenization, decolonization, cultural soundness and relevance, among others have become dominant buzzwords or desirable common expectation in practice. Therefore, this thesis seeks to highlight the relevance of these cultural practices in the context of social work in Africa and South Africa in particular in working with local communities. As such, Ross (2010) taking an expression from Biko's writing in (1978: 26), 'a country in Africa, in which the majority of the people are African, must inevitably exhibit African values and be truly African in style' (Ross, 2010). Further, Ross suggested that such expression can never be overemphasised especially in South Africa, where the majority of people who utilize social work services are from the black population. Ross (2010) also argued that Afro-centric social work educational curricula need to be integrated and corroborated with theoretical modules and practice opportunities that promotes and strengthen respect, cultural competence and cultural understanding. This is particularly relevant in South Africa where many people, both men and women in particular seem to be at the crossroad, confused, visionless and embracing lives characterised by a constellation of social vices such as anarchy, crime and moral decadence (Kang'ethe & Nomngcoyiya, 2014; Dayi, 2015).

Optimistically, the cultural practices of *intonjane* and *ulwaluko* with all their flaws already discussed in this study could help to inculcate and provide societies with a sense of meaning in their lives since the day they set foot in this world (Ingraham, 2008). Importantly, these cultural practices are a reflection of the society, hence,

aspects of life such as the behaviour and how the society relates is the linchpin and the product of the dominant culture and its social order (Afolayan, 2004; Westerveld, 2011). Therefore, these cultural practices have become part and parcel of the societal way of life (Ingraham, 2008; Ross, 2010).

Similarly, Durkheim (1995) concedes that there is an inextricable interplay between ritual performance and devotion to social order; and that this cooperative adoration results in social unity. Therefore, cultural practices (rituals, customs, etc.) play a central role in defining a society and perhaps how societal members develop emotions that are associated with the rudiments for beliefs, thinking, morality, and behaviours (Summers-Effler, 2006). At this stage, the choice of socio-cultural perspective as a theoretical lens in this thesis is validly justified. This is because it encourages stakeholders such as the researchers to expand their scientific study of human behaviour and root them in social and cultural context; understanding how different underpinnings of culture affect people's thoughts, feelings, attitudes, behaviour and belief systems (Peplau & Taylor, 1997; Jang & Jimenez, 2011). In addition, socio-cultural perspective emphasises the awareness of circumstances surrounding individuals and how their behaviours are affected specifically by social and cultural factors (Swartz, et al., 2011).

Once more, this study is also inspired by ethics and values that are enshrined in the National Association of Social Work (NASW) (2008) Code of Ethics that embraces the cultural competence; which requires self-awareness, cultural humility, and the commitment to understanding and embracing culture as a fundamental aspect of effective practice (NASW, 2008). This therefore, in this researcher's view, embraces and promotes social workers and the practice that looks through the indigenous lenses during its service to client systems. Against this background, International Federation of Social Workers (IFSW) and Fafo (2006: 41) concede that

> *"When we reflect on the work that social workers have actually done with indigenous people, we find that as a profession we have not lived up to our professional value system. In spite of the significant discussions about the need for cultural competence or cultural safety throughout the social work literature in the last two decades, social workers, by and large, have failed miserably in their work with indigenous people".*

However, some Africans countries are now making inroads to effectuate a paradigm shift that will make them view their thinking, orientations, cultures, and their professions such as social work from Afrocentric lenses. Some scholars believe this is a bold step towards their autonomy, identity, and social and economic emancipation. This is important as poverty, underdevelopment, diseases and many social ills continue to bedevil Africa as a continent (Pheko, 2012). Perhaps, one of the developmental lacunae that Africans continue to grapple with is the fact that their problems, challenges and development are always viewed from Eurocentric lenses (Osei-Hwedie & Rankopo, 2008).

The historical factors emanating from the period of western domination, colonialism, and in South Africa, centuries of apartheid largely informs the scenario (Thabede, 2008; Goduka, 2010). Since these two philosophical worldviews, western world and African continent are diametrically opposed geographically and the Eurocentric approaches have never appropriately fitted to handle and address African issues (Thabede, 2005; Mazrui, 2009) This is because, ideally, African cultures are engrained in communal ethos, shaped by strong respect for family and kinship; while to the contrary, Western culture seems to embody tenets of fragmentation and individualism (Afolayan 2004; Perry & Tate-Manning, 2006; Ross, 2010).

Interestingly and unfortunately, such contention has never been seriously interrogated in an endeavour to correct the irregularity. Thoughtfully, this would be due to the strong influence of the westerners over their belief and value systems (Holomisa, 2009; Robinson, 2010). Thus, the phenomenon has presented to the local communities is a difficult and gruelling misfit that needs to be untangled. This has also presented perfidious ramifications upon the Afrocentric conceptualization of the principle of cultural relevance in the context of social work in Africa (Thabede, 2008). This has also hugely weakened the application of some professional endeavours such as that of social work (Ramanathan, 2014; Kang'ethe, 2011).

However, some cultural competency and indigenization scholars in tandem with a few African scholars have taken this challenge seriously to correct this abnormality; and are also inspired in these recent years by the notion of decolonising social work education and practice (Ross, 2010; Lum, 2011; Link & Ramanthan, 2011). It is therefore pertinent that Africans start to lean and incline towards Afrocentric based

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philosophies, ideologies, thinking and education. They should also use Afrocentric informed cultural relevance competencies as well as professions such as social work to endeavour to effectuate a paradigm shift, that will reflect African values, norms, ideologies and traditions (Thabede, 2008; Ross, 2010.

Therefore, in this researcher's view, time is ripe for professional practices such as social work to bolster efforts of Africanizing the thinking, ideologies, and disciplines that serves African people. It is ironic that the more the agencies employs social workers, the more social issues seem to escalate. This could be because the social work skills, theories and interventions do not adequately fit to address the presenting challenges. This gap would also be linked to the curriculum that produced these social workers. In many cases, African curriculum is a Eurocentric one, shaped and crafted to address a very different context from the one presented in the African societies. This calls for the need to develop indigenously informed social work skills that will match the current environment presented by the African geographical locales. This unequivocally calls for Afrocentric tenets to be allowed to take root and therefore give Africans a new lease of life, personal and social identity (Ani, 1994; Amukowa, 2013.

Importantly, Africans themselves should not allow their mother continent to be identified as a continent of poverty, wars, miseries, HIV/AIDS, and all these undesirable phenomena (Antia, 2005; Nyaumwe & Mkabela, 2007. Therefore, it is incumbent upon the members of the social work fraternity in Africa and in South Africa in particular working with local communities practising either *ulwaluko* or *intonjane* to advocate for aspects of the rites that promotes fundamental social work tenets and values of social justice, human rights, and *ubuntu* (informed by upholding value, worth, and dignity of humanity among other things. However, it is also pertinent that retrogressive aspects of culture that seeks to undermine the gains and invaluableness of their cultural practices are addressed. It is also critical that social workers are motivated to be culturally competent. This means that they should be culturally relevant in discharging much of the values of the social and cultural capital that social work strongly embraces and promotes (Lombard, 2012; Kang'ethe, 2014.

2.21. Policy landscape on preservation, maintenance and promotion of cultural practices

2.21.1. International Protocols

Cultures have long been recognized for their pivotal role in maintaining social order and social cohesion, and the cultural practices of *intonjane* and *ulwaluko* are no exemption (Seloana, 2011). Thus, cultural obligations have been incorporated into various regional and international instruments which are binding in countries such as South Africa that are signatories to these protocols. Such protocols according to Stinson (2008) include, the International Covenant on Economic, Social and Cultural Rights (ICESCR) (3 January 1976). Interestingly, the Programme on Women's Economic Social and Cultural Rights (PWESCR) (2015) suggests that even before the adoption of the Universal Declaration on Human Rights (UNDHR) (a non-legally binding document) of 1948, there was a general agreement that the rights which were to be enshrined in the Declaration were to be transformed into legally binding obligations through the negotiation of one or more treaties.

Therefore, PWESCR, (2015) further concedes that in 1966, two separate treaties, covering almost entirely all the rights enshrined in the UNDHR were adopted after approximately 20 years of negotiations: one for civil and political rights which is the International Covenant on Civil and Political Rights (ICCPR), and one for economic, social and cultural rights, which is referred to as the International Covenant on Economic, Social and Cultural Rights (ICESCR) (PWESCR, 2015). The ICESCR was adopted by the United Nations General Assembly on 16 December 1966 and entered into force on 3 January 1976 (International Covenant on Economic, Social and Cultural Rights, 1976).

The major aim of ICESCR is to ensure the protection of economic, social and cultural rights including: the right to self-determination of all peoples (article 1); the right to non- discrimination based on race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status (article 2); the equal right of men and women to enjoy the rights in the ICESCR (article 3); the right to work (articles 6–7); the right to form and join trade unions (article 8); the right to social security (article 9); protection and assistance to the family (article 10); the right to an adequate standard of living (article 11); the right to health (article 12); the right

to education (articles 13–14); and the right to cultural freedoms (article 15) among others (CESCR, Report on the Seventh Session. ESCOR, 1993, Supp. No. 2 (UN Doc. E/1993/22), para. 251).

This study's focus is on those few articles of the Covenant that put emphasis on the protection of human rights of people to practice and promote their cultures freely without interference and discrimination. Moreover, with the realisation that human rights and cultural rights find expression and protection from international protocols, therefore, local communities should be given space and freedom to practice and promote their cultures. Such rights enshrined in International Covenant on Economic, Social and Cultural Rights: Article 1 stipulates that; all people have the right of self-determination. By virtue of that right, people should freely determine their political status, and freely pursue their economic and cultural development (International Covenant on Economic, Social and Cultural Rights (1976), Article 1).

In addition, article 3 also emphasises that: The State Parties to the present Covenant ensures equal rights of men and women to the enjoyment of all economic, social and cultural rights (International Covenant on Economic, Social and Cultural Rights (1976), Article 3). More explicitly, and in line with preservation, maintenance, and protection of cultures which is one of the objectives of this thesis, ICESCR article 15 recognizes the right of everyone: 1(a) To take part in cultural life; (c) To benefit from the protection of the moral and material interests resulting from any scientific, literary or artistic production which he/she is the author; 2. The steps to be taken by the State Parties to the present Covenant to achieve the full realization of this right shall include those necessary for the conservation, the development and the diffusion of science and culture (International Covenant on Economic, Social and Cultural Rights (1976), Article 15).

While exercising such rights, however, ICESCR article 4, reminds State Parties to a certain extent and in certain circumstances, to limit some rights enshrined in the Covenant but limitations must be determined by law, compatible with the nature of the rights included in the Convention and imposed to promote the general welfare in a democratic society (International Covenant on Economic, Social and Cultural Rights (1976), Article 4). This, perhaps could mean that aspects of culture that seem to be inconsistent with national instruments such as RSA Constitution Act No. 108 of 1996;

Children's Act No. 41 of 2007 as Amended; especially considering violation of human rights in *ulwaluko* cultural practice in the case of South Africa, such cultural rights must be limited.

2.22. National prescripts that guides preservation and promotion of cultures

2.22.1. South African Constitution

Undeniably, South Africa is internationally acclaimed for embracing human rights and other forms of enhancing human dignity, and has been also applauded as one of the countries with the most progressive constitution in the world (Maseko, 2008). Therefore, the preservation, promotion, and the rights of cultures finds expression in Republic of South Africa, Constitution and Bill of Rights in chapter 2, section 30 and 31. Section 30 of the constitution stipulates that "every person has the right to use their own language and follow the culture that they choose, but they cannot do anything that goes against the rights of others" (Constitution of the Republic of South Africa, 1996, Act 108 of 1996; Maseko, 2008).

Equally, Section 31 stipulates that, "Persons belonging to a cultural, religious or linguistic community may not be denied the right, with other members of that community: (a) to enjoy their culture, practise their religion and use their language; and (b) to form, join and maintain cultural, religious and linguistic associations and other organs of civil society". In addition, Subsection (2) states that, "The rights in subsection (1) may not be exercised in a manner inconsistent with any provision of the Bill of Rights" (Constitution of the Republic of South Africa, 1996, Act 108 of 1996; Gudani, 2011). Interestingly, in as much as the fundamental rights of culture are enshrined in the Constitution of South Africa in both section 30 and 31, however, other provisions in both sections also cautions against the practice of the same rights in a manner that is unbecoming and inconsistent with the rights of others.

2.22.1.1. *Intonjane cultural practice*

The Constitution of the Republic of South Africa may have implication on the *intonjane* cultural practice due to the fact that, by the time of a girl child undergo the

rite of passage would be the time she starts to experience her menstruation; which during the yesteryears was between ages 14 to 16 (Sotewu, 2016). While in the current dispensation, the girl child menstruation debut can be as early as 11 to 12 years of age. Therefore, undergoing the rite at this age would also open the doors for the girls' possible marriage and sexual performance. Legally today, sexual intercourse with persons under the prescribed age of sixteen years is regarded as statutory rape, while under the age of twelve years is rape (Nini, 2011).

This implies that, if the cultural practice of *intonjane* remains and is practised in this current generation without the consideration of modern day tenets, therefore, challenges are inevitably anticipated. For example, such girls would be expected to be schooling; and too young to be one's wife (Hola, 2010). Further, South African Constitution allows only girls above 16 years of age to have consensual sexual relationship. Therefore, it means that any girl under the age of sixteen who might have started menstruation at tender age and partakes in *intonjane* rite with the assumption that she is ready for marriage, will go against South Africa Constitution. Hence, the issue of cultural rights enshrined in the Constitution will open up itself for scrutiny if such rites as *intonjane* have to hold.

2.22.1.2. *Ulwaluko cultural practice*

It is clear that the rights of young boys in their pursuit to fulfil their cultural obligation or enjoying their cultural rights as provided for in the Constitution, is inconsistent with their human rights such as right to life and right to health as many of them experience circumcision accidents and others succumb to death (Maseko, 2008; Gudani, 2011). Apparently, this is believed to be caused by various cultural underpinnings associated with the custodians and stakeholders of the initiation itself. For example, various scholars and researchers of this cultural practice identify parents' ignorance of law and procedures as one of the major pitfalls of the contemporary male initiation practice (Feni, 2015; Abrahams, 2017). Secondly, pockets of traditional practitioners (nurses and surgeons) who appear to be determined to undermine the orderly conduct of the initiation activities by fomenting a state of anarchy and lawlessness (Douglas & Nyembezi, 2015; Nyoka, 2016).

This therefore, delegitimizes the invaluableness of the cultural practice of

ulwaluko to a significant extent. Thirdly, it is also influenced and promoted by the culture of impunity that has entrenched itself deeply in the institution of male initiation. It is ironic in that, cultural custodians according to Kheswa et al. (2014) and Nomngcoyiya & Kang'ethe (2017) regard raising questions of accountability as interference. Lastly, apparent 'holes' in *ulwaluko* cultural practice legal prescripts and policy environment as well as snail pace momentum by both custodians of the rite and the government to find a plausible solution to the current state could insinuate that the rite is at the crossroads (Ntombana, 2011; Mpateni, 2017).

However, the indignity of vulnerable young men who are sacrificed to the alter of *ulwaluko* cultural practice make many individuals 'hang their heads in shame'. This is because, despite South Africa being rich in terms of legal instruments, people appear to have accepted immensely a state of cultural mediocrity and social injustices. Unequivocally, South Africa needs to recommit itself to the tenets spelt out in the preamble of its Constitution, one which is to establish a society based on democratic values, social justice, and fundamental human rights (Peltzer et al., 2008; Gudani, 2011).

2.22.2. Children's Act as a prescript governing male initiation in SA

Chapter 2, sub-section 8(a) of the Children's Act No.41 of 2007 as Amended which came into effect in 2006, also prohibits children below the age of 16 years from undergoing circumcision and being put under conditions that compromise their well-being (Children's Act & Regulation Act 41 of 2007). Providentially also, the standard age of 18 years for circumcision is also stipulated by Children's Act No.41 of 2007 as Amended. In addition, it states that only a qualified medical practitioner or a person with knowledge of the social or cultural practices of the child; and who has been properly trained to perform circumcisions, is allowed to perform the circumcision operation.

2.22.3. Provincial legislations governing male initiation

Interestingly, there are various Provincial prescripts such as the Eastern Cape Province Application of Health Standards in Traditional Circumcision Act No.6 of 2001 (Mpateni, 2017); Northern Province Circumcision Schools Act No. 6 of 1996; and Free

State Province - Initiation School Health Act No. 1 of 2004 (Peltzer et al., 2007). As pertains to traditional male circumcision, all legal prescripts also encompass provisions for the practitioners (surgeons and nurses) and the processes and procedures to be considered during the initiation including the age of the prospective initiates, as well as the obligation of the parents and guardians to consent the rite on behalf of their children (Nyoka, 2017). Culturally also, although the age profile is based on social contract, however, other facets of wellness dimension such as the boy's physical, psychological and mental strengths are usually overemphasised (Mpateni, 2017). This is to ensure the boy undergoing the rite meets the physiological and psycho-emotional demands such as food, water and other traditional circumcision challenges, as well as have a cognitive capacity to grasp the intention and the ultimate goal of the practice (Mavundla et al., 2010; Kheswa et al., 2014).

However, it is apparent that other important male initiation stakeholders have not grasped the prescripts and procedures of the *ulwaluko* initiation or the traditional leaders have not done enough in terms of disseminating knowledge and information pertaining to prescripts governing the initiation (Abrahams, 2017). Additionally, some people could argue that the state instruments have not been keen in strengthening and bolstering the policies and procedures to curb the current challenges facing *ulwaluko* initiation in the Eastern Cape and some few provinces in South Africa (Kheswa et al., 2014; Douglas & Nyembezi, 2016). However, the government is currently in the verge of signing into a Bill, a National Policy on the Customary Practice of Initiation that would have a provision to incriminate anyone that contravenes male initiation processes, policies, and procedures without their consent as policy custodians (Zuzile, 2014; Mpateni, 2017).

2.22.4. Indigenous knowledge systems policy in South Africa

Culture consists of the beliefs, behaviours, objects, and other characteristics common to the members of a particular group or society (Asante, 2010). Through culture, people and groups define themselves, conform to society's shared values, and contribute to society. Therefore, the fundamental aspects of cultures as instruments of development could be strengthened by the advice of the World Health Organization in 2002 (WHO, 2002) to the developing countries to consider returning to their roots and to seek

indigenous plausible interventions from their backgrounds. This was also supported by the call from African Union (AU)'s in that "Africans need African solutions to deal with African problems" (Battle and Cousin, 2011: 34). This entails considering aspects of culture and other indigenous knowledge-based strategies to foster and facilitate development.

Interestingly, African Indigenous Knowledge Systems (AIKS) according to Nel (2008) have existed since time immemorial although their conceptualization and practice only braced science domains three decades ago. This author further concedes that its emergence is the result of the development of a new wave of political, economic, cultural realities, and perhaps postmodern methodologies that promoted and embraced new approach which is AIKS (Nel, 2008). Historically, the Indigenous Knowledge System (IKS) Unit of the former Department of Arts, Culture, Science and Technology (DACST), pioneered the development of the IKS Policy (Fabricius, Scholes & Cundill, 2005). Further, the IKS policy aims to affirm, develop, promote and protect IKS in South Africa. The IKS policy is an enabling framework to stimulate and strengthen the contribution of IKS to social and economic development in South Africa (Fabricius et al., 2005).

In light of this background, South Africa in 2004 became one of the African countries to adopt through its Parliament the policy on Indigenous Knowledge System (IKS) (Green, 2007). Subsequently, the Department of Science and Technology in 2006 opened the National Indigenous Knowledge Systems Office (NIKSO) (Nel, 2008). Green (2007) posits that the policy proposed the integration of IKS in various fields such as education, commerce, agriculture, the sciences, law, languages, arts, social sciences, and health science. These, therefore, are in line with advocacy campaign from various indigenous researchers and scholars for decolonization of traditional research protocols and methodologies in order to be cultural, social, and politically inclined to the contexts, histories, beliefs and value systems, ideologies, and philosophies that are indigenously informed (Dondolo, 2005; Hoppers, 2005).

In addition, former Minister of the Department of Science and Technology, Mosibudi Mangena (2006) stated that, the (IKS) Policy lays a foundation for the first important milestone in the efforts to recognize, affirm, develop, promote and protect IKS, as well as gain a wide appreciation and admiration for the breadth and scale of

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this country's valuable indigenous knowledge resources (Zeleza, 2006; Green, 2007). The Minister further argued that adoption of the policy would mean that the country would be able to address various social vices and eventually lead to substantial improvements in the lives of many citizens and their living conditions (Eyong, 2007). Therefore, the Department of Science and Technology in tandem with other government departments and stakeholders should firmly play an instrumental role towards the implementation of the policy including entire provisions (Moahi, 2007).

However, Green (2007) argues that the IKS policy has serious implications particularly for institutions of higher learning as the teaching methodologies, learning and conducting of research are still inclined towards traditional approaches which are informed by Eurocentric paradigms. In the same vein, the IKS policy means that both researchers and students are to embark on the journey to integrate IKS within the existing curricula, practice, and research methods (Nel, 2008). This also suggests that indigenous people must work hard in order to acquire competency and confidence to apply constructive resistance to an academic system that has been deeply engrained in western approaches and methods in all departments and disciplines of the universities (Zeleza, 2006; Green, 2007). Therefore, failure to implement IKS policy with all its provisions will provide an opportunity to neo-colonization, assimilation and marginalization of IKS, rather than its success. In order to embrace methods that will enable the decolonization of people's minds, methods of teaching and of conducting research should be revisited (Dondolo, 2005; Zeleza, 2006; Green, 2007).

2.22.5. Commission for Rights of Cultural, Religious and Linguistic Communities

The Commission for the Promotion and Protection of the Rights of Cultural, Religious, and Linguistic Communities (CPPRCRLC) is one of the instruments that has been established by the government of South Africa in order to promote, preserve, maintain, and protect cultures and cultural practices. Further, the Commission was established in terms of Chapter 9, Section 181, 185 and 186 of the Constitution and is governed by the CPPRCRLC Act, No. 19 of 2002 (Commission for the Promotion and Protection of the Rights of Cultural, Religious and Linguistic Communities Act No. 19 of 2002). In addition, its primary mandate and responsibility is to promote and respect the rights

of cultural, religious and linguistic communities. It is also meant to promote and develop peace, friendship, humanity, tolerance, and national unity among cultural, religious and linguistic communities, based on equality, non-discrimination and free association, and to recommend the establishment or recognition of cultural or other councils for a community or communities in South Africa (CPPRCRLC, 2002). This Commission's work in protection of rights of cultures has become evident recently when every single South African seems to be calling for the abolishment of cultural practices especially, *ulwaluko* cultural practice due to a constellation of clinical hazards that are currently characterising it with the result of claiming many lives of the initiates in South Africa.

Despite such calls, speaking to SABC 2 Morning-live, during the launch of the Commission of inquiry on Male Initiation Deaths on the 16th of February 2017, chairperson for Commission for the Rights of Cultures, Linguistics and Religion, Honourable Xaluva indicated that, placing *ulwaluko* cultural practice in its niche and South African heritage can never be over emphasised (Abrahams, 2017). In addition, Xaluva conceded with the fact that there are enormous challenges associated with the rite in the Eastern Cape. However, she believes that every possible male initiation stakeholder and South African citizen must try to find plausible solution. She also emphasised that South Africa, as a country needs to look at how to protect the rite, how to promote it, and how its dignity can be resuscitated as a matter of urgency.

According to the Commission, as the researcher already highlighted above, this is an invaluable cultural practice that the country requires. Therefore, it could be irresponsible for the state and its organs to give up on this culture as a result of people who are reckless and misrepresenting the rite. This meant that, as a Commission, they are of the view that some of these challenges are preventable and cannot amount to the abolishment of the cultural practice (Abrahams, 2017). In other words, the *ulwaluko* cultural practice needs to be kept alive because of the role it has played in the past; as well as the role it continues to play in shaping the behaviours of the young men to be good citizens of the land.

2.23. Chapter summary

The literature review chapter extensively covered eclectic literature within cultural practices both *ulwaluko* and *intonjane* pitting them with various rites in the African region and the world. The literature review discussions provided have illuminated insights on the developmental aspects of the both *intonjane* and *ulwaluko* cultural practices as well as their possible retrogressive aspects that needed to be seriously addressed if these initiations have to stand tall in the modern times. This study's review has also identified serious gaps especially in the failure of the cultural custodians to align the cultural practices in order to be accommodative of the modern times and possibly appeal to the generations of the current epoch. This has been identified as a gap as the cultural practices today seem to be unable to assist communities practising the rites to be able to mitigate some of their social ills using these rites. The literature review has also discovered a gap on the implementation of policies that governs the rites and this has provided an opportunity for illegal methods of operations especially on *ulwaluko*. The review has also found that in as much as *ulwaluko* initiation seem to be widely explored by various scholars in these recent years, however, intonjane practice seem to be facing not only a challenge of attrition but also the paucity of literature on this practice. The scholars in the domain of culture in South Africa seem to focus more on ulwaluko than intonjane cultural practice but the current existing literature on both rites has made it possible for the researcher to make a critical reflection on the impact of the attrition of these cultural practices on the behaviour of young people in the Eastern Cape in particular.

CHAPTER THREE
THEORETICAL FRAMEWORK

3.1. Introduction

Clearly, the instrumental role and significance of using theory and locating its niche in the hierarchy of a research process has proved to be an uphill task for many researchers. This perhaps, could be caused by failure by many individuals to fully comprehend the concept "theory". The concept is elusive and remains an abstract that requires profound clarification of its meaning. According to Babbie (2011) a theory is an organised set of statements seeking to explain a phenomenon. Thus, various theoretical lenses deemed relevant by the researcher in this thesis are explored in this chapter. Subsequently, these theories provide the context within which the research is conducted. In line with the above assertions, Corbin and Strauss (2015) suggest that theories serve the purpose of assisting the researcher and participants to understand their experiences. In support, various authors such as Blumberg, Cooper and Schindler (2011) postulate that the theory's main role in research cannot be overemphasised as it helps to guide the researcher and their understanding of the phenomenon under investigation. However, one of the broad and most comprehensive theoretical descriptions is that, a theory endeavours to develop a general explanation for certain phenomena (Bell, 2008).

Further, Berberoglu (2005) posits that in social science research, theory commonly implies a set of statements describing and explaining an inextricable relationship between human behaviour patterns and the underpinning factors that affects or explains it. This author further suggests that apart from a proper understanding of the concept "theory", the researcher also requires an understanding and knowledge of the related research philosophies that underpin the different principles of the research (Berberoglu, 2005). Consequently, this thesis is informed by various theories such as anomie, cultural imperialism, sociocultural and cultural feminism. The researcher believes that these theories in different magnitudes inform various aspects of the current study.

3.2. Anomie theory

Largely, anomie theory provides an in-depth explanation on the impact of cultural attrition on youths' behaviours and morals. Coleman (2014) describes anomie as a very

old concept that was probably introduced in English language in 1591 and in the following century, was closely linked with the phenomena for the disregard of the law. He further argues that, Emile Durkheim himself became cognizant with this concept through a philosopher, Jean Marie Guyau. However, Emile Durkheim coined his own definition of anomie in opposite direction after reviewing Guyau's work. Surprisingly, the anomie concept went down due to less publication about it. However, it resurfaced in the 1930s because of the works of Elton Mayo, Talcott Parsons, and Robert Merton (Coleman, 2014). Bernburg (2002) concedes that, Merton's theory of anomie theorizes that, normative breakdown and some forms of deviant behaviour emanate largely from a disjuncture between culturally prescribed aspirations of society and socially predetermined avenues for realizing those aspirations.

Durkheim's theory of anomie according to Puffer (2009), is the theory of deviance that explains behaviours as any behaviour that seems to be contrary to the commonly culturally accepted norms and values in the society. In line with the above assertion, Moyer (2001) refers to anomie as the breakdown of social norms and a condition in which those norms would no longer be able to control the activities of societal members. Moreover, this theory suggests that deregulation in society sets a stage for anomie; and this is where there are no clear rules or norms to govern the society (Moyer, 2001). This, therefore, indicates that a state of lawlessness may characterize such a society. Interestingly, Coleman (2014) highlights that in the 1950s, anomie theory was under immense backlash as it was alleged to be conservative and conservatism was closely associated with functionalism (Coleman, 2014). In light of this, the researcher in this context is cognizant that the pivotal role of a theory is simply to explain the dynamics embedded in a study in order to help in answering the research questions (Gibbs, 1991), and helping clarify some aspect of life reality (Higgins, 2011). This is pertinent in disciplines such as social work that delves into causation and the dynamics informing the behaviours of individuals.

On the other hand, the theory of anomie has been used by practitioners such as criminologists and psychologists to explain deviance and estrangement (Puffer, 2009). Puffer further argues that anomie influence not only people's mental health, but also their behaviours due to various social vices and other disturbing practices that negatively influences societies.

Deviance is one of the underpinnings of anomie theory, which is the most fundamental as it relevant and applicable in the current study. This is because the cultural practices being studied have shown considerable goal shifts. For example, in the current epoch, *ulwaluko* displays the following: the failure of the cultural custodians to uphold culturally relevant behaviours in the execution of the rites; lack of a stringent selection criteria of traditional nurses and circumcisers ethical and moral standing; immoral teaching at the schools of circumcision leading to mischievous newly circumcised graduates. Additionally, *intonjane* is almost becoming extinct with only a few people being interested in pursuing it and most of those who attend the rites are already married women with children. Apparently, what is happening in these rites, reflects significant deviance from the behaviours that were practiced in yester years. The shift in the goal posts of these rites is believed to increasingly prompt cultural attrition.

Further, since anomie theory describes the state of normlessness and its possible concomitant ramifications, this theory is applicable to the current South African practices of *ulwaluko* and *intonjane* where most of the erstwhile norms, values, tenets, principles and normative ethos are increasingly losing their fundamental position; with the result of an increased spate of variegated and complex kinds of social ills that have tainted these practices, whether nationally, regionally or globally. Moreover, the early warning signs of disintegration, attrition and collapse of morals, ethical conduct and desirable behaviours, especially among youths in South Africa, is an epitome of state of normlessness that anomie theory richly explains.

Such state of anomie could further explain various forms of illicit sexual behaviours, increased cases of abortions and unwanted pregnancies, burgeoning cases of drugs and alcohol misuse, youth crimes, and culture of violent behaviours among youths (Eastern Cape Department of Social Development, 2012; Dayi, 2015; Mpateni, 2017). This therefore, seems to suggest that South Africa is increasingly sliding into a state of normlessness (Thorlindsson et al., 2004). The indulgence of youth in these cocktail of social vices is undesirable because they immensely undermine the quality of life of the young people in the society. In this researcher's view, then anomie theory has the strengths that justifies its use in understating and explaining the impact of cultural attrition on youth behaviours.

3.3. Cultural imperialism theory

In this study, another theory was selected to complement anomie theory. The second theory was cultural imperialism theory. The purpose of this theory was to further explain cultural attrition and the behaviours of the youth. The theory endeavours to explain the practice of promoting a more powerful culture over a least known or desirable culture. Over the years, Rauschenberger (2003 believes that cultural imperialism has gained numerous labels such as media imperialism, structural imperialism, cultural dependency and synchronization, electronic colonialism, ideological imperialism and communication imperialism. Historically, cultural imperialism theory emerged in the 1960s and gained prominence by the 1970s (Salwen, 1991). Moreover, Roach (1997: 47) concedes that cultural imperialism theory was most prominent in Latin America with number of its proponents including, Antonio Pasquali (1963), Luis Ramiro Beltran (1976), Fernandez Reyes Matta (1977) and Mario Kaplun (1973). Golding and Harris (1997) and Boyd-Barrett (1977) postulate that one of the fundamental theoretical thrusts behind the movement for a New World Information and Communication Order, involving international organizations such as the United Nations Educational Scientific and Cultural Organization (UNESCO), and regarding the flow of information between nations of the world.

However, Said (1998) argues that Herbert Schiller in 1976 proposed the use of the term "cultural imperialism" to describe and explain the way in which large multinational corporations from developed countries dominated developing countries. This thesis, therefore, finds this theory relevant, although in its development, it focused more on the impact of cultural imperialism on communication or media. Conversely, this thesis finds it useful to explain cultural aspects of imperialism, which in one way or the other seem to have immensely contributed to the attrition or erosion of African cultures. This is also more befitting as this study's goal is to explore the impact of cultural attrition on youths' behaviours, but focusing on *intonjane* and *ulwaluko* cultural practices.

Cultural imperialism theory is founded on the following underpinnings: (i) the creation and maintenance of unequal relationships between civilizations when they come in contact, thereby favouring the more powerful civilization (Tomlinson, 1991). (ii) The conquest and control of a nation's culture by more powerful nations (Said, 1998), with the effect that the philosophies, ideas, values and tenets, and cultures of the more

powerful nation, dominating the media around the world. This has also ostensibly been perfected by globalization (Roach, 1997). Such a phenomenon has had dire consequences on the continued survival, existence, and effective functioning of the cultures in most developing countries of the world. This is because the westernized cultures, views and ideas have become hegemonic while African cultures have unrelentingly been waning. This has created an unstoppable process of destroying native or indigenous cultures (Kraidy, 2002).

In line with the Kraidy's assertion, Alexandra (2003) perceives cultural imperialism as the practice of promoting a more powerful cultures over a least known or desirable culture. This has been a norm defined by the fact that the more powerful cultures are associated with large, economically or militarily powerful nations and the weaker cultures are usually associated with developing countries (Golding & Harris, 1997). On another angle, cultural imperialism can take the form of an active, formal policy or a general attitude. For Tomlinson (1999), the *modus operandi* of cultural imperialism can be likened to an environment of colonization in which the cultural products of the developed countries invade the developing countries and overwhelm the indigenous cultures of these countries. Similarly, Bello and Adesemoye (2012) concedes that cultural imperialism theory's assumption is based on the notion that humans do not have the free will to choose how they feel, act, think and live. Therefore, when dominant cultures are exposed to lesser ones through various mediums such as the internet, television, music, technology or religion; usually the values of the dominant cultures impose themselves onto the cultures of the apparent lesser cultures. As to why the apparent lesser cultures succumb to the influences of the dominant cultures would make someone to question the strengths of fundamental beliefs of the indigenous cultures and their capacity to stand their grounds (Hamm, 2005).

In this researcher's contention, the dominance of cultures that are perceived to be superior especially from the western world has been rampant and instrumental in reducing African cultures almost to a state of non-existence (Igboin, 2011). This is because, diverse theories and sources in African cultures believe that modernity and civilized cultures had to replace indigenous cultures as they were seen as anti-developmental, backwards, naive, and barbaric (Pheko, 2012; Kang'ethe, 2015). More so, every possible African culture, including those that are subject of scrutiny and

discussion in this thesis, have been associated with an imperialist's view that they violate human rights; or form dark ages cultures (Magesa, 1997; Kang'ethe & Nomngcoyiya, 2014).

Further, Shizha (2006) suggests that imperialistic agenda was nothing other than the process of bringing about modernity to societies that were seen to be living in Stone Age era. This could only be accomplished through ensuring that the philosophies, dogmas, values, tenets, indigenous knowledge systems, and social and cultural structures of the inferior cultures were systematically wiped out and substituted by more civilized and modern cultures. In the case of female cultural practices, almost every possible female initiation has been erroneously packaged as a female genital mutilation (FGM). To the contrary, this is a Eurocentric package, meant to demean and devalue African cultural rites.

However, this researcher does not dismiss the notion of FGM as one of the African practice that has been misused and abused by cultural custodians themselves to an extent of significantly derailing its desirable goal posts. However, proponents of female circumcision practice themselves such as Dr Fuambia Ahmadu and Dr Richard Shweder dismiss the idea of calling their initiation practice a cultural practice that mutilates female genitals (Thomas, 2013). They prefer the culture to be referred to as female circumcision practice (Tierney, 2008). This, according to these proponents, is another endeavour by the western feminist scholars to rob Africans women the opportunity to enjoy and embrace the essential African cultural heritage (Hasson, 2017).

To this end, *intonjane* has been enmeshed in women's human rights controversies associated with *ukuthwala* (abduction*)* practice, virginity testing, FGM, and other female cultural practices (Ndhlovu, 2005; Wadesango et al., 2011). Surprisingly, although some of these cultural practices such as *intonjane* and *ulwaluko* seem to have survived the imperialist's domination, however, they have been grossly weakened and eroded by various underpinning factors associated with imperialism (Hoza, 2010). In this researcher's thinking, these are just some of the justifications for this thesis choice of cultural imperialism theory.

In the same vein, the researcher is aware of the cultural imperialism theory's shortfalls as indicated by diverse critique of this theoretical lens. For example, Ogan (1988) suggests that while this theory may have adequately expressed the economic

aspects of imperialism based on statistics, however, the complexity of cultural imperialism may not be adequately measured. Further, Ogan (1988) concedes that one of the theory's weaknesses is its lack of explanatory power, which requires to be advanced beyond the level of pure description. On the other hand, Liebes and Katz (1990) believe that cultural imperialism theory has overlooked the capacity and uniqueness of the people to process and interpret situations based on their individual background. Equally, the theory seems to be vague in its aspects of facts in all situations of the phenomenon that it endeavours to explain (Sinclair, Jack & Cunningham, 1996).

3.4. Sociocultural theory

The third theoretical lens used in this study the socio-cultural theory. This theory was deemed relevant to this study because of its strong emphasis on the consideration of social and cultural aspects of society. Wang et al (2011) argues that the work of socio-cultural theory is underpinned by the notion that, reality is a social construct, which is common among members of a particular society. It is driven by the assumption that there is mutual dependence of social and individual processes in the formation of knowledge; and human behaviour should be studied and understood within the social and cultural context where it occurs (Mahn & John-Steiner, 2005). Similarly, socio-cultural theory helps to explain how individual mental functioning is interrelated to social, cultural, institutional, and historical context; hence it is more inclined towards embracing and appreciating the impact that social interactions and culturally organized activities play in shaping psychological development.

The theory emerged from the works of renowned Russian modern psychologist, Lev. S. Vygotsky, who used the Russian Revolution of 1917 in 1931/1997 to propound socio-cultural theory (Cole & Engestrom, 1994; Cole, 1996; Armenakis & Keifer, 2007). Lantolf (2000) concedes that the overarching desire of Vygotsky was to develop a new way to look at and come up with a solution to educational and social problems of the time. He further argues that the theorist strongly believed that other factors besides biological instincts, cause individuals to act the way they do (Lantolf, 2000). Therefore, Vygotsky became the first psychologist to identify that culture plays an instrumental role in each person's nature (Kozulin, 2003).

In support of this theory, Swartz et al. (2011) suggest that socio-cultural theory embraces and promotes indigenous knowledge systems, and that people from within a cultural group are experts of their own cultural systems and practices.

The suitability of socio-cultural theory in this study, therefore, is viewed by the researcher in two ways: Firstly, both *intonjane* and *ulwaluko* cultural practices evolves from the history of the ancestors, and therefore, all people including young people that are practising the rites feel obligated to undergo the rites of passages (boys from 'boyhood' to manhood; and girls from 'girlhood' to womanhood). Therefore, these rites according to the practitioners serve as a mirror and a benchmark towards acquiring social status, social identity, respect from the entire society, and informs the state of psychological development from their teenage years to adulthood (Afolayan, 2004; Kang'ethe, 2013). However, with the evidence from diverse literature sources in tandem with sentiments from various culture stakeholders on attrition of these cultural practices and its spill over effects on young people's behaviours and moral compass, such behaviours should be studied and understood in the social and cultural context in which these young people are currently experiencing.

In the light of the above, this thesis, therefore, lends credence to the choice of socio- cultural theory as one of its theoretical lenses; for its cultural sensitive approach that strongly supports the idea of embracing what it commonly referred to as "the wealth of the poor" (James, 2012). This is because, impoverished societies may lack income and inadequate resources, but they could pride themselves with socio-cultural assets that include rituals, reciprocal relationships, traditional knowledge and skills, as well as informal support systems that define their livelihood (Peplau & Taylor, 1997). This also encourages the researchers to expand their scientific study of human behaviour and 'root' them in social and cultural milieu; understanding how different underpinnings of culture affect people's thoughts, feelings, attitudes, behaviour and belief systems (Wertsch, 1991; Lantolf, 2000).

Socio-cultural theory contributes immensely to understanding cultural practices and the cultural contexts surrounding the phenomena. For example, it is able to share some meaningful light on the societal values that are deeply embedded and interwoven within cultural roots. The theory also richly provides an insight and in-depth knowledge of social capital embedded in both the rites of *intonjane* and *ulwaluko* cultural practices

by determining, informing and directing people's well-being as portrayed by songs, dances, drumbeats and enjoying of the feast together (Ingraham, 2008; Kang'ethe, 2013; Sotewu, 2016).

3.4.1. Comments on the socio-cultural theory

Once more, this thesis has taken into account the critiques and weaknesses of socio-cultural theory as the theoretical lens to be used to explain social and cultural context within which *intonjane and ulwaluko* practices are undertaken. Firstly, the critiques of this theory suggest that it puts more emphasis on the collectivism; and in the process undermines the role of the individual in shaping their cultural and social paths (Saifer, 2010). On other hand, the theory disregards the fact that individuals have the capacity to rise above social norms based on their ability to bring about personal understanding (Lui & Matthews, 2005). Secondly, Chaiklin (2003) opines that one of the down sides of this theory is that it is not applicable to all social and cultural groups and contexts. For example, Mbiti (1986) believes that traditional practices are not individualistic in their nature, but communal practices, which have to be understood in their historical context of phenomenon such as *Ubuntu,* where the identity of each person is respected equally. Perhaps, the very same principle of collectivism especially in the case of *ulwaluko* cultural practice does not seem to be fully informed or rooted in communal ownership considering all the clinical hazards that occur in the rite (Mpateni, 2017). First, it is no longer a common secret that the hazards (penile amputation, body dehydration, initiates' deaths to mention the few) are a result of the gaps created by the cultural custodians themselves such as the traditional practitioners (surgeons and nurses).

This, therefore, seems to contradict the contention of communal principles espoused by this theory and those of Mbiti, which suggest that cultural practices should be viewed solely as a communal practice. This is because, the apparent values embedded in erstwhile characteristics of *Ubuntu* does not appear to hold as the tenet that embraces and promote humility, empathy, and unconditional positive regard (Metz, 2011). This author perceives *Ubuntu* as a moral theory and human rights in South Africa (Metz, 2011). The cultural custodians, therefore, have allowed the rite to be driven by values of individualism by personalities that seek to benefit themselves at

the expense of achieving culturally ordained values. As a result, many families that lose their sons due to health complications in the practice, as well as frustrations might drive the families not to see communal values espoused by some of the underpinnings of the socio-cultural theory.

Equally, *intonjane* cultural practice according to Hoza (2010) and Sotewu (2016) seem to cease or its existence seem to be 'hanging by the thread' due to its commercial facet that makes it expensive for many of its communities wallowing in poor socio-economic conditions such as poverty and unemployment. This, in this researcher's view is another element of individualism which is an alien principle as far as this theory is concerned. This is because societies that are engrained in communal principle would shoulder the costs embedded in the rite instead of individual family members having to solely handle the cost. Therefore, such a scenario would promote desirable communal values espoused in this theory, and perhaps, strengthen social functional, social wellbeing as well as social and cultural capital embedded in these cultural practices.

3.5. Cultural feminism theory

Cultural feminism is credited to Brooke Williams as the first theorist to use the term 'cultural feminism' in 1975 to describe the de-politicization of radical feminism (Taylor, 2009). However, Kramarae and Spender (2000) believe that the term surfaced as early as 1971, when Tor Bay, in a letter printed in *Off Our Backs*, condemned the literary magazine *Aphra* as being the medium that provided a platform for the advent and mushrooming of cultural feminism. Therefore based on this background, cultural feminism theory is yet another theoretical lens this study has utilized in order to bring forth the voice of feminists and how they perceive the notion of cultures being instruments of continued subjugation of women.

To this end, cultural feminism, as the extension of radical feminism, is also premised on the following underpinnings: Firstly, it emphasises the uniqueness and qualities of female, which in its view are largely underestimated in all spheres of society (Staggenborg, 2001). Secondly, Kramarae and Spender (2000) suggest that feminists stemmed from the understanding of patriarchy as being a system of male authority that legitimizes the oppression of women through political, social, economic, legal,

cultural, religions and military institutions. Further, African Feminists Forum (AFF) (2006) concedes that the patriarchal dogma facilitates and legitimizes the configuring of every aspect of people's lives by enabling the framework within which society defines and views men and women to construct male supremacy.

It is therefore, in that process that Ghodsee (2004) and Beckette (2005) believe that feminist thinking underpins and strengthen the natural diversity that exist between women and men which should not be used as a tool to perpetuate inequalities, social injustices, and subjugation of women (Staggenborg, 2001). Taylor and Rupp (1993) argue that cultural feminism, unlike its radical feminism or socialist feminism counterparts, has not been widely claimed by its proponents. This is because this ideology has been more commonly a pejorative label ascribed by its proponents (Taylor & Rupp, 1993). In addition, the cultural feminists admire women's constructive features that are entrenched in their naturally womanly disposition such as unconditional positive regard, non-possessive warmth, empathy, and desirable calm behaviours (Beckett, 2005; Baehr, 2013).

However, in various spheres of society, these qualities of women have been used against them as a subjugation instrument to exploit their natural biological roles (Alcoff, 1988). While culture in its very nature is meant to be an instrument of growth and development in societies, the realities are that culture and tradition can enable or obstruct; they can subjugate or liberate different people at different times (Jolly, 2002). However, dynamism and evolving nature of cultures subjects it to meanings that are ascribed to it in terms such as gender, gender dynamics and gender roles in African society (Tamale, 2007). In line with this assertion, cultural feminists and other critiques on gendering women and men such as Okech (2008) concedes that, female practices such as intonjane perpetuates the predominance of men over women utilising gender skewed cultural lenses. For example, Okech further argues that, young women during this rite of passage are socialized to accept that married woman must be submissive to the will of their husbands. To the contrary, their male counterparts during ulwaluko initiation are indoctrinated with internalised manhood philosophies and the idea that men are head of the families and that they are stronger than women (Kanengoni, 2013). Perhaps, it is for this reason, feminists strongly perceive the dominance of men in this particular aspect is one of the key features

of a patriarchal ideology (Tamale, 2007; Okech, 2008). In addition, Tamale and Okech acknowledge the progress of having women serve in government and civic society positions in reasonable numbers. However, their predominance by male informed agenda is still ubiquitous (Tamale, 2007; Okech, 2008).

In support of the above sentiments, Wilson (2013) concedes that various African states under the new democratic dispensation constitutions exempted private prescripts (for example, marriage, divorce, adoption, burial, inheritance and succession) from the operation of the non-discrimination principle. Hence, the cultural feminists' agenda has to be informed by a need to challenge cultures that exploit these virtues. This may suggest that the oppression of women is prevalent because they have conditioned themselves to timidity and silence and nodding to every instruction given to them without asking questions (Springer, 2002).

Once more, in her contribution to the work of "Feminism and Culture", Wilson (2013) opines that, culturally, the entrenchment of the hegemony of patriarchal status quo remains relatively unchanged due to such cultural practices, and requires feminists to confront and challenge it unequivocally and holistically. Interestingly, the feminists' voice in this researcher's view has given women an opportunity to be vocal and not to remain the 'voicemail' in issues that affects their lives in different segments of their societies and set a stage for the new wave of women emancipation.

3.5.1. Comments on the cultural feminism theory

While unequivocally, the relevance of cultural feminism theory cannot be overlooked and its endeavour to show how cultures themselves in many societies have been used as vehicles of devaluing women virtues and as tools to continue the subjugation and oppression; it has its own gaps and critiques that point to the theory's failure to strongly liberate women. In this respect, Beckette (2005) posits that its overemphasis on differences rather than similarities that men and women shares promotes individualistic posture among women and encourages them to pursue individual interest and thereby promote divisions. Similarly, one of the demerits of this theory is its attempt to dilute patriarchal dogma, while it does not consider other structural factors such as social, economic, and political issues that are instrumental in advancing patriarchal inclined ideologies (Ghodsee, 2004).

Moreover, one of its strongest criticism of the cultural feminism theory is its misrepresentation of reality. For example, its limitation in terms of acknowledging that women's experiences are broader and richer (and so is their male counterparts) (Beckette, 2005). For example, Dr. Fuambai Ahmadu of Sierra Leone, a postdoctoral fellow at the University of Chicago, is one of the scholars who are pro-female genital cutting (FGC), and even herself had to under the initiation with her fellow members of the Kono ethnic group as an adult (Tierney, 2008). Ahmadu believes that her Western "feminist sisters" insist on denying the Africans this critical aspect of becoming a woman in accordance with their unique and powerful cultural heritage (Hasson, 2017). Another proponent of FGC, Dr. Richard Shweder, says that Westerners conveniently ignore the fact that they practice their own kinds of genital mutilation (cultural practice) in the form of the vaginal rejuvenation and medical circumcision for men (Thomas, 2013). This, therefore, insinuate that in advocating for other people's emancipation, freedom, and human rights, it is important to take cognizance of two very fundamental principles that are espoused in social work profession: the principles of cultural sensitivity and the self-determination. This, in this researcher's view, can also be achieved through being aware and being in line with the underpinnings of other theories such as socio- cultural theory that promotes the values of social and cultural context.

3.6.   Chapter summary

The theoretical lenses discussed in this chapter deemed relevant for this study. This is because they assisted the researcher in understanding the participants' experiences regarding the impact of cultural attrition on youth's behaviours and moral conducts focusing on *intonjane* and *ulwaluko* cultural practices. Through the socio-cultural theory, the experiences of the participants were described in a manner that highlights the context within which these experiences occur. They did this, by using their own language in analysing and interpreting the phenomenon under study. The anomie theory sought to demonstrate how the norms, values, and standards help to keep behaviour and moral compass intact in the form of social contract. The theory also helped to explore how the breakdown and deregulations of societal virtues that drift the society into a state of lawlessness or normlessness. It has also helped in the understanding of how the attrition or erosion of the cultural practices have brought a state

of normlessness and moral 'bankruptcy' among societies practising these rites.

Thereafter, the theory of cultural imperialism theory assisted in the understanding and explaining of how the international forces of development and modernity have negatively influenced indigenous cultures, leading them to verge of collapse, non-existence, and to a state of attrition or erosion. Such a scenario has also made these cultural practices almost defunct and devalued among its diehards. Lastly, the use of multiple theories implies that, a single rigid approach in studying the social phenomena is practically impossible. Therefore, this chapter facilitated the integration and corroboration of related literature review and theoretical lenses that have been pertinent to understanding of the impact of cultural attrition on youth behaviours focusing on intonjane and ulwaluko cultural practices.

The next chapter provides an in-depth of processes and procedures on how the research was undertaken to answer the research questions.

CHAPTER FOUR
RESEARCH METHODOLOGY AND PROCEDURES

4.1. Introduction

The purpose of this chapter is to unpack the research process followed to obtain the desired data on the impact of cultural attrition on youth behaviours focusing on *intonjane* and *ulwaluko* cultural rites as practised by Southern *Nguni* ethnic groups (amaXhosa, amaMpondo, amaBhaca, abaThembu) in the Eastern Cape Province of South Africa. It is a stark reality that social science research aims to find empirical answers for questions about the social world by the use of candid scientific processes. This thesis, therefore, is an endeavour that seeks to help social workers to do important, culturally relevant work with local people in order to appreciate the values and belief systems that influence or shape their lives.

This chapter, therefore, focused on explaining how the study utilized scientific research methods to explore the impact of cultural attrition on youth's behaviours focusing on *intonjane* and *ulwaluko* cultural practices. It also outlines the research methodology which include; the research approach (mixed method approach), the research design (convergent mixed method designs), and the sampling strategy. This chapter has also unpacked the data collection methods, and data analysis to fully address or answer the research questions.

4.2. Research aim and objectives

While the objectives are the building blocks of the aim, both need to be correlated and to move towards a single trajectory, which is to fulfil the overall goal of the study (Thyer, 2010; Salkind, 2012). Also, Fouché and De Vos (2011) agree that, research objectives are the specific steps one has to take to achieve the goal of the study and they include exploration, description, explanation, correlation, evaluation, and intervention. For example, this study's aim was to explore the impact of cultural attrition on youth behaviours', focusing on *ulwaluko* and *intonjane* cultural practices. To achieve this, the following specific objectives were crafted:

- To respectively examine youths' perceptions on *ulwaluko* and *intonjane* cultural practices and their impact towards their behaviour;
- To establish different stakeholders' perceptions on the relationship between current youth behaviours and attrition of *ulwaluko* and *intonjane* cultural practices;
- To explore the extent to which cultural attrition has impacted upon the cultural goal posts of both *ulwaluko* and *intonjane* practices; and
- To establish the effectiveness of policy framework designed to promote cultural

preservation, integrity, growth and development.

4.3. Research question

Undeniably, research studies are broadly informed by the research questions. Therefore, in this researcher's contention, research questions are the essence of what the researcher intends to investigate or wants to know or the questions they seeks to answer. In this case, Rubin and Babbie (2011) refer to the research questions as the broad questions, which are set at the beginning of a study. These authors further suggest that, the significance of the research questions to the entire research process encompasses broadening knowledge and understanding. This occurs through a carefully structured systematic process of data collection, which answers specific questions objectively and accurately as possible. In the same vein, Strydom (2013) opines that research questions state a research problem in a manner that can be investigated and that defines its nature and scope. In addition, Salkind (2012) postulates that research questions can assist in making choices regarding the focus and direction of research and in delineating its boundaries. Therefore, this thesis intends to answer the following research questions:

- What are youths' perceptions on *ulwaluko and intonjane* cultural practices and their impact towards their behaviour?
- What are different stakeholders' perceptions on the relationship between current youth behaviours and attrition of *ulwaluko* and *intonjane* cultural practices?
- What extent has cultural attrition impacted upon the cultural goal posts of both *ulwaluko* and *intonjane* practices?
- How effective are policy framework designed to promote cultural preservation, integrity, growth and development?

It is quite imperative to understand and be aware that the development of the research question/s is influenced and informed by the study's responses to various questions. Such questions as: What is the goal of the research? What is it that the researcher intends to know or intends to investigate? What type of new knowledge generation is likely to be brought by the study? What is known already in the study area? Monette, Sullivan and De Jong (2011) point out that, shaping of the research questions is believed to be the most daunting task to overcome in research. However, the illustration below highlights some of the research protocols the researcher has to address as he/she brings the pieces of research puzzles together to make a whole scientific and empirical study.

This process as unpacked by Sunday (n.d.) emanates from research question (What is it that the researcher intends to investigate?), and links to the existing research (who has done studies in an area before) and also to the theory (existing knowledge-base in the field), which lead to the empirical evidence (what data do I need to answer my question?), and lastly, methods (How am I going to generate and analyse this data?).

Figure 4.1: Illustration of the Significance of Research Question

RESEARCH QUESTION — What is it the researcher intends to investigate?	Problem / concept definition, Findings / conclusions, Research gaps
EXISITNG RESEARCH — Who has done research in the area before?	
THEORY — What is already known and out in the existing domain about research problem?	Frameworks for understanding /Explaining patterns and relationships; Problem / concept definition
EMPIRICAL EVIDENCE — What data do I need to answer my question?	Data generated and relevance to research question
METHODS — How am I going to generate and analyse this data?	Methods / techniques used; Problems experienced

Adopted from the work of Dr Christopher E. Sunday's (n.d.) from the Division for Postgraduate Studies (DPGS) Post-graduate Enrolment and Throughput Program, University of the Western Cape.

4.4. The researcher's influence on research questions

Undeniably, every stage in the research undertaking including the very step of developing the research questions is immensely influenced by the researcher's thinking. While every aspect of research stages is inclined to systematic and scientific processes, however, research questions themselves are not developed from a vacuum, but are part of the researcher's thinking and thought processes. In consonance with this, Carson and Fairbairn (2002) postulate that the research questions just like other fundamental components of the research are not grasped from the thin air, but form part of the choices and decisions the researcher's make in the research field. Further, Carson and Fairbairn suggest that, research questions themselves emanates from the conceptual or theoretical point of view that a researcher determines, and answers these questions directly. However, the choice of research question/s will have a direct influence on the answers received (Carson & Fairbairn, 2002).

In the same vein, Denzin (1997) opines that the researcher's footprint becomes evident throughout the research process from the conceptualization, or idea development including designing research questions, to the study conclusions. This is due to the fact that the researcher does not come to the filed as a neutral spectator (Denzin, 1997; James, 1993). This therefore, implies that the researcher as a primary source of data, his/her influence is woven throughout the thesis from the inception to execution, analysis, interpretation and presentation as well as the discussion of study finding to generate new information.

Conformably, this researcher has followed all the due processes of systematic and scientific methods of empirical research, even by ensuring that the study is informed by quantitative approach; which is deeply entrenched on value free research. However, it will be impossible for the researcher to claim that his own values and belief systems and interests have not influenced certain aspects of this study including the research questions especially as someone who is also a graduate of *ulwaluko* cultural practice. The research philosophy that underpins this study, therefore, is mirrored in different principles, as delineated by different research paradigms presented and discussed in the following paragraphs.

4.5. Research paradigm

Rubin and Babbie (2011) suggest that paradigm is a worldview or a set of assumptions about how things work. It is a shared understanding of reality. Creswell (2014) believes that a paradigm is an integrated cluster of submissive concepts, variables and problems attached to corresponding approaches and tools. In the same vein, Bless, Higson-Smith and Kagee (2006) describe paradigms as patterns of beliefs and practices that regulate inquiry within a discipline by providing lenses, frames and processes through which investigation to a particular phenomenon is achieved. On the other hand, De Vos et al. (2011) are of the view that research paradigms in social sciences can be viewed as those sciences that deal with a particular aspect of the phenomena that studies humans, their feelings, belief systems, behaviours, interactions and institutions.

Equally, Thyer (2010) posits that paradigms in social and behavioural sciences refer to quantitative, qualitative and mixed method paradigms. Terre Blanche and Durrheim (2006) suggest that paradigms can be pigeonholed through their ontology, epistemology and methodology. Moreover, Terre Blanche and Durrheim contend that the above distinguishing characteristics create a holistic view of how the researchers view knowledge; how they see themselves in relation to this knowledge, and the methodological strategies they use to discover the knowledge. Therefore, this study is informed by both qualitative and quantitative paradigms.

4.5.1. Qualitative paradigm

It is important to unpack each of these paradigmatic qualities for the researcher's choice of mixed methods paradigm to be justified. Thus, the use of qualitative paradigm in this study is qualified by Polit and Beck (2010), who posit that qualitative paradigm uses a constructivist/naturalistic approach which suggests that reality can be constructed. This therefore, implies that human beings produce and construct their own knowledge and understanding from their interactions with the world around them. Similarly, the naturalistic paradigm assumes human beings are not homogenous. This therefore, suggests that there is no single and objective reality or truth because, as we are all different, a number of realities can simultaneously exist (Scotland, 2012).

Furthermore, qualitative paradigm according to Creswell (2014) recognizes that

different people attaches different meanings to the same phenomena. Therefore, studies within this paradigm are concerned with interpretation and understanding diverse perceptions and meanings on the impact of cultural attrition on young people's behaviours from the communities practising the *intonjane* and *ulwaluko* cultural practices. This, therefore, implies that the social and cultural milieu in which the study takes place, and the position and influence of the researcher as already indicated above, are not overlooked in the research process, but assumed to be imperative. Hence, this paradigm focuses more on qualitative methods of research and generating new knowledge. In addition, the qualitative paradigm in its very nature was useful in order to unearth the in-depth underlying beliefs, assessments, thinking, perceptions of a fewer samples as pertains to the impact of attrition on *ulwaluko and intonjane* cultural practices on young men and women's behaviours. This therefore, allowed the researcher to interpret the phenomena in terms of the meanings brought by various stakeholders practising the rites in Mthatha and Mount Frere areas.

4.5.2. Quantitative paradigms

This study, as already indicated above is informed by mixed methods paradigm. McBurney and White (2009) argue that quantitative paradigm uses positivism thinking which was a philosophical paradigm in the 19th century, developed by a sociologist, Auguste Comte after he rejected metaphysics; and argued that only scientific knowledge can reveal the truth about reality. Positivism paradigm later became a dominant scientific method in the early years of the 20th century. However, Neuman (2011) posits that positivism paradigm became unsuccessful as a coherent philosophy of science due to its critical inconsistency between its theory of reality and its theory of knowledge. The fact that positivism strongly believes that rules govern the social world in much the same way as rules and laws govern the natural world, it assumes that social reality exists in the same way as physical reality and that this reality can be captured and measured (De Vos et al., 2011).

Further, positivism paradigm embraces a notion that, a positivist researcher is detached and objective, and therefore contributing unbiased and supposedly value free knowledge (Creswell, 2014). Rubin and Babbie (2011) suggest that the fundamental

tenet of positivism hinges on testing theory and determining cause and effect, resulting in the generation of predictive knowledge. Thus, a study within this paradigm uses predominantly quantitative research methods (Rubin & Babbie, 2011).

Although, the current was more embedded on the qualitative paradigm, the quantitative paradigm ensured that quantified perceptions of a larger sample which encompassed various stakeholders practising these rites was attained to testify on the impact of attrition on *ulwaluko and intonjane* cultural practices and consequently the impact on young men and women's behaviours and moral conducts.

4.6. Paradigmatic philosophies embedded in mixed methods

4.6.1. Epistemological stances

There are various components of paradigms. For instance, Creswell and Plano (2007) have identified various stances on philosophy in mixed methods namely, one paradigm (pragmatism and transformative) (Mertens, 2003); multiple paradigms (dialectic perspective) (Greene, 2007); linking paradigms to design features (Creswell & Plano, 2007); epistemological stance (ontology, epistemology, axiology, methodology) (Guba & Lincoln, 2005); and shared beliefs in a research field (Morgan, 2007). Epistemology is term used explicitly in social science research to refer to theory of knowledge, or ways of knowing (Edwards, 2012). Therefore, this current study leans more towards epistemological stances because it has adopted mixed methods and understands the fundamental elements of the research design after topic conceptualization (Creswell, 2014). While the study is inclined towards qualitative epistemological stances, it also embraces the quantitative assumptions that are dealt with in-depth in the following paragraphs.

4.6.2. Ontological assumption

Guba and Lincolin (2005: 83) define ontology as "the study of being". It is therefore concerned with "what kind of world we are investigating, with the nature of existence, with the structure of reality". In other words, the ontological assumptions are those that respond to the question "what is there to be known? or "what is the nature of reality? (Guba & Lincolin, 2005). Given the ontological definition by the aforementioned authors, this assumption is concerned with the nature of reality.

Ontologically, the study was generally idiosyncratic (Denzin & Lincoln, 2010) as it has been influenced by different stakeholders practising the rites on perceptions, ideas, and experiences surrounding the impact of cultural attrition on *intonjane* and *ulwaluko* and its effects on youth behaviours in the Eastern Cape. However, such stances and biases were counterbalanced by quantitative paradigm's objectivity and peculiarity.

Ontologically, the researcher had to assume that the domain he explores is an area strongly influenced by perceptions, ideas, interpretations and thoughts of human beings. Therefore, the researcher's exploration of this domain is evidently demonstrated in the study as he used different research methods, techniques and designs such as in-depth interviews and questionnaires in order to get the attitudes and perceptions of stakeholders on the impact of cultural attrition. The use of a mini-survey and a case study as specific research designs focused on the stakeholders' feelings, experiences, opinions, and thoughts; as well as their perspective on the phenomenon under study.

4.6.3. Epistemological assumption

Epistemology, is "a way of understanding and explaining how we know what we know" (Creswell (2014: 64). Moreover, epistemology is also "concerned with providing a philosophical grounding for deciding what kinds of knowledge are possible and how we can ensure that they are both satisfactory and authentic" (Ackerman et al., 2009: 56). This study used constructionism epistemological stance. Constructionism is referred to as "the view that all knowledge and all meaningful reality is contingent upon human practices being constructed in and out of interaction between human beings and their world; and developed and transmitted within an essentially social context (Guba & Lincolin, 2005: 83)." Hence, the aforementioned authors believe that the meaning is not discovered, but rather constructed.

This study therefore, adopted constructionism epistemological stance to find the answer or answers to the research question "what impact does cultural attrition has on youths' behaviours', focusing on *ulwaluko* and *intonjane* cultural practices in the Eastern Cape? Similarly, meaning in this view is constructed and transferred within a social and cultural milieu. This is displayed in the in-depth interviews and focus group discussions conducted on the phenomenon under the study. However, the greater

intimate interaction between the researcher and the respondents was maintained during the quantitative data collection in the field.

4.6.4. Methodological assumption

Methodology is defined as "the strategy, plan of action, process or design lying behind the choice and use of particular methods and linking the choice and use of the methods to the desired outcomes (Crotty (2003: 3)." Furthermore, methodology aims to "describe, evaluate and justify the use of particular methods" (Guba & Lincolin, 2005: 83). Equally, Creswell (2014) posits that, methodological assumption concerns itself with the research process. Thus, this study was informed by both qualitative and quantitative research approaches in the form of a case study in tandem with survey methodologies respectively. Moreover, the deductive generalizable procedure was used for the quantitative paradigm, while inductive process through qualitative paradigm was adopted to enhance study trustworthiness with participants' verbatim within the study context.

4.6.5. *Axiological assumption*

This epistemological stance assesses the role of the values and belief systems in relation to the study biases (Guba & Lincolin, 2005). This is because research from the positivist standpoint embraces the notion of value-free research (Creswell, 2014). An axiological assumption examines the role of the values in relation to the level of bias (Yeasmin &Rahman, 2012). In the current study, the researcher axiologically interacted with participants during qualitative data gathering. The trustworthiness, validity, and reliability of the findings was enhanced through triangulation process in various levels of the study, including triangulation of research methods, triangulation of both qualitative and quantitative data, and analysis triangulation made possible by the use of mixed methods.

4.6.6. Rhetorical assumption

This assumption concerns itself with the language used and the writing approach of the researcher and the research process itself (Creswell, 2014).

This is because, epistemologically, the language of the qualitative researcher is characterised by subjective personal, literary stances, and based on definitions that evolve during a study rather than being defined by the researcher (Guba &Lincoln, 2005). In qualitative research process, researchers largely use first–person pronoun, "I". While such informal and personal voices were sometimes used in the qualitative paradigm, subjective, and personal stances in this study were counterbalanced by the use of quantitative paradigm. This is because, it always embrace the formal and impersonal nature of the study.

4.7. Research Methodology

Research methodology is a scientific and a systematic way of studying how research is to be carried out, more so, the procedures by which researchers go about their work of describing, explaining and predicting social phenomena (Salkind, 2012). In the same breath, Rubin and Babbie (2011: 71) suggest that research "is an enterprise dedicated to 'finding out' no matter what one wishes to find out. In addition, Creswell (2014) further highlights that, a research methodology is a blue print, which spells out all the processes, and procedures to be followed in gathering, interpreting and making conclusions about a particular subject of inquiry. This argument is also underscored by Marlow (2011) who posits that, the process of laying out a blue print in research amounts to what is known as a research methodology or approach whose goal is to ensure that there is total compliance with the demands of generating knowledge, which is true, objective and valid.

Therefore, in order to provide a well-informed exploration on the impact of cultural attrition on young people's behaviours focusing at *intonjane* and *ulwaluko* cultural practices, this study utilized both qualitative and quantitative approaches to research. The study espoused the mixed method approach. The mixed method approach was found to be the most useful in order to enhance the strengths of both the qualitative and quantitative methodologies (Polit & Beck, 2010; Creswell, 2014). The qualitative approach was useful in unearthing the in-depth underlying beliefs, assessments, thinking, and perceptions of *ulwaluko* and *intonjane* stakeholders on the phenomenon under study. This therefore, allowed the researcher to interpret the phenomena in terms of the meanings brought out by the different stakeholders of these rites.

On the other hand, the quantitative paradigm ensured that quantified perceptions of a larger sample were attained to testify on the impact of attrition on *ulwaluko* and *intonjane* cultural practices on young men and women's behaviours. Importantly also, the quantitative approach became instrumental in this study and was integrated for confirmatory and complementary purposes, as well as to enhance both reliability and validity of the findings. The following table outlines the components of the two approaches.

4.7.1. Qualitative research approach versus quantitative research approach

Table 4.1: Comparison between qualitative and quantitative

Research Protocol	Qualitative Approach	Quantitative Approach
Epistemological stance	Naturalistic/Constructivism	Positivism
Design	Flexible and unique	Blue print with fixed procedures
Research methods	Observation types are adopted to get in-depth knowledge and to enrich understanding	Systematically, and standardized
Study purpose	Construct detailed descriptions of phenomenon under study or social reality	Cause-and-effect hypothesis regarding phenomenon under study/social reality
Methods	Inductive	Deductive
Language	Participants' home language is utilized or prefers the authentic participants' language.	Concepts are converted into operational definitions, results are mathematical or in figures or quantities, in statistical language.

Researcher	Fully part of the study, involved and intimate with the research processes	Researcher is disconnected or keep his/her distance from those being studied
Unit of analysis	Holistic (focus more on the relationships and interactions between elements)	Atomistic (focus more on the representatives of the universe or domain under studied)
Key factor	Trustworthiness	Reliability/validity
Appropriateness	Seek to understand phenomenon under study	Seek to control phenomenon under study

Adopted from the works of Durrheim (2006: 47-48); Garbarino & Holland (2009: 10); Tewskburg (2009: 38-39); Fouché & Delport (2011: 66); and Neuman (2011: 17).

4.7.2 Mixed method and its justification in this study

Qualitative and quantitative approaches have limitations and strengths (Kumar (2011). Therefore, the use of mixed methods in this current study was deemed appropriate as an endeavour to take advantage of the strengths of each; as well as complementing one another. Ideally, the two approaches counterbalance the subjectivity and objectivity of one another (Leedy & Ormrod, 2010). This is done among other important aspects for confirmatory and complementary functions in order to enhance the trustworthiness and authenticity that is required in qualitative research, while also simultaneously maximizing on data reliability and validity in the current study as demanded by quantitative research methods (Delport & De Vos, 2011). Similarly, Saunders et al. (2009) strongly suggest that blending qualitative and quantitative methods of research can produce a final product which can highlight the significant contributions of both.

Concurring with the above, Fouche and Delport (2011) believe that the purpose of this form of research is that both qualitative and quantitative approaches, when corroborated provide a better understanding and scope of the phenomenon under study than either research approach alone.

For these reasons, a mixed methods approach was adopted in order to explore the impact of cultural attrition on young people's behaviours on *intonjane* and *ulwaluko* cultural practices. More so, the two-pronged research approach was chosen in order to enhance the scope and range of the study, in order to address the problem statement and the related research questions.

Further, qualitative approach was useful as it facilitated an examination of attitudes, feelings, thoughts, and concerns of the cultural custodians on the impact of cultural attrition on youths' behaviours in their social and cultural milieu. On the other hand, the quantitative approach enabled the researcher to conduct a quantified perception on the impact of attrition on *ulwaluko* and *intonjane* cultural practices on young men and women's behaviours. The triangulation therefore, allowed the researcher to identify aspects of a topic more accurately by approaching it from different points using different methods and techniques.

4.8. Research designs

Research design, according to Creswell (2014), involves all aspects that play a major role in developing and implementing a research project from problem formulation through reporting and dissemination of the research findings. In addition, Johnson et al. (2007) define research design as an overall strategy that the researcher prefers to integrate the different elements of the study into a coherent and logical manner. This, according to these authors is done in order to ensure that the research problem is dealt with appropriately and effectively. This study, therefore, utilized a mixed method research design, which is referred to as triangulation. In triangulation, the investigator collects and analyses data, integrates the findings, and draws inferences using both qualitative and quantitative methods in a single study or program of inquiry (Thomas et al., 2011). Research studies are exposed to various types of triangulation, which includes investigation triangulation, methodological triangulation, theoretical triangulation, analysis triangulation and data triangulation (McDonald, 2011).

The current study adopted methodological triangulation as its research design. Neuman (2011) posits that methodological triangulation exists where more than one study approach or data collection method is utilized. Therefore, this current research is

informed by both qualitative and quantitative research approaches in tandem with four data collection methods such as in-depth interviews, focus group discussions and mini survey. In this current study, the researcher employed embedded mixed method design in tandem with a case study as a specific research design to facilitate qualitative research processes. Moreover, in accomplishing various research purposes, this study also utilized exploratory, descriptive and explanatory research designs. They have been elucidated in the following paragraphs to show how they influenced the research processes, both qualitatively and quantitatively.

4.8.1. **Specific research designs**

4.8.1.1. *Embedded mixed method design*

Delport and Fouché (2011:433) suggest that a researcher must take note of the mixed method approach, an approach combining at least one element from both the quantitative and the qualitative approach. These authors identified at least four types of mixed methods namely, embedded mixed method, convergent mixed method, concurrent mixed method, and sequential mixed method. However, this current study adopted an embedded mixed method design. Plano Clark and Creswell (2008: 376) refer to an embedded mixed method design as "the design that entails embedding one method (qualitative or quantitative) within a larger study guided by the other method (quantitative or qualitative), having the secondary method address a different question, and using the secondary method to enhance the implementation and/or interpretation of the primary method.

Therefore, the current study adopted embedded mixed method simply because, the primary method of the study was informed by qualitative approach followed by quantitative approach as the secondary method. In other words, this study is embedded on qualitative dataset gathered through in-depth interviews, focus group discussion, and key informant method as primary methods. Equally, quantitative dataset gathered through questionnaires played a corroborating, confirmatory, and complimentary role as a secondary method (Creswell & Plano Clarke, 2011).

4.8.1.2 Case study design

For the purpose of qualitative approach, the study adopted a case study as a specific research design. This is because the primary defining feature of a case study is the multiplicity of perspectives that are strongly engrained in a specific context (Engel & Schutt, 2010). Further, Thomas et al. (2011) refer to a case study as an empirical inquiry that investigates a contemporary phenomenon with its social and cultural milieu using heterogeneous sources of evidence. Summing up the evident defining features of a case study as research design, Babbie and Mouton (2010) suggest, case studies offer an opportunity and unique example of real people in real situations, enabling readers to understand ideas more clearly than simply presenting them with abstract theories. This current study, therefore, focused on studying the impact of cultural attrition on young people's behaviours, by investigating *intonjane* and *ulwaluko* cultural practice in Mthatha and Mount Frere regions as specific case. This challenge was explored using a case study in order to determine its impact on youths' behaviours and their moral conduct in the contemporary epoch.

4.8.1.3 A Mini Survey

Equally, to accommodate, compliment and offset the subjectivity of qualitative methods, a mini survey was used in this current study. The purpose and applicability of a mini survey as a specific research design was to facilitate the gathering of quantified perceptions of a relatively larger population on the impacts of cultural attrition on youths' behaviours and possible influence on attrition of *intonjane* and *ulwaluko* cultural practices on the phenomenon under study. A survey connotes the collection of information from a sample of individuals through their responses to the predetermined set of questions regarding the phenomenon being studied (Singleton and Straits, 2009).

In the same vein, Check and Schutt (2012) concede that the primary purpose of this type of a survey research is to obtain information describing characteristics of a large sample of individuals of interest relatively quickly. Therefore, the use of a mini survey in this current study was justified as it intended not only to get quantified

perceptions on the impact of cultural attrition on young people's behaviours and moral conduct, but to cover a reasonable large number of respondents that could not have been covered using a case study method due to its limitations. As already mentioned in the justification of mixed method in the above sections, this current study also wanted to compliment qualitative insights of the study sample through quantified data.

4.8.2. Type of research design

Fouché and De Vos (2012) indicate that the study objectives are the specific steps a researcher undertakes in order to accomplish the purpose of a research process. These steps include, but not limited to exploration, description, explanation, correlation, evaluation and intervention, and action research. The qualitative aspect of this study was informed by both exploratory and descriptive research strategies; while the quantitative aspects and their purpose was informed by explanatory research design. However, Neuman (2011); Blaikie (2007) and Maree (2007) suggest that it is possible to integrate exploratory, descriptive and explanatory research purposes within a single study. In the same vein, Fouché and De Vos (2011) indicate that most researches encompass components of all three purposes. However, Creswell (2014) concedes that the three research purposes can be linked or can be discussed independently, although they are three interconnected components to accomplish the same study goal. Exploratory, descriptive, and explanatory research designs are discussed further in the following paragraphs.

4.8.2.1. Exploratory, descriptive and explanatory study designs

In this current study, the researcher chose the exploratory and descriptive strategies to acquire new insights, discover new ideas as well as enhance knowledge and understanding of the impacts of cultural attrition on *ulwaluko* and *intonjane* practices; and their spill over effects on young people's behaviours and moral conducts. The exploratory design strategy is undertaken when little is known about the topic under study (Marlow, 2011). Further, this author believes that exploratory study often determines a study's feasibility and raises questions to be investigated by more extensive studies utilizing either descriptive or explanatory strategies.

Therefore, the researcher entered the study domain with interest from the point of dearth of literature on cultural attrition of the two cultural practices under study; and with the aim of providing new information regarding the phenomena under study (Salkind, 2012; Creswell, 2014). More so, the descriptive research strategy was adopted to describe attitudes, thoughts, feelings, perceptions, experiences and concerns of young people, their families, community leaders, cultural custodians, and state officials regarding the impacts of cultural attrition on youths' behaviours; as well as their possible impact on their behaviours displayed by youth today (De Vos et al., 2012).

While the descriptive strategy aims at describing the phenomena under study, Neuman (2011) suggests that correlational study is often utilized as a first step towards explanatory research. Neuman suggests that, this is done with a view to determine whether a relationship exists between two variables without focusing on a cause-effect relationship between variables, but rather on the importance of the relationship. Furthermore, the explanatory research strategy was useful on the quantitative accounts of this current study in providing explanations of cultural attrition in a quantified manner not simply describing its impact on youths' behaviours.

4.9. Methods of data collection

Salkind (2012) refers to methods of data collection as a clear-cut and methodical data gathering tools relevant to the sub-problems of the study using interview methods, observation participants' method, focus group discussions, narratives and case studies. Similarly, Neuman (2011) contends that, data collection strategy is an endeavour and opportunity for participants to reflectively express their perceptions, concerns and experiences regarding the phenomenon under study. However, Creswell (2014) concedes that data gathering techniques are the instruments that the researchers use in data collection which include interviews, primary and secondary data review, focus groups, observations and visual materials. The current study is informed by both qualitative and quantitative data collection methods. For the purpose of this study, qualitative data was gathered through in-depth, one-on-one interviews complimented by focus group discussions, secondary data, and key informant methods. At the same time, quantitative data was gathered through the administration of questionnaires. Although qualitative data gathering methods are believed to be costly and time consuming as compared to quantitative methods, they are however,

more flexible than quantitative methods and the data gathered turns to be in-depth and rich in nature. The comprehensive discussion of the methods is provided below.

4.9.1. Qualitative data collection methods

4.9.1.1. In-depth interview method

The current research used in-depth interviews as one of the data collection methods in order to get and understand the topic under the study from the insiders' point of view. This data gathering method facilitated probing of both young men and women that have experienced or undergone *intonjane* and *ulwaluko* cultural practices to have their views on its attrition; and whether these practices have influenced their behaviours, positively or otherwise. In addition, one-on-one in-depth interviews facilitated discussion with the key informants such as community leaders, managers and coordinators of NGOs and government officials on cultural preservation. Babbie (2010) indicates that one-on-one in-depth interviews enable the researcher to follow specific issues of concern that may lead to focus and constructive suggestions.

The justifiable merits of obtaining data through in-depth interviews includes: (a) its appropriateness in getting rich and detailed data on the topic or phenomenon being studied; (b) intimate interaction with participants produce explicit and positive insight and suggestions; and (c) small number of participants enable the researcher to gather rich and in-depth information on the phenomenon under study. In the same vein, one-on-one interviews are useful in terms of studying the perceptions, lived experiences, attitudes, and insights among selected participants as they enable an all-inclusive and comprehensive interview with each participant. However, the setback of the small sample not being representative enough of the population need to be highlighted in this regard.

4.9.1.2. Focus group discussions (FGD)

Focus group discussion according to Neuman (2011) is about construction of topics of discussions in a manner that enables those who take part in the study to deliberate, debate and express themselves freely without intimidation or fear that may be presented by in-depth interviews. Salkind (2012) also suggests that by its very nature,

focus group discussion is intended to meticulously explore specific topics through interaction between study participants. Further, the author believes that focus group discussion enables the researcher to uncover certain implicit group dynamics that are usually difficult to tap through individual interviews. On the other hand, De Vos et al. (2012) perceive focus group discussion as the data collection method that encompasses small group of participants that are asked about their experiences, attitudes, perceptions, views, and thoughts towards the topic under study.

In the current study, focus group discussions were used as a data gathering technique to compliment the in-depth one-on-one interviews in soliciting views, insights, perceptions, and thinking on the impact of cultural attrition of *ulwaluko* and *intonjane* and their impact on young people's behaviours. Further, various topics of discussions during focus group discussions included discussions on moral decadence associated with cultural attrition of *intonjane* and *ulwaluko* cultural practices, and the relevance of *intonjane* and *ulwaluko* in bolstering young people's behaviours, the impact of modernization forces such as globalization in facilitating the attrition of cultural practices.

4.9.1.3. *Key informants*

According to Edmomds and Kennedy (2012), key informants are those participants whose social position in a study setting give them specialist knowledge about the phenomenon under study, processes or happenings in a more extensive, detailed or privileged manner than ordinary people, and those who provide valuable sources of information to the researcher and the study itself. In support of the above argument, Kumar (2011:13) concedes that, key informants are generally associated, but not limited to qualitative study in which the researcher carries interviews with knowledgeable participants as an essential component of the method of investigating the phenomenon under study.

For this particular study, key informants were utilized in order to explore in-depth qualitative information on the impact of cultural attrition on youths' behaviours focusing on *intonjane* and *ulwaluko* cultural practices. The key informants were purposively selected because of their wealth of experience, knowledge, insight and having been instrumental in the growth, development, preservation and promotion of

cultural practices for long period of time in the Eastern Cape Province especially in the areas under the study. The current study also solicited the views, perceptions, thoughts, attitudes of the officials from the community leaders, government departments, and traditional affairs, cultural-based and faith-based organizations.

4.9.1.4.   *Secondary data analysis*

This current study data gathering method involved the use, analysis, integration and corroboration of eclectic data to help in answering the research questions as well as providing rudimental theoretical base. This study, therefore, was also informed by documentary analysis as another method of data collection. Creswell (2014) argues that documents study involves the study of existing documents such as letters to friends, family, diaries, confessions, autobiographies, minutes of meetings and the mass media. In the same vein, Thomas et al. (2011) is of the view that, analysis of documents in the research provide firmness, fairness and objectivity to the qualitative case study, and therefore enables the study to be grounded in the context of the research problem under study.

The suitability and appropriateness of this data collection method in this research, Leedy and Ormrod (2010) posit that document analysis enhances the validity of the study results as another fundamental aspect of triangulation of data sources, despite the researcher's biases and subjectivity in interpretation. The authors further argue that in tandem with in-depth interviews and participant observations, document analysis offers another opportunity towards evidence for which, any suspicions of researcher's subjectivity can be understood and compared.

For the purpose of this particular study various documents were gathered, read, analysed and interpreted. Various documents pertaining to culture and its practises from the Eastern Cooperative Governance and Traditional Affairs (COGTA), Eastern Department of Health and Department of Social Development and Special Programmes, Cultural-Based NGOs such as CODEFSA, Icamagu Institute, Male Initiation Response and Advocacy Network (MIRAN) and Ingwekazi Nentsizwa Zabakwabaca Cultural Institution were analysed. Such documents included the meeting agenda on initiations, memos, newspaper articles, initiation reports, handbooks by the Initiation Response Team in the Province, newsletters, as well as annual reports by the

aforementioned institutions.

4.10. Data gathering research instruments

4.10.1. Qualitative instrument

For the purpose of this study, the researcher utilized an unstructured interview guide with pre-determined open-ended questions drafted to which elicit qualitative insights and perceptions on the phenomenon under study (Marlow, 2011). While, De Vos et al. (2012) posit that unstructured interviews aim to actively enter the world of people and render those worlds understandable from the theory's point of view (that is grounded in behaviours, languages, definitions, attitudes and feelings of those studied). Equally, Rubin and Babbie (2011) suggest that unstructured interview guide is considered the central instrument in gathering data in a case study as it allows the situation where participants' descriptions can be explored, illuminated and smoothly probed. The authors further believe that unstructured interview guide allows the interviewer to pose open-ended questions and the interviewee to freely express their own opinions and perceptions on the topic under study.

The current study used an interview guide with unstructured questions to facilitate data gathering from one-on-one in-depth interview with various stakeholders of *intonjane* and *ulwaluko* cultural practices, including parents, elderly men and women from the communities. In addition, an interview guide with sub-topics on the phenomenon under study steered focus group discussions with both young men and women sharing their attitudes, thoughts, perceptions and experiences on attrition of *intonjane* and *ulwaluko* cultural practices, and its impact on their behaviours in the modern day. In the same vein, similar set of questions from the interview guide facilitated discussion with key informant method that entailed government officials, community leaders, cultural-based NGOs in providing in-depth knowledge, insight, and expertise on cultural attrition and its possible influence on youths' behaviours as well as policy milieu on cultural preservation, promotion, and cultural growth and development.

4.10.2. *Quantitative instrument*

Questionnaires, come in two forms, and are either closed or open-ended (Neuman, 2011). However, the objectivity of quantitative method depends on the structure of the instrument applied in a particular phenomenon being studied. Nevertheless, Creswell (2014) suggests that a questionnaire limits study respondents to specific responses that provide no room for flexibility. This has a large impact of bias reduction. Such a process enables the researcher to clean his/her crude data easily as the respondents are usually kept focused on the information needed to respond to the research questions.

For purpose of the current study, a questionnaire was utilized to facilitate data collection in min survey. In this case eighty (80) respondents were asked to fill in the questionnaires which comprised of 40 questions in a Likert scale. The scale measured the extent to which the respondents agreed or disagreed to the questions pertaining to the cultural attrition its impact on youths' behaviours. Such responses ranged from the following categories: 1) Agree, 2) Strongly Agree, 3) Undecided, 4) Disagree, and 5) Strongly disagree. In the current study, questionnaire instruments were administered personally by the researcher assisted by two research assistants. Finally, the questionnaire enabled the study to have a standardized set of responses that made it easier for the researcher to analyse the data statistically.

Table 4.2: Scale for questionnaires

1.	Agree	Strongly agree	Undecided	Disagree	Strongly disagree
2.	High	Very High	Moderate	Low	Very Low
3.	Good	Very good	Fair	Bad	Very Bad

4.11. **Research domain and justification of choice**

This study was carried out in two setting; that is, Mthatha and Mount Frere in Oliver Reginald (OR) Tambo District and Alfred Nzo District Municipalities respectively. These settings brought to the study diverse dimensions, perceptions, insights, experiences and knowledge as they present a combination of semi-rural and

semi-urban areas' background of participants and respondents. The choice of different research domains provided distinct research opportunities. Furthermore, these domains provided a unique platform for the researcher to explore the impact of attrition on *ulwaluko* and *intonjane* cultural practices and their possible contribution on youths' behaviours in the aforementioned areas. Therefore, the chosen research settings were valid for investigations as these cultural practices are still widely and strongly practised in these domains. The following is the Map showing the location of OR Tambo and Alfred Nzo District Municipalities where Mthatha and Mount Frere areas are located.

Credited to: South African Places. Available. [Online].https://www.places.co.za/html/eastern_cape_map.html.

4.12. Population under study

Population in this context refers to a group of potential participants to whom the researcher wants to generalize the results of a study (Salkind, 2012). Furthermore, Silvia (2008) argue, that a study population is a well-defined group of individuals with similar characteristics and about whom the research intends to generalize. In support of the above arguments, De Vos

et al. (2012) suggest that study population are all the subjects that a researcher intends to study. Therefore, in the current study, the population investigated included traditional leaders in communities practising the cultural rites, officials working with the various government departments, cultural-based organizations' representatives, young men and women who had undergone these cultural practices, their family members. All these people were deemed relevant in this study and made the research a success due to their knowledge, insights and experiences on various cultural practises. Importantly also, due to large size of the population to be studied, it was practically impossible to study every single member of the population. Therefore, the researcher purposefully selected a representation from the population.

4.13. Unit of analysis

The unit of analysis are people or objects that a researcher wants to collect information from and may be individuals, groups of people, organizations and social artefacts (Swartz et al. (2011). Mouton (2011) believes that in interpretive studies, the sample size is small and it is the information-richness of the cases that is most fundamental. For, Rubin and Babbie (2010), a sample refers to a subset of a population that is used to represent the entire group as a whole. On the other hand, Creswell (2014) defines a unit of analysis as the actual number of samples to be interviewed. This study sampled forty two (42) participants, who were subjected to in-depth interviews and focus group discussions. The forty two (42) participants comprised of eighteen (18) young men and women selected purposively from both study domains in equally. It also comprised two (2) focus group discussions with seven (7) male participants and eight (8) female participants (community members – brothers, sisters, parents, uncles, and aunts). Other participants included nine (9) key informants (a church Minister (1), a church elder (1), an educational specialist (1), a senior social worker (DSD) (1), a health practitioner (1), 1st cultural institution manager (1), a chief/headman (1), 2nd cultural institutional manager (1) and a community leader (1). For the quantitative sample, the study targeted eighty (80) respondents, which comprised of various stakeholders practising *ulwaluko* and *intonjane* rites of passage.

However, only sixty three (63) of the respondents responded to the questionnaire that was administered. The total number of both participants and respondents was 105 as shown in the table 4.3.

Table 4.3: The Sample size of the study

Research Approach	Method	Sample size and unit of analysis
Quantitative	*Questionnaire interviews*	Twenty-three (23) young men and women were selected from Mthatha and Mount Frere areas; and forty - (40) community members (leaders of both gender divides (young and old) from both study domains.
Qualitative	*In-depth interviews & Focus group discussions*	Eight (8) young men and eight (8) young women. Seven (7) male participants and eight (8) female participants (community members - brothers, sisters, parents, uncles, aunts).
	Key informants	Nine (9) key informants (a church Minister (1), a church elder (1), an educational specialist (1), a senior social worker (DSD) (1), a health practitioner (1), 1st cultural institution manager (1), a chief/headman (1), 2nd cultural institutional manager (1) and a community leader (1).
Total samples		*105*

4.14. Sample selection criteria

4.14.1. Inclusion criteria

Salkind (2012) suggests that eligibility criteria are the reasons or requirements for including a particular sample in the research study. The criteria for inclusion in this study involved participants/respondents that have undergone and experienced cultural practices mentioned above; but still portray behavioural challenges as spinoffs of

cultural attrition. The sample also included NGOs and cultural practices' custodians that have attested, witnessed, experienced, and observed the effects of cultural attrition on young men and women's behaviours. Thus the inclusion criteria involved looking at the following:

- Both males and females who have graduated from *ulwaluko and intonjane* cultural practices. Families, community traditional leaders, officials of the government departments and NGOs dealing with traditional affairs.
- Young men and women of age 18-35 years;
- Young men and women who were initiated in the period between 2010-2016; and
- All the participants and respondents from Mthatha and Mount Frere areas in OR Thambo and Alfred Nzo District Municipality in the Eastern Cape Province.

4.14.2. Exclusion criteria

All the other South African and Eastern Cape cultural practices that might have eroded overtime and perhaps influenced the youths' behaviours were excluded as they did not form the subject of investigations.

4.15. Sampling methods and techniques

4.15.1. Sampling methods

Marlow (2011) argues that a sample can be selected through two main methods, which are probability and non-probability sampling methods. Walker (2010) state that probability sampling enables the researchers to select a sample where each element in the population has an equal opportunity of being selected. On the contrary, non-probability sampling method allows the researcher to handpick the sample according to the nature of the study problem and the phenomenon being studied. In this study, the researcher adopted both probability and non-probability methods. Probability sampling method in this regard enabled the researcher to select study respondents to provide a quantified perspective on the impact of cultural attrition on youths' behaviours focusing on *intonjane* and *ulwaluko* cultural practices.

Equally, non-probability sampling method focused on the selection of various

stakeholders of both *intonjane* and *ulwaluko* to give an in-depth account of their perceptions, feelings, experiences and thoughts about the impact of the attrition of these cultural practices on the behaviours and conducts of young people in the Eastern Cape Province.

4.15.2. Specific sampling techniques

This study adopted a purposive sampling technique in order to identify appropriate sample for the qualitative aspects of the study. According to Strydom (2011), purposive sampling is the technique that entails the researcher taking a conscious decision about which individuals and research site would best provide the desired information regarding the phenomenon under study. Moreover, Babbie (2010) perceives purposive sampling technique as an intentional selection of the study participants from the settings that portrays specific qualities and characteristics that the researcher intends to investigate. In support of this, Creswell (2014) added that purposive sampling technique provides cases rich in information for qualitative study.

Further, cluster random sampling technique was utilized to select respondents for the questionnaire interview. Marlow (2011) suggests that cluster sampling involves randomly sampling a large unit containing the elements of interest, and then sampling from these larger units the elements to be included in the final sample. With cluster sampling, the researcher divided the population under study into clusters. Then, a simple random sampling of clusters was applied into these clusters. This is because, the desirable unit of analysis were only concentrated in some regions of Oliver Reginald Tambo and Alfred Nzo District Municipalities in this case, Mthatha and Mount Frere regions. More so, the even distribution of the unit of analysis did not exist to allow other sampling techniques to be applied such as stratified sampling strategy among others.

4.16. Research methods linked to research questions

Table 4.4: Research questions, research methods and data source, and justification.

Research Questions	Research Methods and Data Sources	Justification
1. What are youths' perceptions of *ulwaluko* and *intonjane* cultural practices and their impact towards their behaviour?	In-depth interviews and focus group discussions with youths.	These are the people who have an experience in these cultural practices and its possible impact on their behaviours.
2. What are different stakeholders' perceptions on the relationship between current youth behaviours and attrition of these cultural practices?	Focus group discussions with different participants that aforementioned and mini-survey with the communities practising the rites from aforementioned areas.	They have an understanding of significant and central role of cultural practises and its impact on youths' behaviours. Therefore, they could probably make comparisons and provide us with better understanding of the cultural attrition and its influence on youths' behaviours.
3. What extent has cultural attrition impacted upon the cultural goal posts of both *ululwako* and *intonjane* practices?	Focus group discussions with different stakeholders that aforementioned and mini-survey with the communities practising the rites from diverse areas. Also key informants as they are knowledgeable and have expertise in phenomenon under study.	They are people who have undergone these cultural practices and perhaps understand the extent of drastic drifting in cultural goal posts among these cultural practises and their impact on youths' behaviours.
4. How effective are policy framework designed to promote cultural preservation, integrity, growth and development?	Focus group discussions with different stakeholders that aforementioned and key informants.	These are cultural custodians, community leaders and cultural architects who are spearheading the cultural practises. They play a pivotal role in ensuring that their respective cultural practises maintain, preserve and fulfil their intended goal posts. Therefore, have an unlimited understanding of the phenomena under study.

4.17. Data collection process and procedure

Gratton and Jones (2010) suggest that the study procedure is a general summary of the data

collection process from seeking of permission to the actual interaction with participants and respondents. This further involves, following all the conceptual arrangements, selecting of the study designs, methodology and other research protocols in order to collect data. This process was informed by a successful presentation of the research proposal at the Faculty Higher Degrees Committee and its subsequent approval by the ethics committee was awarded ethical clearance certificate by UFH Govan Mbeki Research and Development Centre (GMRDC) (see attached Appendix A).

Furthermore, the gatekeepers including the area Chiefs, Ward Councillors, NGOs Managers, Faith-Based Organisations and other stakeholders were consulted in order to give an approval for data collection. Following that process, the researcher physically visited the participants and organizations to build a rapport, and to meet for the first time with the participants on an informal basis. This gave an opportunity for the researcher to explain the study's aims and objectives; and why he was asking for their participation and inclusion in the study. Those who agreed then signed consent forms. Then the researcher discussed with them the appropriate dates for the interviews. Then, he had to wait for all the relevant documentation and logistics to be in place like ensuring the readiness of the research assistants. After such a long wait for logistical preparations, the researcher and two of his research assistants had ethical certificates, consent forms, interview guides, questionnaires, audio recorder, notepads, sticker tags, and pens ready for the research fields.

To expedite the data collection process, the researcher gathered the data in *Xhosa* language as the majority of the research participants were comfortable in expressing themselves in their own language. Further, the data in the participants' home language had to be translated into English by the researcher as he speaks the same language himself. However, those who could express themselves in English were interviewed in English. The audio recorder was only used on one-on-one interviews with key informants, and focus group discussions. The raw data was transcribed before the data analysis. The research process was cross sectional, meaning that it was a once-off process in collecting the data (Creswell, 2014; De Vos et al. 2012). Therefore, in this study, data was collected between June and August 2017 as it was done in two folds, firstly, collection of qualitative data followed by gathering of quantitative data. Observations and jotting of notes to complement the audiotaped information was also used.

4.17.1. Data capturing process

Noor (2008) notes that, tape recording the interview guarantees comprehensiveness of the verbal interaction and provides opportunity for reliability checks. The current study utilized the audio recorder during the in-depth interviews, focus group discussions, and key informants interviews. The researcher ensured that the tape recorder worked properly and its working condition was constantly checked every time before each interview session commenced.

However, the use of a voice recorder did not replace the need for notes taking which helped in reformulation of study questions and probes. The research assistants' jotted down some field notes while the principal researcher was busy with the interviewees. This therefore, was useful as it was later utilized by the researcher to verify information from the recordings during the transcription and coding process. It was also useful for the research assistants to observe participants' gestures, nonverbal cues, and interviewee's temperaments as participants answered or reacted to questions on the phenomenon under study. This was imperative as it served as an indicator of the sensitivity, weight and gravity of some of the cultural issues that were under discussion.

4.17.2. Data transcription

Following the data capturing process, the researcher ensured after each session that the interviews were transcribed. This was done as an endeavour to avoid forgetting and missing some important dimensions of the collected data. The transcription process in this current study was very vigorous as it involved attentive listening from the voice recorder the participants verbatim. The writing and rewinding, and rewriting what they said including their laughs, bodily gestures, and facial expressions. Another long process of ensuring that the researcher proofreads the transcribed data in order to make a concise account of the information captured followed this process. This also served as a data cleaning process in order to maintain quality data.

4.18. Data analysis

Gravetter and Forzano (2012) posit that there is relatively little said on how to analyse the textual material that qualitative researchers are presented with at the end of the data

collection stage. Furthermore, Monette, Sullivian and DeJong (2008) suggest that, it is always a challenge for researchers to strike a clear line between data collection and data analysis as qualitative study entails data collection, data analysis, and results concurrently in most cases. Equally, Fouché and De Vos (2011) also suggest that the information collected by the researcher, whether from interview recordings, field notes, or site documents do not yet constitute data. Further, these authors believe such material could only be considered data after being subjected to some formal processes of analysis.

However, De Vos et al. (2012) concede that qualitative data analysis transforms raw data into findings and involves reducing the large amount of crude data, sifting it into significant patterns and developing a guide for communicating the essence of what the data reveals. In this current study, thematic content analysis was ideal and the dominant tactic utilized, where the data was broken down into meaningful themes through the coding process. Data analysis, as indicated by Mouton (2011), helps the researcher to understand the elements of the data by breaking up the data into manageable themes, trends and relationships. In this process, the researcher broke down audiotaped transcriptions into units of meaning and then used analysis technique to place the units of meaning into categories in order to systematically identify themes. In addition, certain preliminary categories of themes from the literature review were produced, but were adjusted as additional themes and patterns emerged. The researcher was able to keep ongoing list of emerging themes. Thematic content analysis in this current study was done manually as the qualitative data software proved to be a challenge, but the data was arranged through the process of coding in themes according to the objectives and research questions of the study.

For quantitative purposes, this current study used quantitative data analysis methods. This is because the data was used to broaden the scope of the phenomenon to a much larger sample as opposed to the qualitative method. Therefore, the study adopted descriptive statistical techniques to organize, present, analyse and interpret the quantitative data. This was achieved through the use of IBM SPSS – Statistic Version 24 provided by University of Fort Hare. The researcher used this software, as it was user-friendly and capable of attaining a highly complex data manipulation from simple instructions (Marlow, 2011).

This therefore, prevented the researcher from committing unnecessary errors that may have raised questions in trustworthiness, validity and reliability of the study.

Additionally, quantitative data was presented in graphs, tables and figures. For the purpose of qualitative aspect of this current study, the researcher grouped data according to the distinct questions presented in the interview schedule and emerging themes, subthemes and categories developed by reading and colour coding the participants' responses. The responses that underpinned a subtheme or category were clustered together, counted and converted into percentages in order to determine the frequency of similar responses and identify presiding trends within a specific theme.

4.19. Trustworthiness, validity and reliability of the study

For the purpose of this study and for its results to have any impact on cultural promotion, growth and development, the findings must be reliable and trustworthy. Therefore, government as the custodian of policies on culture, as well as cultural custodians and stakeholders of these cultural practices must deem the study valuable, authentic, morally and ethically sound (Guba & Lincoln, 2005). Further, the authors provide credibility, transferability, dependability, and conformability as the criteria for judging the trustworthiness of a qualitative research. Therefore, the above criteria provides parallel conventional standards of internal validity, external validity, reliability and objectivity, which in this study being mixed method (De Vos et al. 2012).

4.19.1. Credibility

Edmomds and Kennedy (2012) note that, one of the central prerequisite to be addressed by qualitative studies is that of internal validity, which seeks to provide assurance that the study tests or measures what it is intend to measure. On the other hand, De Vos et al. (2012) posit that credibility is established while the research is undertaken. Furthermore, credibility is a substitute of internal validity, in which the purpose is to substantiate that the inquiry was conducted in such a manner as to ensure that the subject was accurately identified and described.

In this current study, therefore, credibility was ensured by the use of triangulation of various study protocols such as research methods, data collection, data analysis, etc. Triangulation being a way of mutual validation of study findings can uncover biases when there is only one researcher investigating a phenomenon.

Supported by Creswell (2014), triangulation arose from an ethical need to confirm the validity of the processes and in case studies; it can be achieved by using multiple sources of data. In line with Creswell, this current study has utilized diverse data gathering source to corroborate, integrate, elaborate or illuminate the phenomenon under study. These sources included the use of both qualitative and quantitative research approaches. Research participants were also given an opportunity to comment on the information presented regarding research findings, interpretations and findings. The study was also designed in such a way that diverse participants were used in order to strengthen the study's usefulness for other settings.

4.19.2. Transferability

Transferability is accomplished when the study results fit into contexts outside the study situation and when its audience perceives its results as meaningful and applicable in terms of their social and cultural context, as well as their own experiences (Creswell, 2014). Similarly, Maxwell (2005) perceive the external validity as an extent to which one can extend the account of a particular situation or population to other persons, times or setting than those directly studied. Therefore, transferability is the extent to which the findings of one study can be applicable to other situations (Walker, 2010).

This current study assured transferability by generating detailed and rich descriptions of contexts, with the intention to give readers detailed accounts of the structures of meaning which developed in a specific context. These understandings can be transferred to new contexts in other studies and they can be generalised as the study used quantified perceptions of cultural custodians about the impact of cultural attrition on youths' behaviours in Mthatha and Mount Frere areas. Therefore, the use of quantitative method in the study that was embedded on qualitative approach was to test the phenomenon using larger numbers.

4.19.3. Dependability

Dependability represents a parallel term for qualitative research, referring to the stability of data over time (Guba & Lincoln, 2005). Equally, Thyer (2010) refers to dependability as the degree to which the reader can be convinced that the findings did indeed occur as the researcher claim they did. Dependability was achieved through rich

and detailed descriptions of the data procedures and sites selection. The researcher also provided statements of the methods used to collect and analyse data; as well as the recordings and transcripts of crude data.

4.19.4. Conformability

De Vos et al. (2011) suggest that the construct of conformability captures traditional concept of objectivity. It has to do with whether another study could confirm the findings of the current study, or whether the data helps to confirm the general findings and lead to the implications. The use of triangulation in this research helped in reducing the effect of subjectivity and bias usually associated with qualitative studies. Therefore, this taken care by balancing the use of quantitative methods in this current study.

4.20. Ethical considerations

Creswell (2014) suggests that the researcher has an obligation to respect the rights, needs, values and desires of the research participants. Further, Salkind (2012) posits that a credible research involve not only selecting participants and effective research strategies, but also adhering to research ethics. Walker (2010) suggests that, ethical considerations are concerned with the protection of the rights and interests of research participants who are giving their time to help in the research. These rights included the right to privacy, the right to confidentiality, the right to informed consent; as well as the right to voluntary participation (De Vos et al., 2011).

The researcher, therefore, had a clear plan on how to handle the ethical lapses in interactive data collections. The ethical considerations in this study, was divided into four categories. The first category focused on the research participants; the second focused on the institutions or organizations; the third focused on scientific integrity of the research; and the last focused on domain specific ethical issues.

4.20.1. Ethical consideration with regard to research participants

4.20.1.1. *Informed consent*

In order to gain permission from the research participants, the researcher had first to explain the intended use of the data, and then assured the participants of the absolute confidentiality of the information. This gave them confidence that whatever they were to say nobody else outside of the study would access it. Babbie (2010) is of the view that, the settings and participants should not be identifiable in print. Thus, locations and features of settings are typically disguised to appear similar to several places. In this respect, the researcher used code names of people.

For the purpose of this study, the research ethics confidentiality and informed consent form was issued to participants for signing. The participants were served with information leaflet to understand the requirements in the participation.

4.20.2. Ethical consideration with regard to institutions
4.20.2.1. *Permission to conduct the study*

Since the study was conducted with various communities, NGOs and Faith-Based Organizations (FBOs), the researcher had to write letters of request to all parties that indicated their willingness to take part in this study, both in Mthatha and Mount Frere areas (*see attached Annexure B*). During the course of the first interactions with the research sites, ethical considerations were clearly communicated to the gatekeepers and all the participants. The assurance was given to them that their names would not be explicitly written in print, their views would be treated as confidential. This commitment and assurance contributed positively to the interview atmosphere. This is because the participants expressed their views openly and comfortably. Moreover, there was an agreement that, the final copy of this thesis would be submitted to the all concerned parties and be made available to the public.

4.20.2.2. Scientific Integrity of the Research

The researcher ensured that the data in this study was not fabricated. Every aspect of the data indicated came from the in-depth interviews and key informant interviews obtained from the field. The data was also not manipulated to support a personal viewpoint. All participants were requested to give consent to the audiotaping of the interviews. In other words, the research was guided by the ethical ethos, principle of no deception and no aspect of the data from the review of related literature was plagiarized, as every source cited is referenced properly and authentically.

4.21. Chapter summary

In summary, an impeccable, credible, well-coordinated and organized research design and methodology is a recipe for a successful research study. This chapter, therefore, unpacked how the protocols of this empirical study unfolded from the conceptualization of the study topic, development of research proposal to conclusions of the study. The chapter also provided a backbone and theoretical base that informed all other aspects of the thesis from the statement of the problem, research aim and objectives, research questions, as well as literature review among others. This chapter has also addressed issues that were pertinent to the study legitimacy such as ethical considerations, selection of study sites, trustworthiness, validity and reliability amongst others. The following chapter focused on the analysis, interpretation and presentation of findings.

CHAPTER FIVE
DATA ANALYSIS, PRESENTATION AND INTERPRETATION

5.1. Introduction

In this chapter, the findings of the empirical investigation on the impact of cultural attrition on youths' behaviours, are presented and interpreted. The chapter was divided into two sections (A and B). Section A presented the qualitative data which was collected through interviews from young men and women, selected cultural practice stakeholders, and key informants. Section B on the other hand, presented quantitative data analysis on the impact of cultural attrition on youths' behaviours. The findings were presented in tables, graphs and charts for further interpretation. As already indicated in the previous chapter, this study was more inclined on qualitative approach. However, mixed method was used to explore the phenomenon under study using both qualitative quantitative approaches to avoid biasness of one approach. The purpose of this study was to explore the impact of cultural attrition on youths' behaviours, with specific focus on *intonjane* and *ulwaluko* cultural practices. The following were the specific objectives:

- To respectively examine youths' perceptions of *ulwaluko* and *intonjane* cultural practices and their impact towards their behaviour;
- To establish different stakeholders' perceptions on the relationship between current youth behaviours and attrition of *ulwaluko* and *intonjane* cultural practices;
- To explore the extent to which cultural attrition has impacted upon the cultural goal posts of both *ulwaluko* and *intonjane* practices; and
- To establish the effectiveness of policy framework designed to promote cultural preservation, integrity, growth and development.

5.2. Response rate

The study targeted a sample of forty-eight (48) participants for its qualitative investigation. However, it was only 42 participants who took part in the study in the following distribution: nine (9) *intonjane* graduates and nine (9) *ulwaluko* graduates, fifteen (15) community members (8 women and 7 men – consist of parents, sisters, brothers, friends, uncles, and aunts), and nine (9) key informants. However, the process

was guided by the saturation principle.

Equally, a sample of eighty (80) respondents for the quantitative approach was targeted. However, the study had reached only sixty-three (63) respondents who responded to the questionnaires that were distributed. The study managed to collect data from a sample of 105 participants in total. This implies that out of the 120 targeted sample, only 105 was realized or rather participated in the study. This represents 87.5% of the response rate. This was higher than the average expected response rate, thus giving confidence for further data analysis, with possible data trustworthiness, validity, reliability and creditworthiness.

SECTION A: QUALITATIVE DATA ANALYSIS

5.3. Introduction

This section analyse, present and interpret data that was gathered among four (4) categories of samples drawn from two (2) research sites. The samples included young men and women that have undergone both practices from both Mthatha and Mount Frere areas, selected community members (parents, brothers, sisters, friends, uncles, and aunts of all ages beyond 18 years) and lastly, key informants from various social institutions or sectors. Findings on specific categories of the study participants are discussed below in their respective categories.

5.4. Biographical data of young women

The table below encapsulates the findings in respect of the demographical profile of the young women interviewees that were graduates of *intonjane* cultural practices. Thereafter, an in-depth description and analysis of these findings follow.

Table 5.1: Demographical Profile of Participants

Pseudonyms	Age	Marital status	Education Level	Socio-Economic Status	Intimate Relationship				Children Out of Wedlock		Number of years initiated				Alcohol/Drug Consumption	
					Single	Multiple partners	Cohabitating	None	Yes	No	1-2 years	2-4 years	4-6 years	6 – more	Yes	No
Sphe	24	Single	Tertiary	Employed		X			1		X				Alcohol	
Sne	21	Single	Tertiary	Unemployed			X		2			X			Alcohol	
Pat	19	Single	Secondary	Unemployed				X		0	X					No
Misa	20	Single	Secondary	Unemployed		X			1		X				Alcohol	
Tandie	26	Single	Secondary	Unemployed		X			1		X				Alcohol	
Nobu	25	Married	Primary	Unemployed	X				2				X		Alcohol	
Nkuli	29	Married	Secondary	Employed	X				2					X		No
Bantu	31	Married	Secondary	Self-employed	X				2					X		No
Mahle	22	Single	Primary	Unemployed		X			1		X				Alcohol	

5.4.1. Age

Table 5.1 above shows that, the youngest women that had undergone *intonjane* cultural practice among the study participant was at the age of 19 years, while five of the nine young women interviewed in this study were raging between 20 to 25 years. Specifically, the 20 to 25 years age cohort accounted for a combined 55.5% of the total sample of young women in this category. Similarly, 26 to 35 years cohort were 3 therefore, accounting for a combined 33.3%; while under the 20 years of age was only one accounting for 11.1% of the total sample of young women who had undergone *intonjane* cultural practice.

This age distribution reflected the dwindled numbers of young girls undergoing the *intonjane* rite at early ages as it was culturally expected or set among societies practising the right in the Eastern Cape Province. The lower percentage of young women below the age of 20 could perhaps mirrors the signs of cultural attrition and the changing of cultural goal posts of *intonjane* cultural practice leaving young women in disarray and distancing themselves from the practice in the modern era. Therefore, this finding could be reflecting the reality that *intonjane* cultural practice has shifted in favour of young women that are beyond the adolescent or teenage years and seemingly drifting away from cultural dictates of undergoing the rite at the age of 14/15 years.

5.4.2. Marital status

As indicated in Table 5.1 above, the majority six (6) of the young women were single, while the other remaining three (3) were married. Statistically, the single young women that have undergone *intonjane* rite accounted for 66.6% of the total sample, while those who were married accounted for 33.3%. Conspicuously, the finding depicts a relationship between marital statuses and *intonjane* cultural practice in the contemporary epoch. This is because, various studies in the domain suggest that, young women who undergo this rite were prepared for marriage and family responsibilities. However, the findings revealed that there were more single women that had undergone the rite than their married counterparts that took part in this

study category.

Perhaps, such findings mirrors once again the changing nature of the goal post of cultural practices or could perhaps also be reflecting the insignificant role of this cultural practices in the modern era. The burgeoning number of single women could be explained by the possibilities that young women are no longer interested in marriages, perhaps, due to notion of independence or high divorce rate among married couples in South Africa. In other words the high number of single young women could be exacerbated by the fact that, the value of marriage as a social and cultural system is believed to have also eroded rendering it unattractive among young women in the modern society.

5.4.3. Education level

As shown in Table 5.1 above, 22.5% of the participants had attained primary education, while majority 55.5% had attained secondary education as their highest academic achievements. In addition, 22.2% of the participants had tertiary education from technical colleges, private institution for further training, and university. Contrastingly, the findings of this current study with regard to education level of participants appear to significantly diverge from normative findings, which show that people who usually embrace cultural practices are largely those with limited or no education. In this current study, accumulative 55.5% and 22.2% of the total sample in this category, the majority had at least formal secondary schooling and tertiary education respectively, which makes them literate or by the South Africa standards. Such finding, could be a precursor for the evolution of cultural rites such as *intonjane* and the changing of cultural goal posts of the rite. This could also be an indication that young people including women from traditional societies are taking full advantage of education opportunities and perhaps, no longer embracing the patriarchal society mind-set that suggests that women's future resides with their matrimonial families.

5.4.4. Socio-economic status

As indicated in Table 5.1 above, six (6) participants were unemployed, while two (2) employed, and one (1) was self-employed (selling food and fruits at the local primary

school for children). This finding did not seem to mirror significant correlation between cultural attrition and unemployment, and employment. Moreover, the finding that 66.7% of unemployed young women in this category as opposed to 22.2% employed is not unique to this study. This is because of their tender ages as well as level of education. Literature evidences that a strong correlation between poor socio-economic conditions such as unemployment and poverty to young people's behaviours. Possibly, unemployment cause desperation among young people due to poverty and thus finds innovative ways of surviving. Such innovations perhaps could be contrary to cultural and societal expected norms leading to the state of normlessness which influence youth's behaviours.

5.4.5. Intimate relationship

The findings on intimate relationship in Table 5.1 above, showed that high number four (4) of the participants were into multiple partners intimate relationships, while three (3) participants that into single partner intimate relationships. Further, only one (1) participant who was in cohabitation intimate relationship, and one (1) participant that was not into intimate relationship at all. With the exception of those who were married and in single partner relationship, other seem to be inconsistent with the goal posts of *intonjane* cultural practice. This is because, this rite strongly embrace the idea of family, and hence, marriage also becomes one of its goal posts.

Perhaps, this could be an indication that the goal posts of *intonjane* rite has dwindled in the contemporary epoch. The findings could also be symbolising that, the behaviour of young women in the modern era has proven difficult to be controlled even by the use of the rite to regulate the behaviour. In addition, the finding of participant embracing the phenomenon of cohabitation also could be raising serious concerns about young women finding their own innovative ways of living instead of being dictated to by social and cultural norms. This could further be implying that indeed, the *intonjane* cultural practice seem to be experiencing attrition and its relevance could be jeopardized or could come under scrutiny.

5.4.6. Children out of wedlock

With an exception of three (3) married participants who had at least two (2) children each in their marriage relationships, there was a slightly high number (4) of the participants who had at least one (1) child out of wedlock. One (1) participant in this study category had at least two (2) children out of wedlock, while only one (1) participant who did not have a child as the time of study. Such findings showing many of young women who had undergone the rite had children out of wedlock; pose a serious question of whether *intonjane* rite still maintains its cultural goal post of ensuring that young women abstain from sexual activities until they get married.

The above findings could cast aspersions on the ability of the *intonjane* rite to instil desirable behaviours such as sexual control among young women in the modern era. This also could largely point to the cultural attrition of *intonjane* rite, which subsequently has perfidious ramifications on the behaviour of young women. Perhaps, the issue of young women in South Africa who bear children out of wedlock could also be exacerbated by child support grant, which many people perceived as an incentive for young women to have more children especially in the face of poverty and unemployment. Therefore, dysfunctionality of cultural practices such as *intonjane* to mitigate the out of wedlock children phenomenon could be justifiable.

5.4.7. Number of years initiated

As indicated in Table 5.1 above, the majority (5) of the total sample in this category had been initiated for period of 1-2 years, while the two (2) of the total sample were between 6 and above years. Notably, the norm of undergoing rite during the menstruation period has drifted a bit as the majority of young women seem to have conducted it way beyond that period. This is because, the youngest to undergo the rite was 19 years at the time of this study, the findings depicts that she was only 17 years when she underwent the rite with her elder sisters. Equally, the eldest who had undertaken the rite among the was 31 years but the study established that she was about 25 years and already married but could not have children. Hence, the family decided that she should undergo the rite of passage with all her siblings both young and old.

Such finding is an indication that the rite of *intonjane* has evolved over the years and perhaps one could argue that its cultural goal posts have tilted drastically.

This perhaps, could be another reason that may justify that such evolution has also contributed to its attrition as already indicated in other demographical characteristics, such as the number of children born out of wedlock, alcohol consumption, and multiple partner intimate relationships just to mention a few.

5.4.8. Alcohol/Drug use

As shown in Table 5.1 above, the majority (6) of the total sample in this category consumed alcohol, while the other remaining three (3) did not take any alcohol or drug substances. Notably, five (5) of the six (6) participants were those that embraced single marital status, while one (1) of the six (6) participants was married. Perhaps, such findings could be raising serious questions about not only the value and authenticity of the *intonjane* cultural practices in the modern era, but about the increased phenomenon of alcohol consumption among young women in South Africa. However, the above findings could also cast doubts on the capacity of the *intonjane* cultural practice to inculcate desirable moral values and behaviours such as self-respect and respect of womanhood among young women in the contemporary epoch.

This, could also generally point to the cultural erosion or attrition of *intonjane* cultural practice, which spinoffs are becoming apparent and evident on young people behaviours. Moreover, this could be implying that the breakdown of families as one of the social institutions perhaps, has weakened cultural practices and its goal posts of instilling values and tenets of womanhood among young women in the societies practising these rites.

5.5. Biographical data of young men

Table 5.2: Demographic Data of Newly Initiated Men

Pseudo Nyms	Age	Marital Status	Education Level	Socio-Economic Status	Intimate Relationship				Children Out of Wedlock		Number of years initiated				Alcohol/ Drug Use	
					Single partner	Multiple partners	Cohabi tating	None	Yes	No	1-2 years	2-4 years	4-6 years	6 – More years	Yes	No
China	29	Married	Secondary	Employed	X				2					X	Alcohol	
Pot	19	Single	Secondary	Employed		X			1		X				Alcohol	
Bhure	31	Married	Primary	Employed	X				3					X	Drug	
Vic	18	Single	Primary	Unemployed			X		1		X				Alcohol	
Vuyi	25	Single	Tertiary	Unemployed		X			2				X		Drug	
Sciba	21	Single	Primary	Unemployed			X			No		X				No
Zeth	20	Single	Secondary	Self-employed			X			No		X				No
Sxi	18	Single	Secondary	Unemployed		X			1		X				Alcohol	
Mzi	19	Single	Secondary	Unemployed		X			2		X				Alcohol	

5.5.1. Age

Table 5.1 above shows that, 4 of the 9 participants in this category of the study were the youngest men in the ages between 18 and 19 years, while 3 were at the initiation mature ages of 20 to 25 years. Equally, only 2 male participants in this sub-sample of 9 participants were at the age cohort of 26-35 years. This age distribution, although drawn from the non-representative sample, could be reflecting the burgeoning rates of young men undertaking the *ulwaluko* cultural practice at the very young ages, at the teenage years; unlike in the yesteryears when a young men had to be physically, emotionally, socially and culturally matured, which would be ideally in the mid-twenties (25-above years). Notably also, the numbers of young men below the ages of 20 years perhaps could be the signs of cultural attrition and the changing of cultural goal posts of *ulwaluko* cultural practice, justifying the current state of the rite that is characterised with cocktail of social vices in the Eastern Cape Province.

The above finding might reflect the inconsistences in the legal prescripts governing *ulwaluko* cultural practice with a slightly higher number of young men in this study category, perhaps, undergoing the rite of passage under the predetermined age of 18 years.

5.5.2. Marital status

As shown in Table 5.2 above, seven (7) of the young men who participated in this study were single, while only two (2) were married. Statistically, 77.8% of the total sample in this category were single, while 22.2% were married. Such finding although it may not be generalized given the size of the sample, contradicts the yesteryear values and goal posts of the rite, which was to prepare young men to be good family men and community leaders with strong family values. Perhaps, it might be a sign that the rite has been slightly tilted to the point where it can no longer be able to instil or maintain such family values that are embraced through systems such as marriage.

5.5.3. Education level of *ulwaluko* graduates

As presented in Table 5.2 above, three (3) of the 9 participants had primary education, while 5 had secondary education as their highest academic qualification.

On the other hand, only 1 of the 9 participants had attained tertiary education. The phenomenon of a sizeable number of educated young men embracing *ulwaluko* might be evidence of the changing erstwhile intended cultural goal posts. This is because; this rite over the years has been associated with traditional societies which had very limited basic education or no education at all. This might also be an indication that *ulwaluko* in the modern era is being influenced by forces of development such as civilization and education. This perhaps could also justify the possible shift of its erstwhile intended cultural goal posts and possible attrition.

5.5.4. Socio-economic status

As shown in Table 5.2, five (5) of young men who participated in this study were unemployed, while three (3) revealed that they were employed on contract. In addition, only one of the total of the nine participants indicated that he was self-employed (doing carpentry-cupboard, sealing, doors, and laminated flooring). The high rate of unemployment among young men in this segment of the study could be a true reflection of 27% unemployment rate as statistics reports in South Africa, which seems to affect young people more than any other group. Perhaps, the above finding could be reflecting the sudden interest of a majority of young men in the phenomenon of commercializing the rite as an endeavour to make a living. Such phenomena might also contribute immensely to the changing of cultural goal posts and impact upon the behaviours of young men.

5.5.5. Intimate relationship

The findings on intimate relationship in Table 5.2 indicated that, the majority (4) of the nine (9) participants were in multiple partners' intimate relationships, while two (2) of the young men were married and in single partner intimate relationships. Moreover, three (3) were cohabiting. Unlike their young female counterparts, the male participants in this study were involved in intimate relationship. The phenomena of multiple partner relationships and cohabitation illustrates that, undeniably, the *ulwaluko* rite goal posts had immensely shifted; and the culture seemed to have failed dismally to shape young men's behaviours in terms of sexual morality and control.

5.5.6. Children out of wedlock

With an exception of two (2) married participants who had at least two (2) and three (3) children each respectively in wedlock (see, Table 5.2 above), the rest were single and had at least one child. This highlight that a number of young men who had undergone the rite, had children out of wedlock. Such a phenomenon seems to be inconsistent with the goal posts of cultural practices that emphasise the bearing of children in wedlock. Similarly, this could also be an indicator of the rite having undergone attrition. Hence, its failure to maintain its erstwhile goal posts. Further, the results could be painting a bleak picture of weakening of values of the rite, which consequently, contributes to the attrition of *ulwaluko* cultural practice. The findings also depict the increased phenomenon of children in South Africa that are born out of wedlock, which perhaps exacerbates the phenomenon of matrifocality (Single-parent families headed by women).

5.5.7. Alcohol/Drug use

As displayed in Table 5.2, five (5) of the 9 participants revealed that they consumed alcohol, while two (2) took substances such as dagga. Interestingly, the rest (2) did not take any alcohol or substance abuse. Comparatively, four (4) of the five (5) participants who consumed alcohol were single, while one (1) was married. Moreover, one (1) of the two (2) young men who used dagga was a family man (married). Perhaps, the above results could be casting doubts on the ability of the *ulwaluko* cultural practice to produce men of good social standing, with high moral values and behaviours. The finding perhaps points to the possible attrition of *ulwaluko* rite and its weakened relevance in the modern world in shaping young people's behaviours among communities practising the rite. The prevalence of alcohol consumption in South Africa which has earned itself a label of a 'drinking nation' might perhaps also contribute immensely towards high levels of alcohol consumption by young men.

5.6. Demographic profile of the community members' focus group discussions (FDGs)

Table 5.3: Demographic profile of Community members

FREQUENCY					Total
GENDER					
Male		Female			
7		8			**15**
AGE					
18-35 years	36-45 years	46-60 years		61 - Above	
5	5	3		2	**15**
MARITAL STATUS					
Single	Married	Divorced	Separated	Widowed	
8	5	1	0	1	**15**
EDUCATIONAL LEVEL					
Primary	Secondary		Tertiary		
6	7		2		**15**
SOCIO-ECONOMIC CONDITION					
Employed	Unemployed	Self-employed		Social grant	
4	7	2		2	**15**

5.6.1. Gender

As indicated in Table 5.3, gender was almost equally spread among the sub-sample of 15 participants. However, generally the sample was slightly dominated by females by a margin who constituted of eight (8) out of the fifteen (15) participants, while males were seven (7). The slight margin of women in this category of study was not surprising as women in various sectors of society out number their male counterparts. Moreover, being traditionalists, there could be the unwillingness of their male counterparts in

discussing issues of *ulwaluko* cultural practice in the presence of women. Perhaps, the phenomenon of discussing their male initiation with women or any other stranger is still a very unwelcome engagement for most men in communities practising the rite.

5.6.2. Marital statuses

As indicated in Table 5.3, eight (8) participants indicated that they were single, while five (5) were married. The analysis further found that one (1) participant was divorced while the other one (1) was widowed. The findings in this category illustrate a larger statistical preponderance of the single participants. This finding could be a reflection of the general statistics in South Africa, which reports more single people than those who are married. In addition, the lower number of married persons in the sub-sample could be because of the prevalence of high divorce rate in South Africa generally, which could be discouraging many people from marriage partnerships.

5.6.3. Educational level

The study also profiled participants in terms of their educational level. The distribution of educational level in the sample is as shown in Table 5.3. In this case, six (6) of the 15 participants in this segment of the study had attained primary education, seven (7) had secondary education, while two (2) had tertiary education level. This finding exposes the fact that the notion of cultural practices can no longer be associated with the societies which are perceived to be backward and illiterate. This is because, the higher number of study participants in this category at least had attained secondary level of basic education in South Africa but still practiced the cultural rites. Such a finding could be implying that cultural practices have become a common undertaking for all the classes among cultural groups.

5.6.4. Socio-economic conditions

In terms of socio-economic status, the study found that seven (7) of the 15 participants were unemployed. Moreover, four (4) were employed, while two (2) participants were self-employed. The remaining two (2) were pensioners receiving only government social grant. The high rate of unemployment among the community members in this study

could be a reflection of the unemployment challenge currently in the country which stands at 27% nationally. Therefore, Eastern Cape Province, Mthatha and Mount Frere areas are no exception.

5.7. Biographical data of key informants

The table below encapsulates the findings in respect of the biographical features of the key informant interviewees. Thereafter, it is followed by an in-depth description, presentation, analysis and interpretation of the findings.

Table 5.4: Demographical information of key informant

Characteristic	Church Minister	Church Elder	Specialist Educator	Senior Social Worker (DSD)	Health Practitioner (Senior Nurse)	Chief Head man	1st Cultural Institution Manager	2nd Cultural Institution Manager 2	Community leader
Gender	Male	Female	Female	Male	Female	Male	Male	Female	Male
Age	45	40	56	28	50	61	38	49	39
Educational Level	Tertiary	Secondary	Tertiary	Tertiary	Tertiary	Secondary	Tertiary	Tertiary	Tertiary
Marital Status	Married	Married	Married	Single	Married	Married	Single	Married	Single

The Table 5.4 above presents demographic data of nine (9) key informants from Mthatha and Mount Frere areas in the Eastern Cape Province who participated in in-depth interviews. Gender wise males were the majority (5) out of the nine (9) key informants, while their female counterparts constituted only four (4) participants. The gender disparity in this category of study participants was as the result of unavailability of other female key informants to take part in this study at the time of the interviews.

The youngest key informant in terms of the age was 28 years, while the middle aged participants (bracket 36-50 years) were six (6) in number. Moreover, the other two (2)

were aged between 56 and 61years respectively, making them the two of the elderly man and women that took part in this study. Educationally, the majority (7) of the key informants in this study had attained their higher education (tertiary level). In addition, two (2) key informants had secondary education level, which is basic education by South African standards. Lastly, in terms of marital statuses, majority (6) of the key informants in this category indicated that they were married while the other remaining three (3) were single.

5.8. Study themes and subthemes

The data sets were analysed, interpreted and presented. The qualitative findings are supported by verbatim from different *intonjane* and *ulwaluko* graduates, community members and key informants. A snippet of the identified themes is presented in table 5.5 below.

Table 5.5*: Themes and sub-themes*

THEME NO.	THEME DESCRIPTION
5.8.1.	A STATE OF CULTURAL CROSSROAD FOR BOTH *INTONJANE* AND *ULWALUKO RITES*
5.8.2.	THE REALITY OF CULTURAL ATTRITION IN SOUTH AFRICA
5.8.3.	MODERN CULTURE'S ABILITY TO FOSTER POSITIVE BEHAVIOUR IN 'DOUBT'
5.8.4.	CULTURE INCAPABLE OF HOLDING ITS GOAL POSTS
	5.8.4.1. *Intonjane* rite not adequately meeting its goal posts
	5.8.4.2. *Ulwaluko* rite not adequately meeting its goal posts.
5.8.5.	MODERNIZATION AND COMMERCIALIZATION AS A DRIVER TO CULTURAL ATTRITION
	5.8.5.1. Christianity as a vehicle of the attrition of *intonjane* rite
	5.8.5.2. Cultural Attrition driven by the phenomenon of commodification of cultures.
	5.8.5.3. Media 'greasing' cultural attrition
5.8.6.	SLUMBER OF CULTURAL CUSTODIANS DRIVER OF CULTURAL ATTRITION
5.8.7.	POLITICAL INFILTRATION OF CULTURES

5.8.8.	UNFRIENDLY POLICIES ON CULTURES AS A DRIVER TO CULTURAL ATTRITION
5.8.9.	HUMAN RIGHTS' WAVE AND ADVOCACY AIDING CULTURAL ATTRITION
5.8.10.	DIAMETRICALLY OPPOSED VIEW OF CULTURES VIOLATING THE RIGHTS OF CHILDREN AND OTHER ADHERENTS
5.8.11.	COMMUNITY FORUMS AS AVENUES OF DISSEMINATING THE BENEFITS OF CULTURAL PRACTICES

5.8.1. A state of cultural crossroad for both *intonjane* and *ulwaluko* rites

The findings from the majority of the study participants revealed that both the *intonjane* and *ulwaluko* cultural practices appear to be at cultural crossroads. This was of increasing concern among societies practising the rites, as it caused them to be in the state of cultural dissonance, thus undermining the rite of *intonjane*. The message was clear that young people were increasingly failing to observe the cultural norms and values. To the contrary, there was a deep-rooted ideology that these rites have important cultural values and social benefits embedded in them. Such benefits includes, inculcating good manners, as well as upholding teachings for good discipline, moral and ethics. In the same vein, others believed that these rites, more so *intonjane*, had lost their cultural significance and had become traditions whose cultural roots had been uprooted. Such findings find support from expressions in the following sentiments shared by various initiation stakeholders interviewed on *intonjane* cultural practice.

"You are taught entonjaneni (intonjane practice) about do's and don'ts. One of those important teachings are respect and discipline, and how to conduct themselves as females. That means now you have undergone intonjane you must behave well in your life and learn to respect yourself and everybody including your age mates". (Young women – interviewee 5)

"In our days, there is no difference between those children that have undergone cultural rites of either intonjane/ulwaluko and those that are yet to undergo the rite of passage. There is absolutely no difference at all". (Community member 3 – FDGs)

In the same vein, some other participants on *ulwaluko* cultural practice expressed the following:

"Although most people in my community acknowledge, recognise, and believe that ubudoda (manhood) is best achieved in the traditional way, but for me, the best way of circumcision is

medical way, because, in medical way, one doesn't get to experience such horrible pains and a possibility of one losing his manhood.. Therefore, it does not serve any purpose today and we are just doing it as tradition with no perceived gain because there's absolutely nothing to gain attached to it today". (Young men – interviewee 10)

"Today, there is no value and benefit of ekwalukeni (male initiation culture) whether they undergo the rite or not, is the same. We witness our children misbehaving at home and in initiation schools because the child is given words of moral development, but he disobeys even those words. Therefore, that's not how traditional practice goes. In other words, there's no benefit". (Community member 1 – FDGs)

Additionally, key informants added their insights regarding the value or social and cultural benefits of these two cultural practices in the South African societies today. The following is an extract of what one of the participant said:

"Yes, there are social and cultural benefits because, in initiation, it's where children's behaviours are being modified; it's where children are being taught how to conduct themselves and the values of manhood. In other words, there is cultural gain because, when the boy undergoes the rite of passage, he comes back having gained so much on values of manhood. For me, I would say there are benefits for my people. However, what we witness in the behaviours of our youths today leaves one to wonder really whether the rites impacts upon their behaviours. This is because they are implicated in various untold activities ranging from abuse of alcohol and drugs, sexual related scandals, rape, crime, etc. All these paints very negative pictures of these cultural practices. Their impacts must have waned significantly (Key Informant - 6)

The above views reveal a diametrically opposed view on the value and role of these practices. While some still suggested that indeed *intonjane* and *ulwaluko* cultural practices have some significant cultural benefits among societies practising the rites; on the other hand, a larger segment of the cultural practice stakeholders perceived that the values of these practices have waned significantly. The later argued so because that the cultural practices seemed not to impact any positive behaviour change among the initiates. This can be described as a state of cultural dissonance. This highlights the possibility of cultural gaps that fail to solve the unbecoming behaviours and conducts among the youths of the societies practising the rites in the Eastern Cape.

5.8.2. The reality of cultural attrition in South Africa

Apparently, various stakeholders agreed that these two cultures have undergone significant attrition as manifested by their meagre or low impact in upholding the morals, ethics and the behaviours of the initiates. Apparently also, the participants seemed to find a common ground on the fact that both rites in these recent years appear to be retrogressive and going against norms, values, standards, and expectations of the families and communities at large. For example, young women that had undergone the rite of *intonjane* had become mothers before wedlock, and engaged in alcoholism, and promiscuity. On the other hand, young men who underwent the rite of *ulwaluko,* were similarly involved in many heinous acts such as abusing substances, sexual abuse on women, children, and the elderly. All these acts countered the expectations of the values embedded in the rites. The following sentiments were expressed by some participants regarding *intonjane* rite.

> *"Many young women give birth to children out of wedlock; were increasingly involved in multiple relationships, promiscuity, alcohol and drugs. The same characteristic mirrored young men who underwent ulwaluko rite". (Community member 10 - FDGs)*

Another participant added that;

> *"A girl with the child or any women with the child out of wedlock was not allowed to enter entonjaneni (female initiation hut) for the reasons to teach and encourage those that embarked into intonjane rite not to get pregnant out of wedlock. This is because, allowing someone with the child out of wedlock to enter into intonjane was like indicating the culture was condoning what it normatively stood against. However, today everyone with or without a child undergo intonjane rite. Apparently, the rules have been bent. This rite in its essence was meant to instil desirable behaviour and conduct among young people and to be proud of their girlhood". (Key informant 2 - interviewee)*

In the same vein, participants' further expression confirmed that indeed *ulwaluko* has significantly eroded to an extent of not inculcating morals, ethics and positive

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behaviours among the young people. This finding was supported by the following sentiments:

"The purpose of ulwaluko culture was to shape the leaders of tomorrow. However, now cultures themselves seem to have negative impact on youth, as they seem to create criminals and drunkards. Ulwaluko's goal posts have overly spanned off". (Community member 15 - FDGs)

Another participant added that:

"The circumcision accidents/deaths in one way or the other are indications of something that has really horribly gone wrong with the rite. This is due to the manner in which traditional practitioners carry out their circumcision business. They have overly failed to follow the laid down cultural norms of the rite to the detriment of the quality of the rite. For example, they introduce initiates to the habit of indulging in alcohol, drugs, and other heinous behaviours". (Key informants 1 - interviewee)

Similarly, one of the young man who graduated from *ulwaluko* cultural practice expressed the following regarding the attrition of this rite in the modern era.

"In our days, one becomes a traditional nurse while he is our age mate. As a result, he does not respect his responsibility of looking after the initiates. He himself indulges heavily on alcohol and dagga mixed with pills, and sleep around with women. After all, he still comes back to ebhumeni (circumcision lodge) at night or early hours of the morning to subject the initiates to experiment with drugs or alcohol or other funny businesses. All this in my view, is that the rite has lost its cultural potency but has been relegated to the status of a tradition. All the norms that used to define the rite are completely gone". (Young man – interviewee 9)

The narration above points to the fact that most cultural practice stakeholders were largely aware and in agreement that both *intonjane* and *ulwaluko* rites' existence in the current dispensation was under threat. These findings have also brought some light on the cultural practices' gaps and their incapacity to bring about positive behaviour change. Perhaps, this is an indication that these cultures face restructuring challenges

if at all they would fulfil their erstwhile expected goals of upholding positive behaviours of the young people. Such a challenge is exacerbated by the cultural custodians' inability to transfer traditional skills to the present generations.

5.8.3. Modern culture's ability to foster positive behaviour in 'doubt'

The study discovered that the initiates of both the *intonjane* and *ulwaluko* cultural practices were not able to display positive behaviours, morals and ethics as per the expected normative behaviour goalposts of the rites. The inability of cultural practices to effectuate desirable behaviours was echoed by a majority of the study participants including young men and women, community members, and key informants of both the *intonjane* and *ulwaluko* cultural practices. To this end, some participants had the following to say on *intonjane*:

> *"My own observation on intonjane is deplorable. For example, my sister who underwent the rite has not had any change in her behaviour. She is still as violent as she was. No apparent change has been observed in her character"*
> *(Young women – interviewee 8).*

> *"You'll never get any value on our cultures including intonjane cultural practice in our times. This is because of scarcity and the corrosion of good behaviour which I guess also came to an end when our cultures ended. , Therefore, the behaviour of our young people also ended with it". (Community member 3 – FDGs)*

Moreover, the key informants added their perceptions regarding the inability of cultural practices to foster positive behaviour among young people. The following is an extract of what one Health Practitioner participant had to say:

> *"Our culture of intonjane has eroded immensely and has also lost it ways inculcating good moral development traits. This has resulted to unbecoming behaviours among our young women today. For example, if the young woman does not want to have a child, they visit the clinic for contraceptive injection or pills to avoid pregnancy. They dismiss any cultural undertaking to mitigate the phenomenon of children before marriage". (Key Informant 1 – interviewee)*

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Similarly, some participants' expression on *ulwaluko* cultural practice shared the following sentiments:

"Our children are open to everything and have no limits; we don't know whether it is the change of times because times have changed a lot. We do not know whether it is the way we instil behaviours to our youths today, but in the modern day things are bad now. For example, our boy children are going through the rite of passage to be men and are given words of moral development by elderly people, but most of them remain as radical and violent as they were before ulwaluko. It's only a handful of them that are exceptional". (Community member 4 – FDGs)

"Young men's behaviour has proved to be a serious challenge because, you find these young men now heavily indulging in alcohol as young as they are, and their character and behaviour have been spinning off completely at school. It's a pity that boys after their initiation have to be abusive to others at school. It's unprecedented." (Key Informant 3 - FGDs)

The above findings seem to overly confirm the incapacity of both cultural practices in the contemporary epoch to shape, mode and strengthen the behaviours of young people. It is unfortunate that the above assertions by various culture stakeholders seem to draw any possible positive contribution and dignity that has been associated with both *intonjane* and *ulwaluko* rite over the years.

5.8.4. Cultures unable to hold their goal posts

Responses from a majority of the participants apprehended that *ulwaluko* and *intonjane* were under siege, in that they were not able to hold their intended goal posts in modern society. To this end, the study discovered that both the rite of *intonjane* and *ulwaluko* in the Eastern Cape were scoring very low in terms of maintaining their intended goal posts especially of inculcating morals, ethics and positive behaviours

among the youth. Among the factors that were purported to be indicative of the intonjane rite's inability to hold its goal posts included stakeholder's failure to identify its values and benefits. Societies were also rarely socializing the young people on the importance of *intonjane* as a tool of morality. Similarly, *ulwaluko* cultural practice was failing due to a lack of elderly men to assist in the carrying out of a proper rite. The rite goal posts were being tarnished by controversies surrounding the accidents and deaths of young men, and the practice being hijacked by inexperienced young men and 'fly-by-night practitioners' among other issues. Such factors therefore, contribute immensely to the attrition of these cultural practises and subsequently rendering them uninfluential to the young people positive lifestyles and behaviour.

5.8.4.1. *Intonjane* **rite not adequately meeting its goal posts**

The findings indicated that the current practice of *intonjane* was not meeting its intended goal posts. This was especially clear from the participants of focus group discussions and the key informant participants, who expressed the following sentiments:

> *"For me as a young person who has undertaken intonjane, I am of the opinion that young people are condescending and undermining the rite. Perhaps this is because they feel they are not obliged or forced to do it as it was during our parents' time. People today choose to participate in it or not. Participation is usually based on the family perception of the cultural and social benefits embedded in it. Therefore, if they don't see any benefit accruing to it, then they won't do it, or if they consider there's something to gain, then they will allow their girls to do it" (Young woman - interviewee 9)*

> *"Civilization and modernity have changed the goal posts of our rites including intonjane. For example, when we underwent intonjane a few years ago one was taught how to prepare raw maize for the family, however, these days our elders had to use raw maize refining machine instead of us using indigenous ways of doing as it was done in the yesteryear as one of the teachings to those undergoing intonjane. Also, we undertook the rite with our elderly sisters that were already married and have children while in the yesteryears, the rite was*

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meant to prepare and preserve young women for marriage and one had to be childless until they get married". (Young women – interviewee 6)

In the same vein, and in support of the above sentiments on *intonjane* rite not adequately meeting its cultural goal posts, one of the focus group participants added that the following remarks:

"Today our children are the same, those who underwent the rite and those who have not. Our young women's behaviours is similar to that of young men and make one to be scared even your sleep at night as you have to expect the unexpected. This is because our children today are misusing and misinterpreting the freedom bequeathed by our democracy. Regrettably, young women are roaming around taverns and heavily indulging themselves in alcohol and other substances. In the event that they come back and mess up everything in our houses at night, we don't send them back to those taverns. Since they are unemployed, we are very scared that sometimes they even try to strangle some of us for our pension money". (Community member 11 – FGDs)

The above sentiments poignantly indicate that the erstwhile norms, goals, objectives, and principles of *intonjane* to produce a well-disciplined calibre of young women with high standards of morals, ethics and behaviours, are already lost. The goal posts no longer stand.

5.8.4.2. *Ulwaluko* rite not adequately meeting its purported goal posts

Similarly, in support of the above theme on the inability of cultures to holds their goal posts, various cultural practice stakeholders shared the following remarks on ulwaluko's inability to maintain its intended goal posts.

"It was not easy to hear that the umkhwetha (the initiate) has died during the operation of the rite. This is because we knew that in this cultural practice nobody was meant to die. In other words, we knew that our children would come back from the mountains safe and sound. However, now things have changed and communities are always worried when their children are undergoing this rite as they can at anyone time get the report that they have suffered any kind of a clinical mishap, with death being a huge possibility.

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Perhaps what is scaring is that traditional practitioners themselves are alcoholics, drug addicts, criminals, rapists, etc. Perhaps this is why the newly initiated graduates' behaviours are both detestable". (Community member 14 – FDGs)

I can say without an iota of doubt that our culture (ulwaluko) is at the verge of collapse. This is because of horrible experiences happening to our initiates such as having to lose their manhood. This undoubtedly means that the culture no longer holds any meaning, both for the family, the society and the country at large. With these things happening ostensibly, what is the need of the culture, then? Where are the culture's goals posts? Such occurrences takes away the importance and the purpose of the rite itself if its duty is to destroy the future of our children. Then it's no longer of use". (Key informant 1)

What is revealed from the above findings above points to a glaring lacuna by both *intonjane* and *ulwaluko* cultural practices in maintaining the requisite intended cultural goal posts, due to the prevailing environment of culturally immature cultural custodians to manage the rites. Perhaps, this could point to a general laxity of the custodians to emphasize the importance of the rites in maintaining chastity among the younger females generally. Such weaknesses are full proof that these cultures have undergone immense attrition to an extent that they cannot uphold their goals of producing disciplined young men and women. However, apparently the impact of modernization and globalization must have had a huge toll of the attrition of these rites. Nonetheless, all is not lost for there is room for renewal and resuscitation of these cultural practices, especially among those communities who still hold it dearly.

5.8.5. Modernization and commercialization as a driver to cultural attrition

5.8.5.1. Christianity a vehicle to the attrition of intonjane

The study participants were asked to respond to a question on the impact of modernization, civilization, globalization, westernization, and colonialism on cultural attrition. The purpose of this question was to qualitatively explore dynamics of modernity on South African cultures and establish whether they were beneficial in their development and growth or rather cessation and attrition. The following are some of

the dominant perceptions expressed in in-depth interviews, focus group, and by key informant participants.

"The intonjane rite still has immense value especially when you believe in it without being misled by these religions of today zobu Krestu (Christianity) that are discouraging people from following their cultures and traditions. However, when you tell yourself that you will continue following your cultural practices, the value is there especially to us that have undergone intonjane rite". (Young women - interviewees 4, 6, 7)

Another community member who participated on focus group discussions shared the following sentiments:

"Isiko lentonjane (culture of girlhood to womanhood rite) is destroyed by modern day preaching's of salvation (intsindiso). Our people talk about salvation these days at the expense of our traditions and cultures. It is for this reasons that our own cultural practices have taken a back seat. People in our communities now are talking about the second coming of Jesus Christ and salvation which cause our people to do away with our cultures and watch them suffer a symbolic death". (Community member 12 - FDGs)

Additionally, one of the key informants had this to share regarding Christianity as one the modern drivers towards cultural attrition:

"Inappropriate behaviours and conducts among our young people in our days are the result of following modern day practices such as Christianity which make them to forget about our yesteryear cultures of our ancestors. In reality, civilization and modern ways of life are leading to the demise of our cultures and cultural practices". (Key informant 8 - interviewee)

Largely, the scenario above depicts that indeed the forces of modern development such as civilization and modernity and Christianity were disadvantageous to the development of local cultures. This is because communities practising Christianity view these cultures as retrogressive and the enemy of development.

5.8.5.2. Cultural attrition driven by the phenomenon of commodification of cultures

The majority of study participants opined that, an exorbitant cost of conducting cultural practices was a huge bottleneck to sustainability and existence of the *intonjane* cultural practice in the modern day. This burden was revealed by a majority of the participants has one of the issues that have made some societies practising the rite to find it difficult to honour their cultural obligations of conducting the rite.

Similarly, the study revealed that the participants were worried about the phenomenon of commercialization of cultural practices that is alarmingly emerging. This is because some cultural custodians were interested with the number of the initiates they would circumcise and not the quality of the circumcision exercise. This partly explains the occurrence of circumcision accidents that are reported in the societies practising the *ulwaluko* today. The following statements support this revelation.

"The reality is that, we are currently living in difficult times. There is no employment and people are suffering due to starvation. Therefore, the cost of carrying out the rite such as intonjane is unaffordable because, it involves the buying of a sheep at the value of R2000 or above for each umgeno wentonjane (rites of separation). Then a cow costs around R10 000 or more for umtshatiso wentonjane (rite of transition); and one goat at a value of R1500 or more for Umgidi (rite of incorporation). All this also involves the buying traditional attire for the initiated intonjane graduate" (Community member 2, 8, 6 – FDGs)

"Other people are abandoning the rite because of unaffordability of the requisite necessities to manage the rite. Its cows, goats, sheep just to mention a few and the event is not done in one day…it takes weeks to carry out. Sometimes people really want to partake in this rite, but they do not have economic power to make it happen. What also worsens the situation these days

is that people are no longer keeping livestock which enabled them to carry out cultural rite". (Key informants – 2)

With the exception of one or two study participants, most of the participants highlighted that the benefit of the rite cannot be valued using any price tag. One of the participants had this to say to down play the notion of high costs of conducting *intonjane*:

"As costly as it is, when it is demanded by your spiritual health to conduct that particular cultural rite, one cannot help but try by all means to put the money together even if one has to save money for one good year. The issue of money cannot be used as an excuse to discourage our people from observing their cultural obligations. This is because even in the yesteryears, our people did not have money, but they ensured they honoured their cultural rites such as intonjane". (Community member 4 – FDGs)

In the same vein, a majority of the participants in all the categories of the study, also decried of exorbitant and inconsistent prices by the traditional practitioners on circumcision process. Some of the participants expressed the following:

"Cultural observance has never involved any monetary value. Now all this involvement of money in our cultural practices maybe has largely contributed to the attrition of ulwaluko cultural practice……I don't know whether the phenomenon has been perpetuated by modernity and civilization because ulwaluko only involved payment in kind of traditional surgeon which did not involve the current exorbitant monies". (Community member – 13)

The above remarks were strongly supported also by the young men who had undergone the *ulwaluko* rite.

"In our days, the commercialization of the ulwaluko rite is taking a huge toll, with a traditional circumciser (ingcibi) charging for circumcising one boy a minimum of R400 and a maximum of R800 in tandem with a bottle of brandy. Again, amakhankatha (traditional nurses) are charging a minimum of R400 and a maximum of R600, also in tandem with a bottle of brandy". (Young men – interviewee 1, 5, 9)

The assertions above seem to suggest that despite other various gaps contributing to the attrition of these cultural practices in the Eastern Cape, the phenomenon of high costs associated with the execution of circumcision was discouraging the societies from owning the rite. In such cases, communities practising these rites are compelled to seek alternative circumcision routes and therefore abandoned the cultures altogether.

5.8.5.3.   *Media 'greasing' agent for cultural attrition*

The majority of the study participants revealed that one of the biggest challenge that immensely contributed to the attrition of their cultural practices was the influence of mass media. Participants argued that mass media especially audio-visual has brought about the development and adoption of alien cultures that runs counter or weakens local values, norms and standards set by most cultural practices.

However, they believed that today, their children seem to be only interested in the teachings they acquired through mass media, which are culture unfriendly. Furthermore, the participants generally attributed this problem to poor marketing of local cultures to counter the perfidious impacts of foreign cultures. Some of the community members in the focus group discussions expressed the following:

> *"Impucuko (modernization/civilization) has cleaned and cleared everything*
> *that seem to be cultural or one which has been done in the name of culture.*
> *Today even when you try to show your child the right path culturally, you child*
> *tells you that those are the yesteryear, outdated, stone-aged things. Therefore,*
> *that time is gone. By that time he/she's showing you things from your own*
> *television that are displayed and portraying immoralities such as women nudity*
> *and other obscene things". (Community member 2 – FGDs)*

> *"Our children today have changed with time, but this issue of television has*
> *also messed up our children's behaviour and conduct especially these*
> *television programmes such as "Generations" (Soap Series). Even our small*
> *children insist on watching this "Generations" and other TV programmes until*
> *very late at night. What also bothers me most is the exposure by the televisions*

of various obscene scenes that deteriorates the morality of the young people.

These are some of the things that are not adding any value to our young

people's behaviours". (Community member 13 – FDGs).

The above comments were strongly supported other study participant who were knowledgeable and experts of mass media by asserting the following:

"These TV programmes they are watching today…you discover very late at

night as a parent that your children are still awake watching immoral TV shows

displaying sexual encounters and nudity. That kind of TV teachings make our

children to try to experiment with others what they seen on TV. Why TVs are

not showing programmes that consist of our own teachings and not

immorality? All these are also contributing to our children's unbecoming

behaviours, and unfortunately, we cannot do anything because the

government's rights protect them. If you don't allow them to watch TV you are

abusing them, if you try to talk hard and inculcate sense to them, again you are

abusing them…..so it's very difficult for us as parents we don't know what to do

anymore…… (Key Informant 2)

Apparently, the findings above strongly show that the impacts of forces of modernity, civilization and globalization have had serious damages on cultures. Apparently these forces have been successful tools to facilitate attrition of the cultures such as *ulwaluko* and *intonjane*. Thus, this may indicate difficulties in the youth becoming loyal to the teachings of the rites while the mass media presents attractive alternatives.

5.8.6. Slumber of cultural custodians contributes to cultural attrition

The study revealed that, one of the factors that immensely contributed to the attrition of *ulwaluko* rite was closely related to its cultural custodians (elderly or mature men, community leaders among others) absconding their responsibility to ensure that the practice was carried appropriately, observing both clinical and cultural standards. The findings further revealed that the greatest challenge was driven by the fact that the elderly custodians had allowed the rite to be hijacked by immature young men who had taken over the responsibility of the rite under their watch. They have been reluctant to advice accordingly on either the clinical or the cultural ethos to ensure the safety of the initiates. This would have prevented the many

initiates who have become casualties of clinical hazards and even at some point lead to deaths. On the other hand of *intonjane* rite, the fingers of blame were not on elderly custodians, but to the whole fraternity of community members, especially the parents who have not seen the importance of having their children uphold the tenets and ethos of chastity through respecting the rite of *intonjane*. Apparently, communities have succumbed to following the tenets and ethos of western cultures that have left the behaviours of their female children devoid of morality. This means that the communities have allowed the rite to collapse without the efforts of trying to inculcate values of morality and ethical standards as it was expected. The participants remarked the following in support of this finding:

> *"I think most elderly people do not care anymore or not interested about this rite even our village leaders (Chiefs) have failed to give directions as to what must happen during the rite of passage. Not only them, even the elderly and mature men are nowhere to be found prompting relatively younger parents some of our age-mates to take over the management of the rite. Things have been awful (Young man – interviewees 1, 5 & 8).*

The above comments were also supported by similar concerns pertaining to elderly and mature men abdicating their responsibilities of managing the rites.

> *"Ulwaluko cultural rites' demise is driven by the cultural custodians' lack of commitment towards them. This has led to a lack of respect of our cultures by the communities themselves. As a result of this, we cannot escape its negative effects on the behaviour of our young people in our days". (Community member 5 – FGDs)*

> *"During the yesteryears, when there was no 50/50 and rights of women and children, men were the heads of their families and community at large and took decision, and overly managed every aspect of the culture. However, even on issues of cultural practices such as ulwaluko, women and their sons have taken over and calling the shot. This means that perhaps why the elderly parents have abdicated their responsibilities of managing the rite is because of conflicts of power between them and their children who may be supported by their mothers". (Community member 10 – FGDs)*

In the same vein, one of the key informants had this to say regarding the 'cultural slumberness' of culture custodians:

"In other parts of Eastern Cape where the rite has been practised over the years, there are no initiates' deaths and circumcision accidents. This is because; knowledgeable, well- experienced, and skilled elderly men are responsible for issues pertaining to ulwaluko rite. Traditional practitioners (surgeons and nurses) are very mature and take good care of the initiates. However, in some areas, the opposite is true because the rite is under the control of children. It is indeed very sad. (Key Informant 5)

Apparently, the above remarks by various cultural stakeholders it's a clarion call on elderly and mature men to protect the cultural institution of *ulwaluko.* The above sentiments also point to the fact that, all is not lost on *ulwaluko* as the elderly people have the chance to redeem the rite to its desirable position in the society.

5.8.7. Political ideologies' infiltration into cultures

The study established that the government interference and the politics of local cultures were among the confounding factors that immensely contributed to the attrition of these cultures. The study participants felt that at times, policies and government generally undermined their principle of self-determination as important stakeholders in the communities. The following were some of the extracts of what the study participants shared:

"For me, I think this democratic space has influenced the current situation and it has negatively changed everything, our culture has been changing for the worst. This is why you see negative behaviours manifesting in our children. Further, women have been allowed through their rights to interfere with our rite in the name of trying to protect their children with the result that, our culture and its sacredness has been a subject of debate in public platforms such as television and other mass media. Worse more, the government has introduced medical practitioners, medical interventions and strategies with or without our consent, etc. The politics of culture has also entered deep in our practices". (Key informant 2)

"Our government is at fault as it try to change the way in which children have been socialized and the way cultures have been done. This is because, children over the years listened to their parents without any external influence. Therefore, any child never challenged any teachings and instructions from home. However, the government and her democracy are now bringing their own wrong teachings that are negatively affecting our cultures. This is because of freedom and rights of children. This is so unfortunate, because in the rural villages, we are not familiar with socializing our children by values we learn are embedded in the rights of children, we have been socializing them through these cultural practices. Therefore, the government's freedom and rights are spoiling everything". (Community member 9 – FGDs)

The above sentiments seem to suggest that government as well as political interference on cultural issues have a ripple effect also on attrition of these cultural practices. Perhaps, the impact of modernization and democracy are heavily felt on practices such as *ulwaluko* and *intonjane*.

5.8.8. Unfriendly policies on cultures a driver to cultural attrition

The findings elicited mixed experiences regarding the contributions of government policies towards the attrition of both *intonjane* and *ulwaluko* cultural practices. Generally, the majority of study participants felt that the government's intended/unintended actions runs counter to the objectives and goals of cultural rites in influencing the behaviours of young people. For example, the introduction of child support grants for fatherless children or children whose parents cannot afford to maintain them was perceived by participants a way of motivating young women to have children before marriage. Moreover, the government seems to be sitting on fence as far as promotion of these cultures is concerned. This occurs when the government applause the parents for being responsible for good nurturance of their children, but creates an environment that is very protective of the holding the children accountable through so many rights and privileges that parents to respect unquestionably. Such privileges and rights run against the inculcation of good moral and ethical standards to the children. Similarly, the government's introduction of medical practitioners and promotion of

medical male circumcision at the expense of traditional male initiation has also impacted negatively on the culture of *ulwaluko*. The following were participants' expressions on this issue:

"Although our government is trying to protect the cultures with laws or policies and even encouraging us to raise our children and young women culturally the way we have been raised, unfortunately it is confusing and confounding the process when there are stringent laws and policies indicating that children must be allowed to make their own decisions and if parents do not respect that they are liable to prosecution. For instance, that has opened the window for the youth to refuse to engage in rites such as intonjane. We can't force them as far as government is concerned, so it's difficult for us to move our cultures forward". (Key informant 2)

"It is the government machinery that is making our youths to refuse to adhere to cultural norms of upholding good and positive behaviours. Perhaps the government by default is encouraging our children to have children of their own as they are rewarded through child support grants. That makes it difficult for us to model their behaviours through cultural teachings due to fear of their rights given to them by the government". (Community member 12 – FDGs)

In the same vein, participants who commented on *ulwaluko* cultural practice also expressed similar sentiments that policies directed to *ulwaluko* were culturally unfriendly. The following were some of the concerns they raised pertaining policies:

"The government's attitude and actions towards ulwaluko cultural rite is slowly destroying this culture. For example, our boy children are encouraged to undergo medical male circumcision and abandon the traditional one, which renders them not real men in our communities. Such acts by the government drags ulwaluko rite to the mud and leaves its dignity compromised". (Young man – Interviewee 5)

"Plainly, government policies are hugely contributing in weakening our practices, For instance the government is now involving hospital doctors, women, and medical nurses. This is alien to us because, this rite during our time (yesteryear) never involved women, hospitals, and nurses". (Community member 1 – FDGs)

Similarly, the key informants also shared the following regarding the government policies in weakening these cultures.

"We see our government becoming the enemy number one of our cultures instead of doing everything to prevent them from vanishing. It is cultural abhorrence for the government to encourage medical practitioners to take over the processes of our initiation using their own medical equipment. In that process, they disregard our indigenous ways of conducting this rite. We are not happy at all about the current situation, as it appears to be taking ulwaluko away from us and integrating it with medical male circumcision. It is a strategy of killing this culture. It is unacceptable". (Key Informant 7)

The above sentiments poignantly point to an environment of conflict between the role of government and communities, with the latter blaming the government process as retrogressive and unsupportive of the growth and sustenance of the cultures. Perhaps, this is a conflict posed by forces of modernization and democracy, geared towards weakening the cultures such as *ulwaluko* and *intonjane*.

This can explain the weakness of these cultures on guiding the youth to adopt and embrace positive behaviours.

5.8.9. Human rights' wave and advocacy as aiders of cultural attrition

The study discovered that, there was a growing human rights wave and advocacy that immensely contributed to the attrition of cultural practices. Participants reported that human rights activists were increasingly suggesting that cultural rites grossly violate the human rights of women and children. Such a phenomenon attracted attention and caused many people to either lose confidence with the rites or abandon them altogether. To this end, some participants shared the following concerns regarding the influence of human rights' wave against cultures:

"There is incessant media broadcast in television, radio, or newspapers almost every day that our cultures violates human rights especially the rights of women and girl children. This has led to communities increasingly doubting our cultures. This is a way of slowly killing them. The phenomenon has resulted in children and our people are no longer having respect for these rites". This advocacy has spilt bins in that the mass media recipients are for example

confused about the difference between the culture of intonjane and ukuhlolwa

kwentombi (virginity testing) and other cultures believed to oppress females.

This has put intonjane in the basket of those cultures targeted by these activists

in tandem with the government for abolishment. (Community member 4 – FDGs)

In addition, the key informants added the human rights wave and its impact on attrition of girl children and women rites was a reality when they opined the following:

"This notion of human rights especially of the girl children and women has

largely dented our cultures. The wave has been exacerbated by incessant

discussions in various media platforms such as the radio, television and social

networks. And apparently the girl children and women fraternity are

adequately aware of these rights. When we talk about our ways of doing things

and cultures, they tell us that those are the golden oldies activities that are

either irrelevant or old fashioned for their times. So we can't do anything it's

their time and times of their rights (Key informant 9)

It is apparent that the wave of human rights aided by government support lead to the weakening of cultures such as *ulwaluko* and *intonjane*. Thus, the young people have regard for them since they do not get support from organs of the society they deem civilized.

5.8.10. Diametrically opposed views of cultures violating the rights of children and other adherents

The study stakeholders were asked to explain their position on their view whether cultural rites served as instruments against human rights of girl children and women. The findings revealed that the majority down played the idea that cultural practices violates the rights of children and women. They believed that no one was coerced to partake in the practices and the partakers intrinsically engaged in these rites without any coercion. The participants in this study expressed the following sentiments:

"I do not want to agree with any idea that says our human rights are violated

because in our days none of us are forced to undertake these rites. The partakers'

intrinsically desire to engage in them out of their own volition. Because of our

democratic rights, we are free to engage in them or not. There is no imposition

and therefore no human rights violation." (Young woman - interviewee 5)

In the focus group discussions also the participants shared such similar remarks by indicating that:

"No, I do not agree at all with any notion that seem to suggest that these cultural practices violate any human rights. Not at all, because our young people today are no longer compelled to undergo any cultural practice. All they do these days is to follow the desires of their hearts to fulfil perhaps their social and cultural obligations. Therefore, violation of their rights is out of question. Our rites do not violate the rights of children and young people".
(Community member 14 – FDGs

In the same vein, a majority of the key informants echoed similar comments regarding the need to distance cultural practice from human rights violation:

"I strongly dismiss the notion of associating our cultures with the violation of human rights of especially the children. They engage in then rite on their own volition. For example, for those young women who want to have children out of wedlock, no one is stopping them. It's their choice and those who want to obey our cultural teachings through cultural practices such as intonjane are at liberty. So, there's no violation of human rights when our young people undertake some of these rites." (Key informant 4).

On the other hand, some participants were of the view that, certain unusual phenomena of *ulwaluko* rite seem to have elements that could be closely associated with human rights violation of the boy child during the rite of passage. One focus group discussion participant said:

"In the rite of ulwaluko, processes are no longer carried out the same way as in the good old days. Therefore, the practice is today associated with perilous incidents such as the deaths of initiates or their hospitalization. Other incidents range from abduction of boys to be circumcised without their consent, or that of their guardians. All these to me are clear violation of the human rights of young men; and is caused by a lack of respect and discipline of these young traditional nurses. They have harmed our culture. (Community member 2 –
FDGs)

The sentiments above show some grains of incidents that indicate a violation of their initiates rights especially the boys who would be abducted to undergo circumcision.

5.8.11. Community forums as avenues of disseminating the benefits of cultural practices

In this study, it emerged that community meetings or forums were not doing enough to emphasize the benefits packaged in its cultural practices. They suggested that it would be beneficial if community forums could be utilized as platform of encouraging both the elderly and young people to consider taking their cultural rites seriously as tools to mitigate some of their social vices including youth's undesirable behaviours. Such an endeavour could also help to prevent these practices from further attrition. Further, the participants largely concurred that community forums could be useful in promoting cultural interventions. The following are opinions expressed by some of the participants regarding the use of community forums to avoid further attrition of cultural practices.

> *"I guess iimbizo ekuhlaleni na Komkhulu (community gathering with Chiefs) must include both young and old people to talk more about the importance of our cultures and their role in shaping and moulding behaviours and conducts, not only for our children, but also for the community in general. Because, we have not been engaging each other as these two generations (young and old) about the invaluable aspects of our customs and traditions" (Community member 14 – FDGs)*

Similarly, the key informants were of the view that the communities have been weak in promoting their cultures and therefore making communities own their invaluable values. One of the key informants had this to say:

> *"There's a great need now more than ever for community dialogues or forums for societies practising the rites to engage both the elderly and the young in discussions pertaining to the benefits of our cultures. Elderly people's task in these forums must be to show our children and young people the role and purpose played by the culture in influencing good conduct among youths, in facilitating, maintaining, and building good family values, and how they preserve peace, unity, and citizenship in our communities". (Key informant 1)*

The findings clearly shows that communities in their small way may have also contributed to the attrition of their cultural practices by not taking an active role in matters pertaining to disseminating the values these cultures espouse. There was also the feeling that these forums needed to be more proactive to salvage further attrition of these cultures so that they can continue to shape the behaviours of the young people.

CHAPTER FOUR SECTION B: QUANTITATIVE ANALYSIS

5.9. Introduction

In this section, quantitative data was analyzed and presented utilizing frequencies and percentages using descriptive statistics (frequencies, percentages and cross tabulations. Specifically, the data was analyzed using Statistical Package for Social Sciences (SPSS); and the results are presented in tables, graphs and charts for easier understanding and interpretation. This approach targeted 80 respondents who would be subjected to questionnaires. However, due to uncertainties beyond the researcher's control only 63 participants were reached. The sample constituted of twenty-three 23 youth of both genders who had undergone either *ulwaluko* or *intonjane* as well as forty (40) community members (elderly people, parents, sisters, brothers, uncles, aunts). The demographic data for both categories is presented herein.

5.10. Biographical profiles of community members

5.10.1. Age

Table 5.6: Age community members

Ages	18-35	36-45	46-60	61-Above	Total
Frequency	13	15	8	4	40
Percentage	32.5%	37.5%	20%	10%	100%

Figure 5.1: Distribution of ages of community members

Age distribution in the quantitative survey sample

	18-35 years	36-45 years	46-60 years	61-Above years
Age Distribution in the Quantitative Survey Sample	32,5%	37,5%	20%	10%
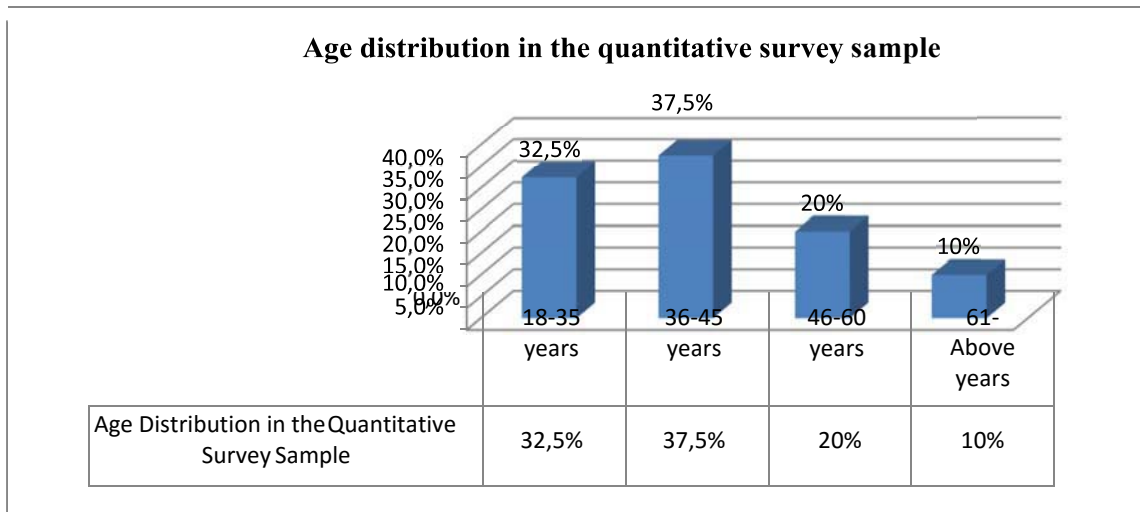
Statistically, as shown in Table 5.6 and Figure 5.1 above, 32.%% of the respondents were of the ages 18-35; 37% were aged between 36 and 45 years; 20% were aged 46-60 years; while 10% were aged between 61 and above years. The above findings indicate a very fair distribution and therefore sense of equal representation of the thoughts, feelings and perceptions on the impact of cultural attrition on young people's behaviours and moral conducts. However, a phenomenon of a low number of elderly people as opposed to the youth apparently raises eyebrows. Perhaps, the fact that these rites seem to be losing their goal posts and cultural potency, could be attributable to lack of interest by the elderly. This is because, observably the elders who were once crucial stakeholders and custodians of these rites have absconded their responsibility of leading and guiding the young people in these cultural endeavours.

5.10.2. Gender

Table 5.7: Gender distribution of community members

Gender	Frequency	Percentage
Males	23	57.5%
Females	16	40%
Other	1	2.5%
Total	40	100%

Figure 5.2: Gender distribution of community members
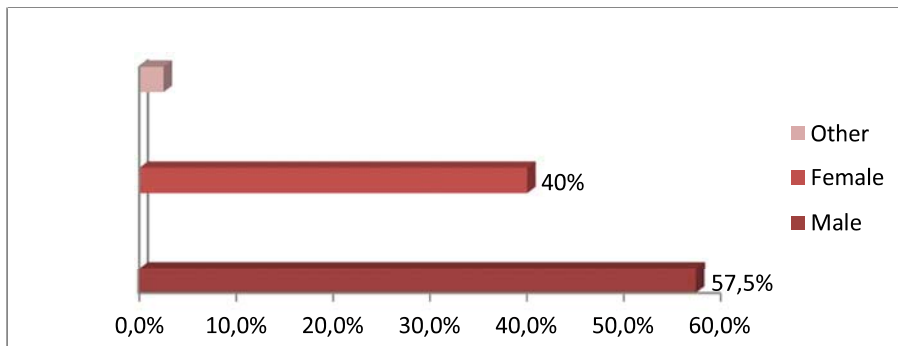
Table 5.7 and Figure 5.2 above show the gender distribution of selected community members in the survey. The males were 57.5 % of the total sample, while females constituted 40% of the sample. Notably, 2.5% did not identify with either gender. The above statistical presentations heralds that, although respondents of both gender divide were interested and engaged in issues of cultures, men were more concerned with issues pertaining to culture than women. Such a skewed gender dimension could, be attributed to the patriarchal predisposition among African societies, South Africa notwithstanding. It is well known that in most African cultures men spearhead cultural undertakings while women play a minimal role. Interestingly also, although one respondent did not associate himself/herself with either gender, could been signalling that he/she did not belong to the mainstream gender categories or he/she was unwilling to disclose his/her gender. The fact that South African communities are no longer defined or determined by the dominant genders (male and female), might be indicating a phenomenon of cultural changes that can explain the issues confounding cultural attrition.

5.10.3. Marital Status

Table 5.8: Distribution of marital status of community members

	Single	Married	Divorced	Widowed	Total
Frequency	22	14	1	3	40
Percentage	55%	35%	2.5%	7.5%	100%

Figure 5.3: Distribution of marital status of other community members

Distribution of marital status
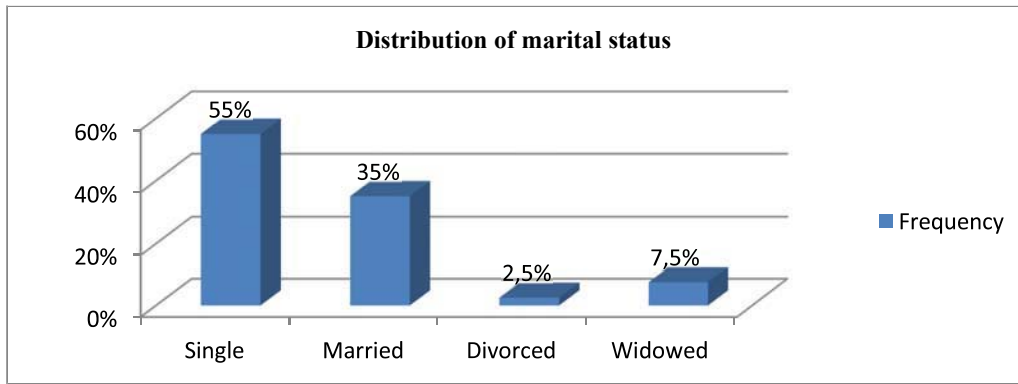
On marital status, as shown in Table 5.8 and Figure 5.3 above, findings indicated that 55% were single, 35% were married, 7.5% and 2.5% were widowed and divorced respectively. The findings show a higher preponderance of single persons as opposed to their married counterparts. This is possibly a strong indication that the goal posts of these rites that used to overemphasize matrimony have significantly changed or shifted. This then points to the possibility of cultural erosion or attrition. Similarly, the 2.5% divorce rate although very low, but could be signalling an apparent common phenomenon of divorce in the country. These phenomena apparently impacts upon the behaviour of the youth and the society as large.

5.10.4. *Socio-economic status of community members*

Table 5.9: Socio-economic status

	Employed	Unemployed	Self-employed	Social grants	Total
Frequency	18	17	1	4	40
Percentage	45%	42.5%	2.5%	10%	100%

Figure 5.4: Distribution of socio-economic status of other community members.

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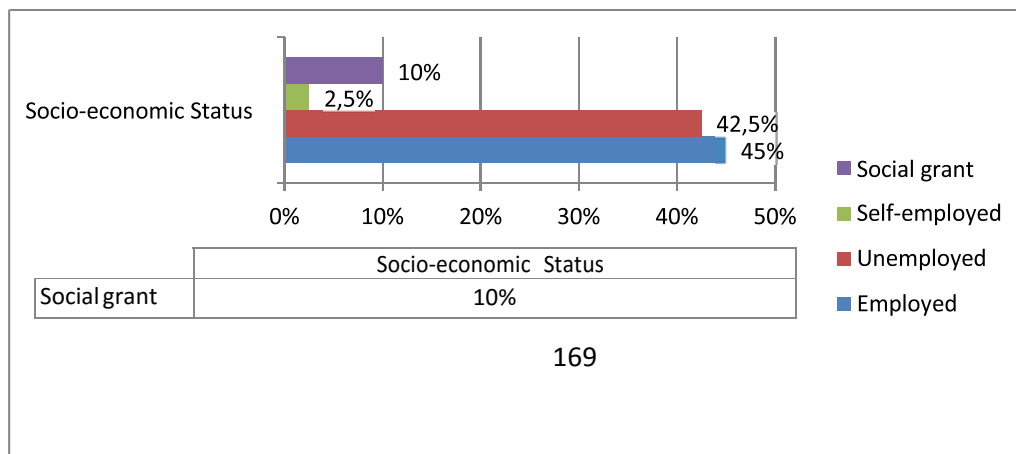
Self-employed	2,5%
Unemployed	42,5%
Employed	45%

On socio-economic status, 45% of the respondents were employed, 42.5% were unemployed, 10% and 2.5% self-employment and others survived on the social grants respectively as shown in Table 5.9 and Figure 5.4 above. It is then possible that higher levels of unemployment contributes to higher levels of poverty and possibly lead to the attrition of the rite of *intonjane* and *ulwaluko*. This is perhaps because involvement in these rites was increasingly becoming expensive to an extent that family members from humble socio-economic backgrounds strains to engage in them and perhaps be demotivated to be adherents of these cultures.

5.10.5. *Level of education of community members*

Table 5.10: Level of education

	Primary	Secondary	Tertiary	None	Total
Frequency	6	20	12	2	40
Percentage	15%	50%	30%	5%	100%

Figure 5.5: Distribution of level of education
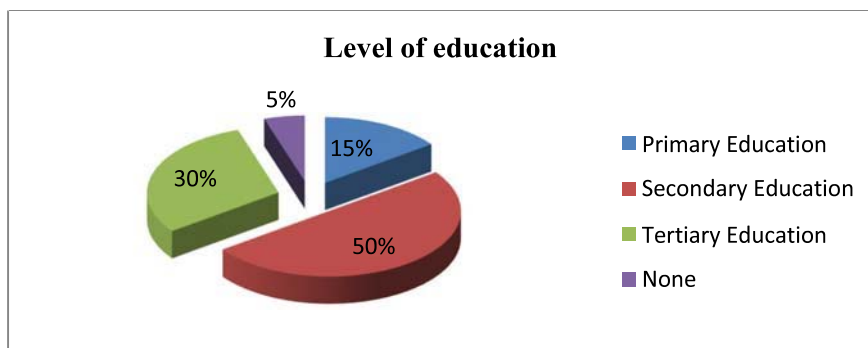
On the level of education, the findings indicated high percentage of those with secondary l e v e l (50%) and tertiary levels (30%) of educationrespectively, while 15% had attained primary level and 5% had no formal education. Thesefindings show possibility of the high levels of education in Mthatha and Mount Frere regions. This may also mirror the state of knowledge and an embracement of forces of development by the

masses. African societies appear to increasingly be abandoning their cultures as they embrace forces of modernization, and civilization such as formal education, where South Africa is not an exception. These forces contribute to the shifting of cultural goalposts in order to accommodate these changes. The result of such changes is the changes in behaviours. This can partly explain the prevalence of unusual and strange behaviours that many people especially the youth in South Africa are manifesting.

5.11. Biographical profiles of youth

This sample category constituted of both young men and women who were the graduates of*intonjane* and *ulwaluko* cultural practices.

5.11.1. Gender

Table 5.11: Gender distribution of the youths

Gender	Frequency	Percentage
Males	11	47.8%
Females	12	52.2%
Total	**23**	**100%**

Figure 5.6: Gender of youths
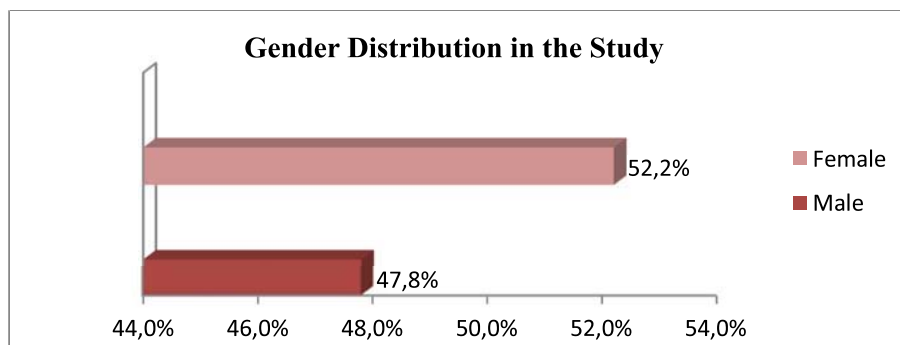
In respect of gender distribution of the youth, 52.2% were females, while their male counterparts constituted 47.8%. Such a slightly high percentage of females could be an indication that young women in the contemporary epoch are taking particular interest in social and cultural activities as compared to women of yesteryear who played a rather

passive role in such endeavours. Perhaps, such a finding also could be an indication that power relations in cultural undertakings might slowly be shifting towards women, or perhaps the wave of women emancipation is slowly being realized. However, this occurrence could also be a reflection of cultural change that possibly facilitates cultural attrition. With South African youth manifesting higher rates of crime and wayward behaviours, then cultural attrition is indeed a reality.

5.11.2. Level of education

Table 5.12: Education level of youth

	Primary	Secondary	Tertiary	None	Total
Frequency	2	13	8	0	23
Percentage	8.7%	56.5%	34.8%	0%	100%

Figure 5.7: Distribution of Level of education
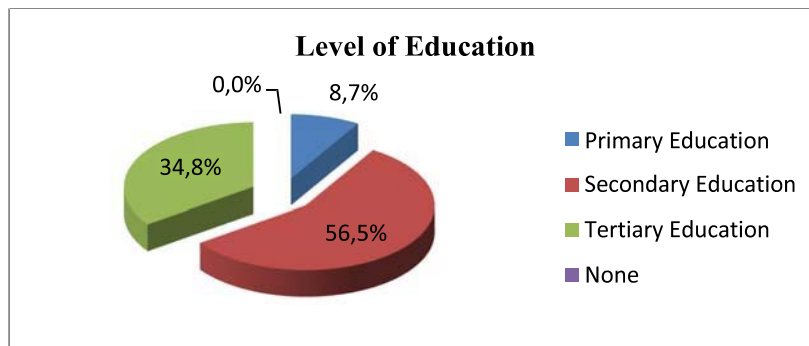
In respect to youth's level of education, 56.5% and34.8% had secondary and tertiary education levels respectively, while 8.7% h a d primary education level. With over 90% (secondary and tertiary education combined) of the respondents having attained at least basic education, this means that most cultural adherents had higherliteracy levels with a possibility of diluting the cultural ethos and values espoused in both*ulwaluko* and *intonjane*. This perhaps may point to a possibility of forces of modernization (higher literacy levels) contributing to cultural attrition and hence making the values espousedin these two rites unable to uphold their positive impact on behaviours.

5.11.3. Socio-economic status of youth

Table 5.13: Socio-economic statuses of youth

	Employed	Unemployed	Self-employed	Social grants	Total
Frequency	7	13	2	0	**23**
Percentage	31.8%	59.1%	9.1%	0%	**100%**

Figure 5.8: Socio-economic status of the youth
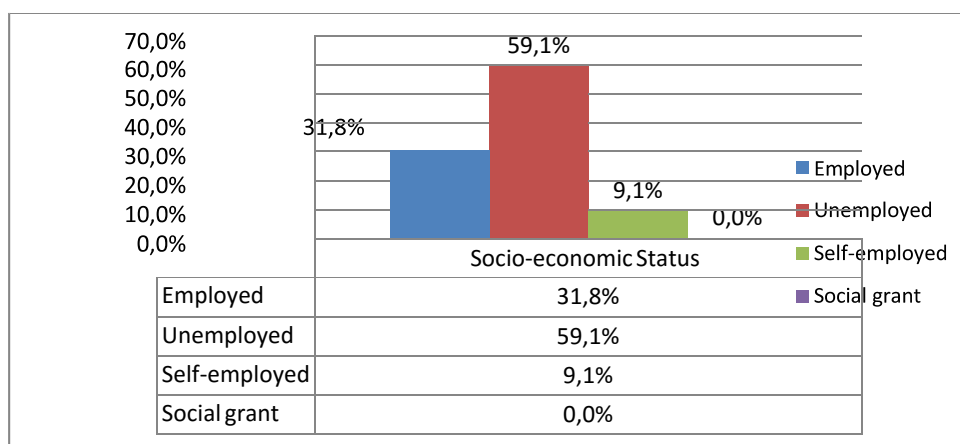
On the socio-economic status of youth, 59.1% were unemployed, 31.8% were employed, while 9.1% were self-employed. Although the study appreciates those who are employed and those who are self-employed to possibly enable them to financially afford the costs of the rites, the unemployed one could possibly not afford the costs of the rite. This therefore, becomes a glaring lacuna that is likely to drive to enormous state of cultural attrition.

Table 5.14: Intimate Relationships, Children, Status of childbirth, and Alcohol /Drug use among youth

	Intimate Relationships		Have Children		Status of Child Birth			Alcohol/ Drug Use		
	Single partner	Multiple partners	Yes	No	In Wedlock	Out of Wedlock	Missing Responses	Yes	No	Missing Responses
Frequency	10	13	14	9	1	14	8	12	10	1
Percentage	43.5	56.5	60.9	39.1	4.3	60.9	34.8	52.2	43.5	4.3

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5.11.4. Intimate relationships

Table 5.14 above shows that, 56.5% were in multiple partner relationships as opposed to 43.5% who embraced a single partner relationship. This poignantly points to higher rates of cultural attrition as the erstwhile norms and ethos of these two rites did not condone the habit of multiple partner relationship. The phenomenon of multiple partner relationship is also a symptom of negative behaviours and immoral conducts that runs counter to the teachings espoused in both *ulwaluko* and *intonjane*. Since South Africa is experiencing high rates of sexually related crime and immoral conducts especially among the youth, then attrition of these rites could be a contributory factor.

5.11.5. Number of children

As shown in Table 5.14 above, the study discovered that, 60.9% confirmed that they had children out of wedlock, while 39.1% had no children yet. Looking further into the youth represented by the 39.1%, the researcher would argue that the teachings espoused in these cultures had been respected, if at they chose to wait until marriage and not failing due to a medical or biological problem. On the other hand, the 60.9% who had children out of wedlock signifies cultural attrition. It also signals a moral and chastity spinoff, and perhaps an impact of forces of modernization and human rights that condone sexual freedom among the young adults. This may perhaps explain the prevalence of sexual related misbehaviours the country has to continually contend with.

5.11.6. Alcohol/drug use among young people

On issue of alcohol/drug use among young people the findings indicated that 52.2% were using alcohol/drugs, while 43.5 were not taking alcohol /drugs. On the other hand, 4.3% did not confirm whether they used alcohol/drugs or not. This finding could be a precursor of the problem of youth behaviours and conducts that has become one of the defining features in many communities in South Africa today. Unequivocally, the country has embraced the culture of alcohol and substance abuse. Perhaps, such a finding could be an indication that both *ulwaluko and intonjane* cultural practices were no longer

able to make young people maintain desirable behaviours and moral conducts nowadays.

5.12. Study respondents' responses on various issues pertaining to ulwaluko /intonjane cultural practices

5.12.1. Perception on ulwaluko/intonjane cultural practices undergoing attrition

Table 5.15: Perceptions on the attrition of the cultural practices

Extent of Agreeing	Strongly Agree	Agree	Undecided	Disagree	Strongly disagree	Total
Frequency (Youth (Males & females)	13	6	0	2	2	23
Frequency (community members)	10	23	1	2	4	40
Total	23	29	1	4	6	63

Figure 5.9: Distribution of perceptions on the attrition of the cultural practices
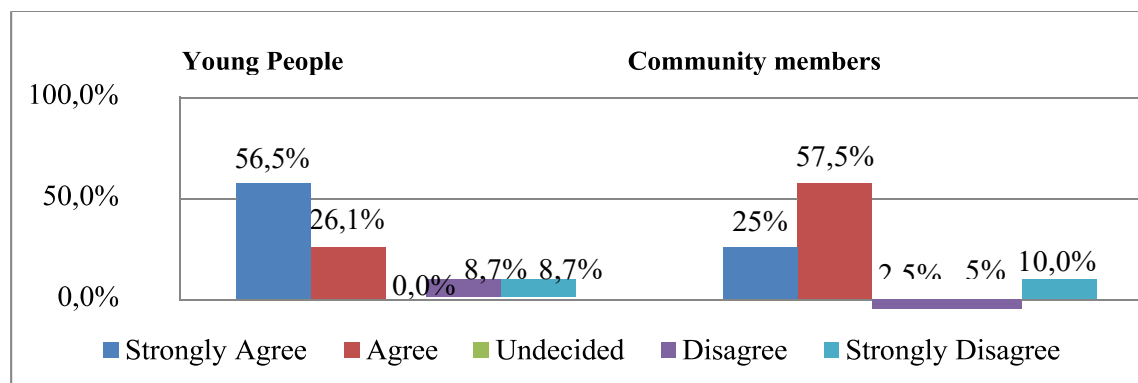
The study established that 82.6% (both strongly agree and agree) of the youth and 82.5% (both strongly agree and agree) of the community members affirmed that *ulwaluko* and *intonjane* cultural practices have suffered attrition. The fact that all the cultural stakeholders agreed the rites had undergone attrition; implied that the rites had failed on shaping the behaviours and conducts of youth. It also needs to be acknowledged that both the youth and other community members believed that, the rites no longer adhere to their intended goal posts, and objectives of shaping future leaders as well as

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disciplined citizens with desirable moral and ethical characters. Such findings highlight that, the rites in the contemporary epoch are in cultural limbo with their value and benefits leaving a lot to be desired as far as youth behaviours are concerned.

5.12.2. Impact of cultural attrition and behaviours of young people

Table 5.16: Perception on cultural attrition and behaviours of youth

Extent of Agreeing	Strongly agree	Agree	Undecided	Disagree	Strongly disagree	Total
Frequency (Young people)	17	3	1	2	0	**23**
Frequency (Community Members)	13	22	0	2	3	**40**
Total	**30**	**25**	**1**	**4**	**3**	**63**

Figure 5.10: Perception on cultural attrition and behaviours of youth
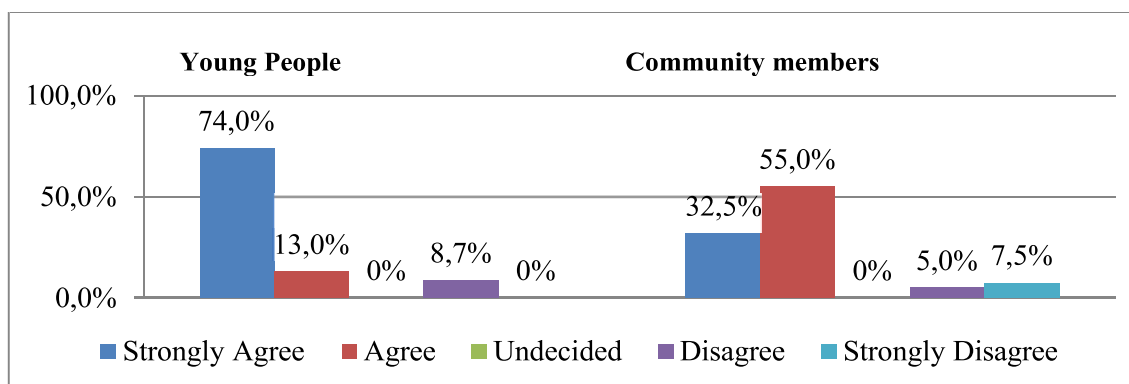
The study revealed that 87% of the youth (both strongly agree and agree), and 87.5% of the community members (both strongly agree and agree) agreed that attrition of cultural rites can be closely associated with behaviours that youths display today. With an exception of the few, majority of the respondents believed that there was a very strong relationship between the attrition of these rites and the current behaviours and conducts that the youth display today. These findings imply that, with the absence of values in these rites, there would be negative spinoffs on the desirable behaviours of the young people today.

5.12.3. Perception on the rites capacity to maintain their cultural goal posts of shaping youth behaviours

Table 5.17: Perception on rites capacity and goal posts

Extent of Agreeing	Strongly agree	Agree	Undecided	Disagree	Strongly disagree	Total
Frequency (Young people)	0	5	1	6	11	23
Frequency (Community members)	5	8	2	17	8	40
Total	5	13	3	23	19	63

Figure 5.11 Perceptions on the rites capacity to maintain their goal posts
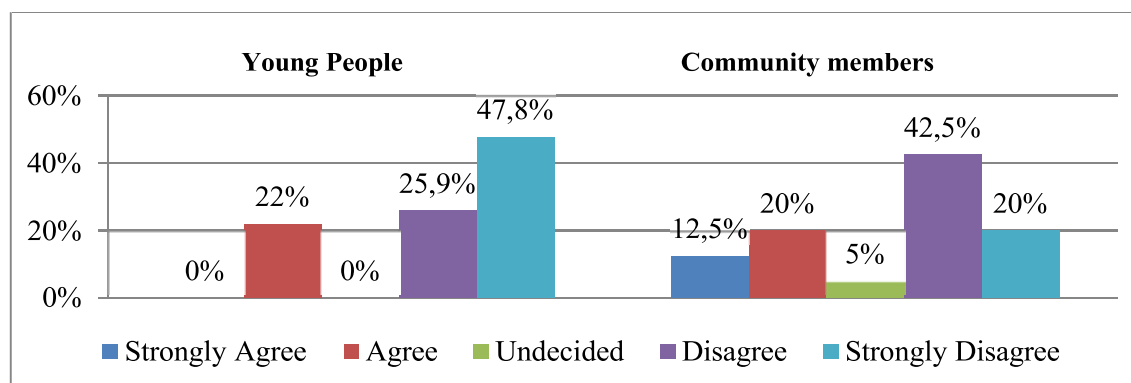
The study discovered that 73.7% of the youth (both strongly disagree and disagree) and, 62.5% of the community members (both strongly disagree and disagree) affirmed that the cultural practices such as *ulwaluko* and *intonjane* were not able to maintain their goal posts of shaping youth's behaviours and other desirable societal norms. However, 22% (strongly agree and agree) of the youth and 32.5% of the community members (strongly agree and agree) affirmed the rites were still able to maintain their goals posts. This also confirms that cultures still have a role in directing the behaviours and conducts of the youth, although the wave of cultural attrition is very strong. Further, a score of especially the elderly cultural adherents (community members) could have been embracing pangs of denialism because of

their love and believe in the power of the rites especially in their yester years.

5.12.4. Impact of global forces of development towards the development and attrition of the rites

Table 5.18: Impact of international forces of development on cultural practices.

Extent of Agreeing	Strongly agree	Agree	Undecided	Disagree	Strongly disagree	Total
Frequency (Young people)	1	6	0	5	11	23
Frequency (Community members)	2	2	0	22	14	40
Total	3	8	0	27	25	63

Figure 5.12: The impact of international forces of development on cultural practices.
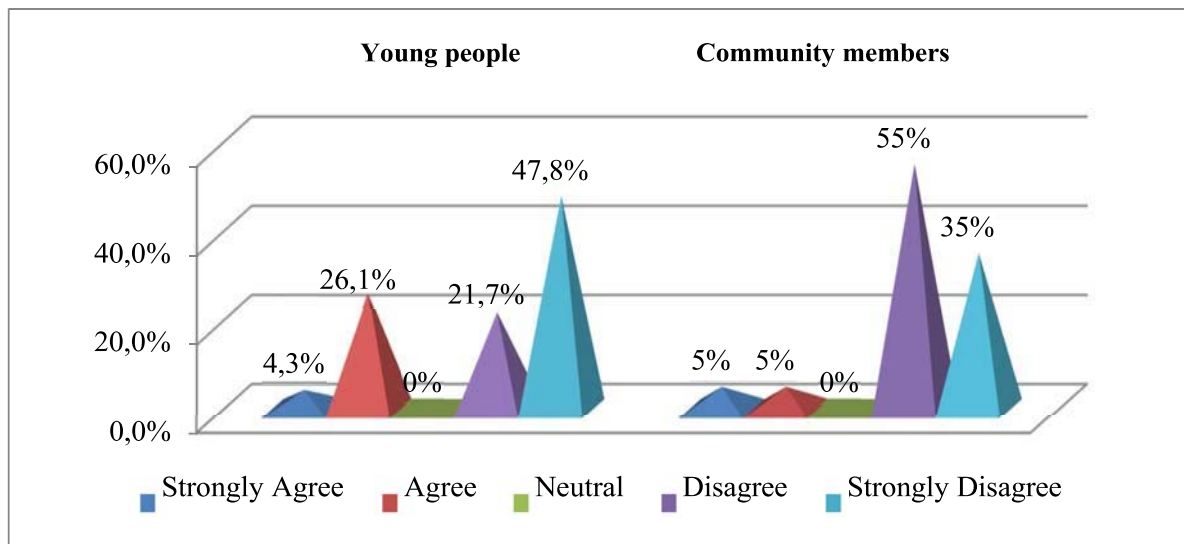
The findings showed that 69.5% of the youth (both strongly disagree and disagree) and, 90% of the community members (both strongly disagree and disagree) believed that various elements of international forces of development including civilization, modernization, globalization, westernization and Eurocentrism negatively influenced the two rites. This is because young people in their very nature seem to see and understand reality using modern lenses and seem to be strongly influenced by western value systems and tenets. However, 30.4% of the youth (both strongly agree and agree) and 10% (both

strongly agree andagree) of the community members were of the view that these forces did not negativelyinfluence these rites. This could mean that these rites have been resilient to the negative impactof these forces and were therefore in a way inculcating values of positive behaviour to theyouth and other community members. In further interrogation of these findings, some pockets of participants especially the elderly stakeholders' signalled denialism as these stakeholders want to assume that, their rites still uphold their values in the face of the current storm of international development.

5.12.5. Perception on the impact of commercial facets of the rites contributed to their attritions

Table 5.19: The impact of commercial facets

Extent of Agreeing	Strongly agree	Agree	Undecided	Disagree	Strongly disagree	Total
Frequency (Young people)	15	5	2	1	0	23
Frequency (Community members)	16	17	2	5	0	40
Total	31	22	4	6	0	63

Figure 5.13: The impact of commercial facets of the rites
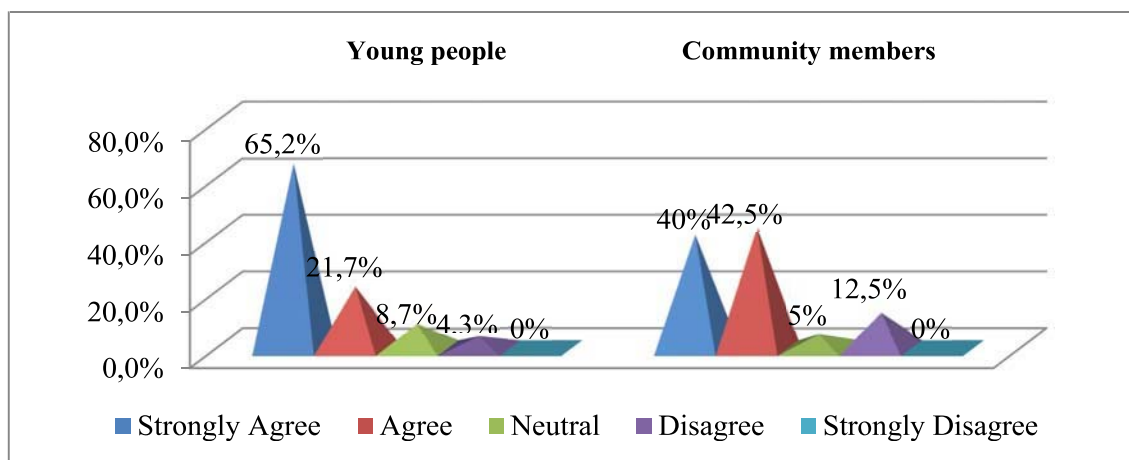
This study established that 86.9% (both strongly agree and agree) of the youth and 82.5% (both strongly agree and agree) of the community members believed that there was a strong

relationship between the commercialization of the rites in the contemporary epoch and the attrition of these cultural practices in the Eastern Cape. The above finding was an indication that the presence of money aspects instead of indigenous ways of conducting these cultural practices may have had its fair share in the attrition of these rites. However, to the contrary, 12.5% of the community members (both strongly disagree and disagree) and 4.3% (both strongly disagree and disagree) of the youth were of the view that, these commercial facet of the rites had nothing to do with their attrition. Perhaps, this could imply that certain people among cultural stakeholders had seen the rites as an opportunity to earn or generate income and no longer a social and cultural undertaking that was meant to build young people to be morally and ethically upright.

5.12.6. Perception on the rites on violation of human rights of both young men and women

Table 5.20: Perception on the rites and violation of human rights

Extent of Agreeing	Strongly agree	Agree	Undecided	Disagree	Strongly disagree	Total
Frequency (Young people)	9	8	1	3	2	23
Frequency (Community members)	8	17	3	6	6	40
Total	**17**	**25**	**4**	**9**	**8**	**63**

Figure 5.14: Perception on rite violation of human rights
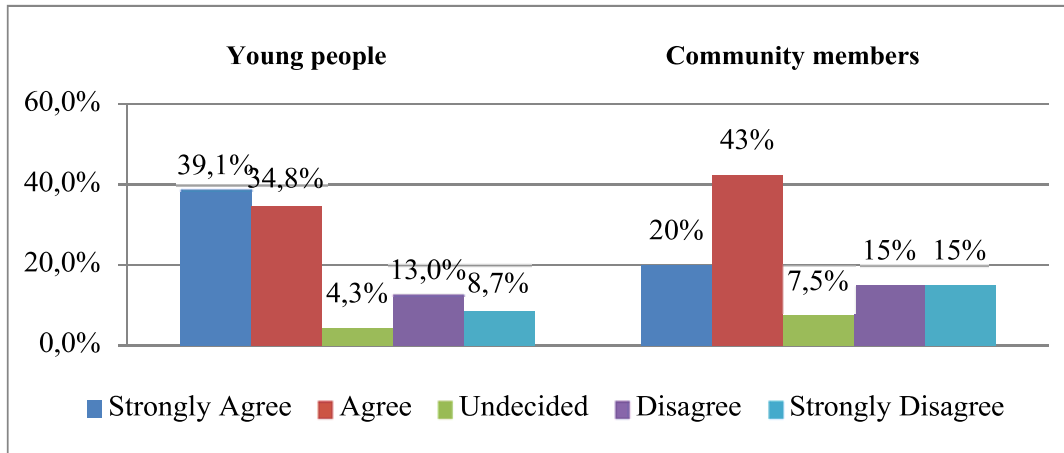
On the perception of the participants on rites' violation of human rights, 73.9% (strongly agree and agree) of the youth and 63% (strongly agree and agree) of the community members agreed that the rites were associated with human rights violation. In this case, they may have been informed by the current spate of accidents and deaths associated with *ulwaluko* initiation. In addition, they might have been informed by the dwindling state of *intonjane* rite where some young women feel that, they were undergoing the rite without their consent. However, 21.7% of the youth (strongly disagree and disagree) and 30% of community members (strongly disagree and disagree) disagreed that these rites were a venues for human rights violation. Perhaps, this is because issues of human rights violation have not been very clear to the ordinary members of the society. There may also be a feeling that issues of human rights violation constituted ways of decimating cultures. Nonetheless, there may have been pangs of denialism with some mishaps that continue being reported in the country. Thus, these rites association with violation of human rights becomes oven for attrition.

5.12.7. Contributions of policy on promotion, preservation and development of cultures.

Table 5.21: Distribution on the impact of policy milieu on cultural practice

Extent of Agreeing	Strongly agree	Agree	Undecided	Disagree	Strongly disagree	Total
Frequency (Young people)	2	4	1	7	9	23
Frequency (Community Members)	0	8	1	20	11	40
Total	2	12	2	27	20	63

Figure 5.15: The impact of policy on cultural practices
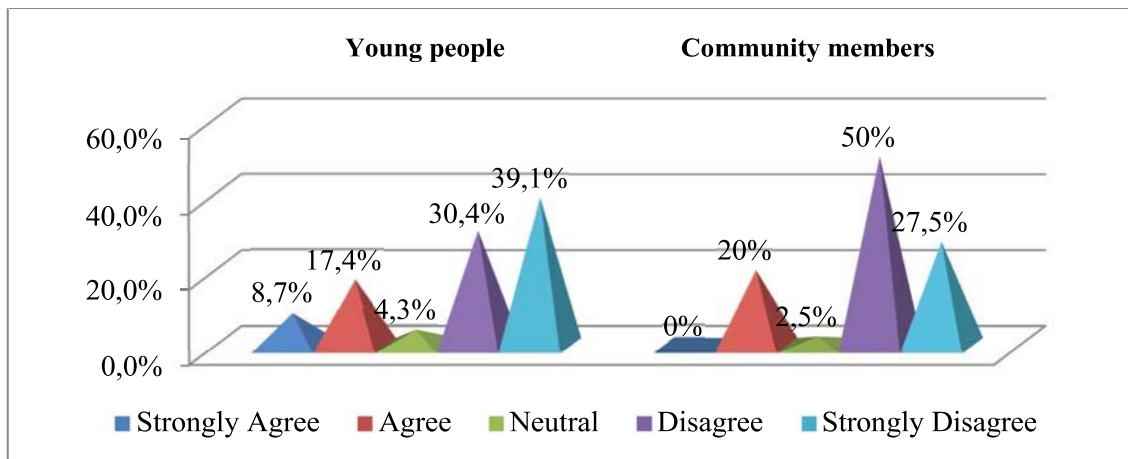
On efficiency and effectiveness of policy framework to safeguard, preserve, maintain, promote and develop cultural practices, 69.5% (strongly disagree and agree) of the youth and 77.7% (both strongly disagree and disagree) of the community members affirmed that the existing policies were neither efficient nor effective in preserving, promoting and developing cultures. This revealed policy gaps in facilitating the development and preservation of cultures. This also means that policies have not been strong tools to dissuade or discourage cultural attrition.

5.12.8. Perception on the community role on promotion of the rites.

Table 5.22: The community initiative to promote the rites

Extent of Agreeing	Strongly agree	Agree	Undecided	Disagree	Strongly disagree	Total
Frequency (Young people)	1	5	1	6	10	**23**
Frequency (Community members)	9	17	2	12	0	**40**
Total	**10**	**22**	**3**	**18**	**10**	**63**

Figure 5.16: Distribution on the community initiative to promote the rites
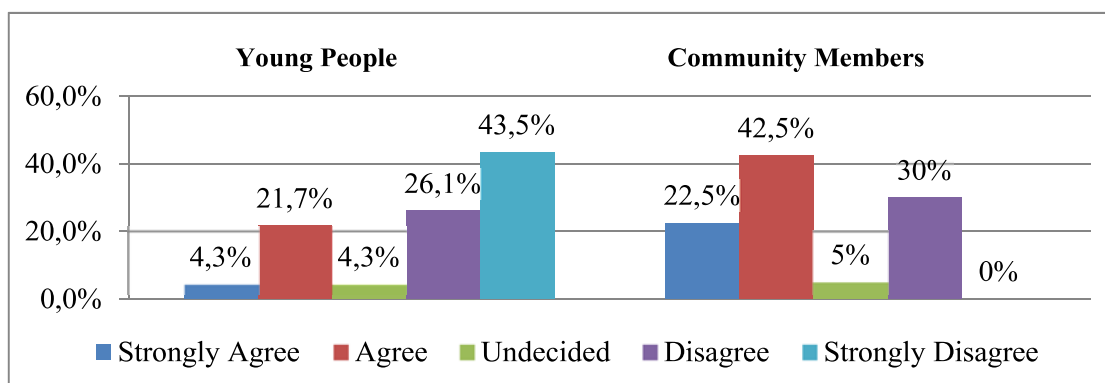
On the role of communities to promote and develop these rites 69.6% (strongly disagree and disagree) of the youth and 30% (disagree) of the community members did affirm that the communities themselves were not doing enough in preserving, promoting and developing the cultures. This implies that communities had succumbed to forces of development and possibly taking the rites less seriously. However, the difference in perception between the youth and the other community members could be that, the other community members consisted of elderly cultural adherents who had a good picture of how cultures have been waning overtime, while the youths may not have had such a grasp of aspects of cultural changes. It could be for this reason that 65% (strongly agree and agree) of the community members and 26% (strongly agree and agree) of the youth did

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affirm that indeed the community was doing their best to ensure preservation, promotion and development of the rites. Perhaps also, the difference between the youth and the other community members is significant in that community members had elderly cultural adherents who felt there were significant efforts to resuscitate and develop the cultures. Overall, the scenario portrays a phenomenon of cultural attrition.

5.12.9. Perception on cessation of the cultural practices

Table 5.23: Distribution of perception on rites' cessation

Extent of Agreeing	Strongly agree	Agree	Undecided	Disagree	Strongly disagree	Total
Frequency (Young people)	3	5	1	2	12	**23**
Frequency (Community members)	5	3	3	9	22	**40**
Total	8	8	4	11	34	**63**

Figure 5.17 Perception on rites cessation
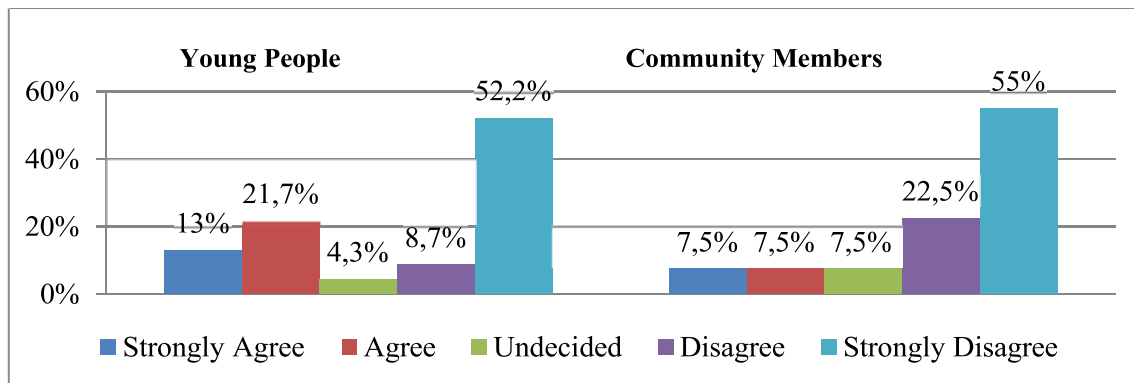
The question at this point was whether, the cultural stakeholders supported the notion that the rites should be stopped or ended or not. Precisely 60.9% (strongly disagree and agree) of the youth and 77.5% (strongly disagree and disagree) of the community members, rejected the idea of abandoning the rites. This shows that, people had hope that despite the forces of development weakening the cultures, they had an opportunity of shaping the behaviours of the young people and the communities at large. To the contrary, 34.7% (strongly agree and agree) of the

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youth against, 15% (both strongly agree and agree) of the community members felt that these rites can be abandoned. This is a full proof that these rites have undergone immense attrition to an extent that their goals posts have been shifted and no longer able to positively influence the behaviours of the youth. Nonetheless, the elderly cultural adherents would like to see cultural resuscitation and future development of cultures. However, the fact that 15% of the community members supported cultural abandonment is also indeed assign that these rites have undergone significant attrition to an extent of some people failing to see their cultural significance.

5.13. Chapter summary

This chapter has analysed, interpreted and presented the study findings on various issues according to the themes and subthemes identified during data analysis. The findings of this research have contributed to generation of new knowledge and the objectives of the study were achieved. It has revealed serious social, behavioural and pecuniary issue surrounding *intonjane* and *ulwaluko* cultural practices and how they have contribution to their attrition. The following chapter focuses on the discussion of the study findings, conclusions, recommendations as well as the implication of the study on social work profession.

CHAPTER 6

DISCUSSION OF FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

6.1. Introduction

The purpose of this study was to explore the impact of cultural attrition on *ulwaluko* and *intonjane* cultural practices on youth's behaviours. Both participants and respondents were asked to share their insights, knowledge, experiences, perceptions and perspectives on the attrition of these cultural rites and their impact on the behaviours of young people in the modern society. The participants in this study were subjected to either in-depth interviews, focus group discussions, while respondents were subjected to questionnaires in order to get their perceptions, attitudes and perspectives on the phenomenon under study. This chapter, therefore, focused on the discussion on the findings against available literature in the same theoretical domain (the attrition of cultures). The purpose of the discussion is to validate and support the findings while enhancing understanding of the subject matter under inquiry. The chapter further focuses on conclusions and recommendations that would contribute not only to the future studies, but also to policy development on cultures.

6.2. Discussions of demographical data of the study participants and respondents

The study considered the demographical profile of research participants such as gender and marital status of the *intonjane* and *ulwaluko* graduates in both qualitative and quantitative data. This is because the participants and respondents were of both gender divides females (for *intonjane* initiation) and males (for *ulwaluko* ignition). Almost all of the participants were of single marital status. This therefore rendering the issue of marital status in this particular case unnecessary subject of discussion. However, other demographic profiles for all cultural practices' stakeholders (*intonjane* and *ulwaluko* graduates, key informants, ordinary community members) were discussed in-depth.

6.2.1. Gender

With the exception of the samples for the *intonjane* and *ulwaluko* graduates from both qualitative and quantitative findings, the rest (ordinary community members and key informants) generally exhibited a lop-sided gender facet, with males being the majority

against their female counterparts. Such a scenario, indubitably, mirrors the rites' orientation of the *Nguni* ethnic groups (*amaXhosa, amaBhaca, abaThembu, amaMpondo*) who perceive cultures as a stake for men, with women assuming only an insignificant and submissive role (Amoah, 2001, Kang'ethe & Nomngcoyiya, 2016). In very rare opposing scenario, the focus group discussions that constituted ordinary community members (both men and women) presented a skewed gender dimension with women being the majority (53.3%) of sample as compared to their male counterparts (46.6%). This could be pointing to the direction that women in the modern era are taking centre stage even in cultural domains in the very same measure as their male counterparts. Perhaps such a scenario mirrors a drastic shift of the rites' goal posts from the erstwhile years in which cultures entrenched patriarchal hegemony (Dunne, 2009; Feni, 2014).

The fact that women dominated certain aspects of the study, signals a new share of cultural rites between men and women or perhaps point out to the deconstruction of cultural undertakings which had been constructed by traditional societies to favour men (Tjale & de Villiers, 2004; Commission on Gender Equality, 2014). This lends credence to the study's choice of feminist's perspective which underpins and strengthens the natural diversity that exists between women and men. However, it should not be used as a tool to perpetuate inequalities, social injustices, and subjugation of females in our societies (Ghodsee, 2004; Beckette, 2005). Hence, the cultural feminists admire women's constructive features that are entrenched in their naturally womanly disposition such as unconditional positive regard, non-possessive warmth, empathy, and desirable calm behaviours (Beckett, 2005; Baehr, 2013). Therefore, challenges of belief systems and advocacy agents for women emancipation needs to be applauded as various processes leading to the success of the cultural practices are influenced by women's involvement. However, women emancipation in this researcher's contention should start at the bottom of pyramid or at grassroots level where majority of women have not seen the light of emancipation.

6.2.2. Age

The demographical data on age presented disparities in terms of participants and respondents' in almost all sample categories. The age distribution of *intonjane and*

ulwaluko graduates from qualitative data showed some disparities in terms of chronological age, but more interestingly the fact that some of the participants had underwent the rite against the policy set entry age. In this case, the findings established that the youngest woman among the *intonjane* graduates was 19 years, while the oldest was 31years of age. In addition, all the *intonjane* graduates reflected the advanced youth age and yet one of the *intonjane* goal post was to initiate women at their pubertal age, so that they may initiated to adulthood with culturally endowed knowledge, and discipline that would make them become culturally relevant and respectable women of the community (Sotewu, 2016; Kang'ethe & Nomngcoyiya, 2016a).

In line with the above sentiments, Jacobs (2013) posits that, in essence, *intonjane* is an initiation, which was performed in order to prepare a girl for her roles and responsibilities as a woman, a wife, and a mother of children (Erlank, 2001). This author's thinking is also supported by Afolayan (2004) and Botha (2010) who believed that only the girls who were at menstruation phase or puberty were eligible to undergo the *intonjane* rite. The scenario therefore indicates a paradigm shift in the goal post. In return, this would possibly lead to lack of the impact of *intonjane* cultural education to the *intonjane* graduates. Perhaps, the age distribution on *intonjane* mirrors the dwindling numbers of women undergoing the *intonjane* rite at the requisite cultural age among societies practising the rite in South Africa. Moreover, the fact that women can undergo the rite at any time and age, signals the fundamental shift in this rite's goal posts that may also be contributing to the attrition of *intonjane* cultural practice. This would then explain the wayward behaviours that many youth of both gender divide display in South African society today.

In the same vein, the study also confirmed that a high number of young men who are undergoing the rite of ulwaluko were below the legal and constitutional stipulated age of 18 years. However, the study also showed that there were few elderly men who seemed to be involved in this rite today. Such findings displayed some policy and cultural inconsistences as 44.4% of the graduates were below the age of 20 years at the time of this study. This, could then mean that they had undergone the rite when they were below the legal and culturally expected ages of 18 years and above. Therefore, the finding shows that majority of cultural practice stakeholders (young men, parents, community members, and cultural custodians) fail to comply with the ulwaluko initiation procedures including legal prescripts

such as the Application of Health Standards in Traditional Circumcision Act No. 6 of 2001 (Eastern Cape Provincial Gazette No.818 (extraordinary); Peltzer et al., 2007; Mpateni, 2017). Culturally also, ages below 20 years has never been ideal for anyone who wished to undergo ulwaluko rite of passage (Ntombana, 2011; Nyembezi & Douglas, 2015). The fact that the rite seems to be overwhelmed by various mishaps could be justified if the boys are still allowed to disregard the law and undergo the rite while below the requisite age. Undoubtedly, this could be attributed to the attrition of this rite passage in the modern era.

6.2.3. Marital status

The overall biographical information on marital status in this study presented anticipated variations, with a majority of intonjane and ulwaluko graduates being single as compared to the other study samples. The qualitative and quantitative data revealed that 77.8% and 55% of ulwaluko and intonjane graduates respectively were single as compared to a lesser percentage of 22.2% and 35% respectively of those that were in a matrimonial union. Such findings demonstrate yet another possibility of attrition of these rites. This is because various studies on intonjane rite suggest that, one of its goal post is to prepare young women for matrimony (Blacking, 1998; Talle, 2007). These authors further suggest that, the rite is meant to instil young girls and women with invaluable aspects of womanhood, and preparing them for marriage life and future responsibilities. In other words, the cultural practice ensured that young women prepared for marriage and family life (Manabe, 2010).

Similarly, one of the most crucial social and cultural virtues acquired through ulwaluko initiation in the erstwhile era was relationships and family (Ntombana, 2011; Nomngcoyiya, 2015). In addition, Vincent (2008) and Bottoman et al. (2009) also believe that acquiring manhood in a culture where patriarchy is overemphasized and comes with certain privileges and expectations from the family and the society such as eligibility to marriage, bearing children, participating in family courts, as well as being bestowed with greater social responsibility. Therefore, the burgeoning numbers of young men who are single seem to run counter these virtues and could provide further evidence to the phenomenon of attrition on this rite. The presence of young people who have already undergone the rite could be sounding a clarion to the cultural custodians that these rites are no longer maintaining their goal posts in the modern era. If this scenario continues for a long period of time, it will then validate unequivocally that these rites are no longer able to

hold to their values, ethos and principles.

With Southern African youth being involved in many crime and mischievous acts, perhaps these partly reflects elements of attrition of these cultures.

Furthermore, such findings could perhaps be reflecting the phenomenon of marital statuses in South Africa generally, which indicates the divorce rate has increasing phenomenon, while marriage rates are dropping (Stats SA, 2015). Worrisome statistics continue to be reported that, 30% of unmarried young women in particular do not intend to get married; while 70% of them have hope and want to get married, whether for personal and financial security, or just to have a ring on the finger (Hitchcock, 2016). Generally, such undesirable phenomena presented by these statistics signals the attrition of social and cultural values and traditions in South Africa and possibly have spill over effects on the current behaviours and conducts of youth.

6.2.4. Level of education

With the exception of a few participants, generally, the majority of the participants both in qualitative and quantitative aspects had a high literacy levels. This is because; partly all the study participants and respondents had at least attained their secondary and tertiary education level represented by more than 50% and 30% respectively. With higher education especially in African countries being associated with an abandonment of traditional cultures in favour of Eurocentric ones, such findings could mirror the spate of cultural attrition in the modern era (Nqeketho, 2008, Kang'ethe & Nomngcoyiya, 2016b). Nevertheless, the reported higher rates of literacy especially among the women is appreciated in order to expedite the process of their emancipation, and also to gain access to the country's social, cultural and economic benefits (Mohamed, Mberia & Muturi, 2017). Wursten and Jacobs (2013) posit that, with the advent of globalization, many people have developed interest to develop a critical mind, which in other cultures is perceived as absurd.

This perhaps may point to a possibility of forces of modernity (formal education) contributing immensely to the attrition of rites, thus, rendering their ethos, values, and norms unable to less impactful on positive youth behaviours. Apparently, the South African society is undergoing paradigm shift where the informal education has been overtaken by formal education. Hence, the tenets and values of these practices seem to have eroded overtime, owing to high levels of formal westernized education brought by forces of international

development (Mohamed et al., 2017).

With high levels of mischiviouness and spate of crime in South Africa, the attrition of these rites could be contributing to the phenomenon.

Equally, the low levels of education to more than 40% among the elderly cultural stakeholders could perhaps mean an array of things. One, it may explain the failure of these rites to be in line with modernization (Mabona, 2004; Nomngcoyiya & Kang'ethe, 2017a); and a horde of clinical accidents, deaths of initiates and other mishaps associated with it (Kepe, 2010; Mpateni, 2017). This is because, such stakeholders could be misled by 'fly-by-night practitioners' who intentionally manipulates the desired goals as way of serving their own pecuniary interests to the detriment of the initiates (Mavundla et al., 2010; Nyembezi & Douglas, 2015). Therefore, these aspects among others presents different dynamics that could possibly be contributing to the attrition of cultural practices in the modern era in South Africa.

6.2.5. Socio-economic status

With exception of the key informants, the results showed high unemployment status among the participants especially among the young initiates. The study showed that over 60% of the young people who participated in this study were unemployed with the rest 40% working as part time or in contracted jobs. Critical observation would closely link high unemployment rates among young people with the attrition of these rites. This is because, unemployment and poverty happen to inform some of the reasons young people display undesirable behaviours as youth try to find innovative and unconventional ways for survival. Such innovations perhaps could be contrary to cultural and societal expected norms leading to the state of normlessness and influence youth's behaviours (Kheswa, Dayi & Gqumani, 2014; Kang'ethe & Nomngcoyiya, 2014).

Moreover, the cost of the materials necessary for one to conduct some of the rites especially intonjane has proven to be costly for societies practising. Reasonably, it is under such as circumstance that Sotewu (2016) argues that expenditures associated with intonjane such as animals to be slaughtered or sacrificed for each girl proves to be unfordable at times. Thus, pertinent question a rise such as, how would unemployed girls and boys as well as the families afford costs of cows, sheep, goats, brandy, and new clothes for the intonjane graduate(s) especially in the face of unemployment and poverty the communities are

currently contending with? This therefore, could unequivocally herald the intonjane rite's attrition and possibly perpetuate the path of changing goal posts of the rite.

Further, it is possible for unemployment to cause desperation among young people due to poverty and consequently lead to uncultured behaviour. For example, unemployed young men in various parts of South Africa are associated with illegal circumcision schools as an endeavour to get an income (Fuzile & Feni, 2013; Abrahams, 2017). Such a scenario also contributes to various disastrous challenges facing ulwaluko initiation such as deaths and other accidents associated with this rite in the Eastern Cape and other parts of South Africa. These are among other factors that have unequivocally contributed to the attrition of these rites and hence their inability to inculcate values of chastity and morality to the younger generation.

6.2.6. Intimate relationships and children out of wedlock

The analysis further indicated that the majority of young people embraced multi-partner intimate relationships as compared to those in single intimate partner relationship. Precisely, more than 50% of young people of both gender divides in qualitative and quantitative data analysis were involved in multi-partner intimate relationships compared to just over 40% in single intimate partner relationships. Similarly, a sizable sample was involved in cohabitation relationship. Once more, the young men seemed to have dominated their female counterparts in this type of relationship. Moreover, there were 60% of young men and women that had children out of wedlock in comparison with 40% of those who did not have.

Ironically, *intonjane* has been used traditionally as one of the means to inculcate traditional knowledge on sexual education matters during certain phases of the initiation as part of the transition to womanhood (Mkhwanazi, 2006). In line with the aforementioned argument, Makaula (2010) believes that, in the face of various sexually transmitted diseases (STDs), such rites as *intonjane* played a central role in promoting prevention, usually through embracing *ukuziphatha* (inculcation of good morals and behaviours). Moreover, Mtuze (2004) posits that the girls and women's major drive for initiation is not only the moral education, but also to instil values of respect, obedience, and sexual discipline. Therefore, the findings of this study seem to be contrary to the goal

posts of the *intonjane* rite of passage. Perhaps, such findings could once again prove that cultural practices such as *intonjane* are no longer holding their purported values, norms, and ethos. These could be the signals of erosion of the cultural practice. These findings could also point out that, the behaviour of young women today has proven uncontrollable despite the embracement of the rite. This therefore, could suggest that the rite of *intonjane* has suffered attrition and its relevance is in jeopardy. It should be noted that the findings also depicted the perturbing phenomenon of many children in South Africa that are born out of wedlock, which perhaps exacerbates the phenomenon of matrifocality among other emerging modern social norms (Kang'ethe & Mafa, 2014).

Similarly, the findings on the phenomenon of multiple-partner intimate relationships and out of wedlock children phenomenon among young men has been a defining feature of social ills not only in the Eastern Cape Province or in the study domains, but in South Africa at large (Mpateni, 2017). Scholars such as Kheswa et al. (2014b) are of the view that the conception of the phenomenon of sexuality has changed completely due to perturbing attitudes among young men that seem to embrace sexual freedom and its associated sexual practices. Thoughtfully, such an attitude of sexual freedom could emanate from the current teachings of the initiates during their initiation process in the mountain schools. Paradoxically, young men, during the initiation process are encouraged to be promiscuous by testing their penile functioning with various women as an aftermath of the circumcision (Vincent, 2008; Nomngcoyiya, 2015). Perhaps, such as scenario has provided a fertile ground to a culture of sexual normlessness; revelry and promiscuity among young men (Kang'ethe & Nomngcoyiya, 2014; Mpateni, 2017).

Thus, this give rise to a whole hosts or cocktail of social ills such as the issue of HIV/AIDS and other STIs especially when such sexual activities are unprotected (Adebule & Ibimiluyi, 2012). More so, Patel and Myeni (2008) indicate that both young men and women are no longer motivated to preserve their sexual purity, which in the erstwhile years was a tool to protect them from different social ills such as unwanted or unplanned pregnancies that results in abortion among young girls. Perhaps, all the above sentiments point to the failure of these rites to uphold their cultural ethos of inculcating desirable behaviours and moral conduct among the youth. Therefore, the researcher's choice of anomie theory could be justifiable as today's society appears to have

undergone a negative paradigm shift in which the youth no longer respects the elderly, no longer prescribe to societal norms of do's and dont's (Coleman, 2014).

Further, the state of deregulation in society has reached a point of crisis where parents and community leaders are no longer strong in shepherding their children to maintain discipline and uphold moral chastity for the well-being of society (Moyer, 2001; Kaarsholm, 2006).

6.2.7. Alcohol/drug use

The study revealed that 50% of the *intonjane and ulwaluko* graduates were taking alcohol, while 25% among young men admitted to be using of drug substances such as dagga. Unequivocally, such findings raise questions about the role and impact of the *intonjane and ulwaluko* cultural practices in dissuading its graduates from engaging in substances. This is because alcohol and drugs in South Africa seem to be posing a serious developmental challenge that is proving to be even greater than that of HIV/AIDS epidemic (South African Community Epidemiology Network on Drug Use (SACENDU), (2010). These scenarios have made South Africa to be nicknamed as the drug and alcohol capital of the world and ranks highly in the globe for alcohol consumption (Makuyana, 2017; UNODC, 2013). Statistically, in the country one in four women (26%) aged 15 and above has ever consumed alcohol (South African Demographic and Health Survey (SADHS), 2016). Further, the survey above suggests that alcohol consumption among men of 15 years and above is (61%).

Moreover, the Department of Social Development (2007) also raised concerns in their National Drug master Plan 2006-2011 because then 31.5% of South Africans had an alcohol and drug problem, with the men leading the pack by (28%). With the phenomenon of alcohol also being associated with an array of social ills, this is could be a platform of compromising the peace and tranquillity of the society. This could also be seen as cultural erosion or attrition of *intonjane*, whose spinoffs becomes apparent and evident on young people's behaviours. Also, this could be implying that the breakdown of families as one of the social institutions has perhaps, weakened the cultural practices and their goal posts of instilling values and tenets of womanhood and manhood among young people in the societies practising these rites. The above findings regardless of

the alcohol/drug situation the country has to contend with, perhaps, could be casting doubts on the ability of the both the rites to produce youth of good standing, with high moral values and behaviour.

6.3.   Discussion of study findings as per identified themes and subthemes

6.3.1.   A state of cultural crossroad for both *intonjane and ulwaluko* rites

The findings from the study revealed that both the *intonjane* and *ulwaluko* cultural practices appear to be at cultural crossroads, by attracting opposed views from the participants, where some upheld their worth, while others were of contrary opinion. This is because, some participants strongly believed that the cultural practices were increasingly failing to maintain their cultural norms and values. To the contrary, pockets of some cultural stakeholders (both young and old) strongly believed in the invaluability of both *intonjane* and *ulwaluko*. Such findings resonates with the findings from the work of Arowolo (2010) who suggested that today's society appears to have undergone a negative paradigm shift with an apparent behaviour of the youth failing to respect the elderly becoming a new culture that redefines their behaviour, attitudes and moral conducts. This validates the thinking that cultures have undergone attrition, and *ulwaluko* and *intonjane* are no exception. This attrition can partly explain the youth's unbecoming behaviour in South Africa today.

Equally, Kang'ethe and Rhakudu (2010) also indicate that many countries in the current epoch, South Africa included display a cocktail of social ills as a consequence of family disintegration and lack of cultural values, with youth tending to adopt maladaptive behaviours such as binge drinking, and abuse of substances (Bala et al, 2017; Bala, 2017). This can largely explain the preponderance of crime in the country. What the youth continue to manifest in today's society is what Emile Durkheim in his theory of anomie, called the state of normlessness. This is because their behaviour tends to contradict with culturally accepted norms and societal values in general (Moyer, 2001). Further, Coleman (2014) also suggests that deregulation in the society provides a platform for state of normlessness, or anomie, which is the state where social contracts or social rules and norms to guide and govern society are characterised by the phenomenon of lawlessness.

Similarly, the fact that other stakeholders saw the invaluability of these rites

cannot be overlooked. This is because, societies practising the rites perceive them as a reference point that provides them with a broad-spectrum to design their living, personality development, instilling discipline, respect, norms and values among other things (Afolayan, 2004; Kang'ethe, 2009). Furthermore, Bottoman et al. (2009) and Kheswa et al. (2014a) also suggest that *ulwaluko* is not only about the elaborative rituals associated with it, but also the teachings it espouses such as those of respecting oneself, the elderly, women, children and the entire family. Such a scenario is understandable from socio-cultural theory that is underpinned by the notion that, reality is a social construct, which is common among a particular society (Wang et al., 2011).

Therefore, its application in certain aspects of this study is justified. This is because it is driven by the assumption that, there is mutual dependence of social and individual processes in the formation of knowledge; and human behaviour should be studied and understood within the social and cultural context where it occurs (Mahn & John-Steiner, 2005). The scenario above seems to paint a bleak picture of the future of these rites as the majority of stakeholders downplayed any possibility of the rites adding any value in shaping young people's behaviours. Further, the fact that communities practising the rites do not seem to be at the same level or speaking in one voice, clearly points out that the cultural practices are in the state of cultural dissonance. More so, such a scenario could be mean that rites in the contemporary epoch found themselves in cultural limbo with their value and benefits leaving a lot to be desired.

6.3.2. The reality of cultural attrition in South Africa

One of the major findings of this study from both qualitative and quantitive analysis was that both *intonjane* and *ulwaluko* initiations have undergone significant attrition; manifested by their meagre or low impact in upholding the morals, ethics and the behaviours of the initiates. The participants seemed to find a common ground on the fact that both rites in modern times appear to be retrogressive and going against norms, values, standards, and expectations of the families and communities at large. Mavundla et al. (2010) also shared similar sentiments when they suggested that, the culture custodians' poor management and administration of the rites such as allowing naïve and inappropriate qualified practitioners to cause havoc in this rites, for example,

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was increasingly undermining the desirable values of *ulwaluko* initiation. Such evidence on cultural attrition are apparent, especially considering the advent of the current botched circumcision and the spate of accidents and death of initiates in the hands of young and inexperienced practitioners (surgeons and nurses) that are believed to have hijacked the rite in the East Cape Province (Kheswa et al., 2014a; Nomngcoyiya & Kang'ethe, 2017).

Moreover, Hoza (2010) indicates that *intonjane and ulwaluko* initiations are perennial socially constructed rites that seem to be 'hanging by a thread' or face uncertain future and existence, owing to global cultures and modern forces. This author further illustrates that *intonjane* rite has dwindled over time, as its custodians are no longer interested in practising it in the contemporary epoch in both rural and urban settings. Moreover, Manabe (2010) believes that, although people want to believe that these rites had stood the test of time due to their presence in the contemporary epoch, however, their invaluability, meaning and significance seem to have been altered and obscured over time. Another dominant factor that these rites face is the conflicting ideology between the erstwhile and contemporary cultures that puts contemporary societies practising these rites in disarray or what is known as a state of cultural liminality (Zavala, 1997; Sotewu, 2016).

This lends credence to the choice of cultural imperialism theory as one of the theoretical lenses that guides and contributes to the understanding of certain themes of the phenomenon under the study. Alexandra (2003) and Bello (2010) view cultural imperialism as an approach of advancing more powerful cultures over least known or desirable cultures. This has also been a norm characterised by the fact that the dominant cultures are associated with developed, economically dominant nations and the weaker cultures are usually associated with developing countries. In the light of the above, this thesis, associates cultural attrition to the cultural imperialism theory, which endeavour to uphold the status quo of more powerful cultures that are associated with large economies and thereby undermining and overlooking weaker cultures that are associated with developing countries (Golding & Harris, 1997; James, 2012).

The above sentiments bring some light on the cultural practices' gaps and their incapacity to bring about positive behaviour change. Perhaps, this is an indication that these cultures' future in the modern era is at jeopardy or at the verge of collapsing

altogether. Further, these rites may require serious restructuring if they would appeal to the current generation and perhaps fulfil their erstwhile desirable goals of inculcating good morals and ethics as well as positive behaviours of the youth. This is important in the face of preponderance of mal-behaviours of the youth in South Africa.

6.3.3. Culture unable of holding its goal posts

The findings of this study discovered that both *intonjane and ulwaluko* cultural practices were retrogressing in that they were not able to maintain their intended goal posts in these recent times especially in the study domains. This is because the study participants 'poured cold water' on any possibility that these rites were still living up to their goal posts. In other words, both rites in this province were scoring embarrassingly and too low in terms of inculcating morals, ethics and positive behaviours among young people. Among other confounding factors, the failure of the study participants to identify with their values and benefits was a signal of the culture losing its value. Although the rites of passage of *intonjane* and *ulwaluko* are meant to build characters of young men and women, a majority of young men and women have immensely been indulging in undesirable behaviours such as alcohol and drugs, promiscuity, unwarranted pregnancies, criminal activities, indiscipline and disrespectful behaviours among others (Jacobs, 2013; Kheswa et al. 2014a, Kang'ethe & Nomngcoyiya, 2014). Unprecedentedly, the above scenarios and episodes surrounding the graduates of these rites continue to paint a bleak picture of its management and relevance (Nkhwashu, 2013).

The scenario presented by these cultures is casting a shadow of doubt on the cultural custodians and the government's commitment to salvage them from collapsing, or totally failing to achieve their goals (Nomngcoyiya, 2015; Hodes, 2016). Therefore, this current study it has been able to provide few answers in the following critical questions that have been asked by various stakeholders of these rites. For instance, are these practises still achieving their intended cultural goal posts of producing well-disciplined young men and women of value to the society? Do these rites still inculcate values that enhance young men and women's citizenship? Are these the cultures that are meant to bolster the state of community building and community

protection? Are these rites still serving their cardinal role in terms of building future leaders for the society and the nation? Do these rites still strengthen the culture of stakeholders' sense of belonging (Ingraham, 2008; Ross, 2010; Nomngcoyiya, 2015). Perhaps, these questions were prompted by a spate of undesirable behaviours associated and exhibited by young people who graduated from these rites. Therefore, since the phenomenon of unbecoming behaviours and conducts among the youth is proving to be a new culture and a feature that redefines these communities in the Eastern Cape, it is crystal clear, that the rites have failed to maintain their intended goal posts.

6.3.4. Modernization and commercialization as a driver to cultural attrition

The findings of this study revealed that international forces of development (globalization, modernization, westernization, civilization and eurocentrism) associated with Christianity, religion, mass media and commodification of cultures constituted some of the main drivers of the cultural attrition. The study further indicated that the attrition of *intonjane* and *ulwaluko* was as a result of the young people desire to follow western-based values and cultures promoted through mass media. This is because mass media portray civilized and modernized cultures as superior and advanced than local-based cultures, which are illustrated as outdated and backward. Similar discoveries to these findings are exhibited in Bello (1991) and Antia (2005) study, which discovered that cultural attrition constitutes a phenomenon in which local people are influenced either through coercive forces such as colonialism and slave trade to abandon their cultures and adopt other new wave of cultures. Furthermore, Awe (2008) perceived the attrition of these cultures as a systematic depreciation, which caused certain components of local cultures to experience erosion as a result of strong western-based influence including religion and colonization.

In consonance with the above findings, Bello and Adesemoye (2012) also argued that globalisation has enabled cultures to come into contact with one another through various advanced multimedia platforms such as the internet, television, music, technology or religion. Therefore, the people embracing the western-based cultures impose themselves on local cultures by undermining invaluable values and beliefs of

the indigenous cultures and the way of life of the people (Rauschenberger, 2003; Hamm, 2005). Such an interaction has dire consequences on the continued survival of the cultures in most developing countries as they succumb to modern beliefs, ideals, values and cultures (Kasongo, 2010).

Perhaps, the researcher's choice of cultural imperialism as one of the theoretical lenses that informs this study is justifiable. This is because Bello and Adesemoye (2012) believe that cultural imperialism and colonialism could be seen as two sides of the same coin. The logic behind this reasoning is that cultural imperialism can be linked to colonization in that, the cultural product of the developed country invades the developing countries and overwhelm the indigenous cultures of these countries. However, there is also a major difference in that, one is violent and direct (colonialism) while the other one is indirect and non-violent (imperialism). Therefore, the phenomenon under study and the aforementioned rites seem to suffer the same fate.

Equally, the advent of the commodification of cultural practices by their own practitioners has also brought its own concomitant ramifications that have left the rites of *intonjane and ulwaluko* to be on the brink of extinction. For instance, the study by Sotewu (2016) found that the commercial facet associated with *intonjane* cultural practices has unequivocally taken its toll on the attrition of the rite. Further, this author suggests that mandatory livestock such as goats, sheep and cattle sacrificed to appease the ancestors and fulfil the rites' obligations has been at times unaffordable. Moreover, the special clothes and other paraphernalia that go with the rite, have proved to be unaffordable especially in the face of unemployment and poverty faced by many families (Sotewu, 2016).

The situation with regard to *ulwaluko* cultural practice has even more detrimental as compared to its *intonjane*. This is because of the growing trend of commercialization of its indigenous practices especially in *ulwaluko* (Feni, 2015; Douglas & Nyembezi, 2015). Socio-economic conditions such as unemployment among youth, has been pinned as one of the factors driving the commercial facet of this rite in the Eastern Cape, especially in Mthatha and other areas (Feni, 2015). This is because majority of the young people have identified the rite as an opportunity of earning the much-needed income especially in the absence of employment opportunities in South Africa (Kheswa et al., 2014a, Mpateni, 2017).

In addition, Ntombana (2011) and Feni (2014) suggest that in the contemporary epoch, this could also be influenced by a new paradigm that is commercially inclined and promoting a market-based model, which is turning these cultural practices into commodities. Therefore, diverse literature in this field suggest that commodification of the rites in South Africa has become one of the prominent features that has given a new meaning to *ulwaluko* cultural practice altogether (Rijken & Dakwa, 2013; Nomngcoyiya & Kang'ethe, 2017a). Hence, Abrahams (2017) postulates that this monetization or commercialization of the rite could largely explain the mayhem of clinical hazards and initiates' deaths that have engulfed the rite. This is because, with commodification of the rite, the surgeons and the nurses may be more interested with the number of the young men that go through the circumcision process and compromise the quality of the initiation (Ntombana, 2009; Nomngcoyiya, 2015).

Perhaps, one could argue that the opportunity for unemployed young men to hijack the circumcision process in terms of job seeking points an accusing finger to the cultural leadership and parents generally. This researcher believes that, this has happened because the cultural custodians, elders and parents have assumed a wait and see approach and therefore leaving a void without anyone providing guidance and direction pertaining to the initiation processes. Such scenario present or provide a leeway for the global forces not only to influence and dilute these rites with their own value systems, but also provides an opportunity to ensure that they extinguish them altogether to make way for a new dispensation of cultures with a Eurocentric dimension.

6.3.5. Unfriendly policies on cultures a driver to cultural attrition

In this study, cultural practices stakeholders in their majority indicated that, unfriendly policies on cultures was one of the central challenges militating against the successful promotion, preservation, growth and development of cultural practices in South African communities. Further, the inadequacy of current policies on cultures to safeguard the rites and a lack of current policy implementation also immensely contributes to the attrition of the rites. These might be some of the reason that cultural stakeholders seem to view policies as culture unfriendly and possibly being the drivers of cultural attrition. This challenge was further compounded by the government policies intended/unintended consequences that runs counter the objectives and goals of

cultural rites in influencing the behaviours of young people. For example, intended/unintended policy consequences is the individuals' sexual and reproductive health rights that allows all women including young women to have safe, legal reproductive health services such as contraceptives, including abortion (Marie Stopes South Africa (MSSA), 2015).

Moreover, the Constitution of South Africa embraces women's decision to have children as a fundamental right that should be consistent with their physical, psychological and social health (RSA Constitution, 1996; MSSA, 2015). In addition, the Constitution provides that complete access to reproductive healthcare services must include family planning and contraception advice (guidance in protecting oneself against unwanted pregnancy), termination of pregnancy (legal abortion), and sexual education and counselling programmes and services (Republic of South Africa Constitution, 1996; Kheswa et al., 2014). South Africa is one of the few countries in the whole world where abortion is legalized and finds expression on Choice on Termination of Pregnancy Act, 1996 (The Choice on Termination of Pregnancy Act, Act No. 92 of 1996).

Interestingly also, the rite of *intonjane* in its very nature was designed by societies practising this rite to be a platform to mitigate above reproductive health related issues. Perhaps, such policy milieu also provides a platform for young women in particular continue to undermine the *intonjane* rite as an indigenous cultural undertaking, to deal with the aforementioned reproductive healthcare issues. This is because, such a scenario indicated above is unfortunate for traditional societies, as young women have been encouraged through *intonjane* to maintain their virginity by emphasising on the principle of abstinence (no sex before marriage) (Maluleke & Troskie, 2003; Sotewu, 2016). Furthermore, Hoza (2010) believes that such rites also served as an expression of fundamental social norms and values, which focused more on establishing and extending family and communal relationships through African traditional marriages. By contrast, today, the phenomenon of teenage pregnancy and its effects has reached an alarming proportion and at times leading to abortions. This is because, of the 1 000 abortions that occur in South Africa every month, 50% of them involves girls between 12-18 years of age in the Eastern Cape clinics (Kheswa & Mahlalela, 2014).

Ironically also, street lampposts, street walls, school walls have been 'decorated' by signs and advertisements of abortion by various practitioners in the Eastern Cape Province communities, Mthatha and Mount Frere are no exception. Similar findings on unfriendly policy on cultures can be found in *ulwaluko* initiation as it experiences a barrage of accidents, penile amputations, disabilities and deaths of the initiates in almost every initiation season in the Eastern Cape Province (Nyoka, 2016). Strangely, South Africa, with impeccable human rights respect globally, has found itself in a spotlight in these recent years for its failure to maintain human dignity and uphold the right of young men in its *ulwaluko* initiation as enshrined in the RSA Constitution (Maseko, 2008; Douglas & Nyembezi, 2015).

However, it needs to be appreciated that, the government had passed various provincial circumcision legislation such as the Application of Health Standards in Traditional Circumcision Act No. 6 of 2001 (Eastern Cape) which is clear about the procedures to be followed before and during the rite of passage from boyhood to manhood (Mpateni, 2017). It has provisions such as the health screening process, consent from the parents, and registration and qualification of both traditional surgeons and nurses (Feni, 2014). But it is apparent that many crucial cultural practices stakeholders have not comprehended the policies and procedures of the initiation or the traditional leaders had not done enough in terms of disseminating knowledge packages pertaining to these policy environments (Abrahams, 2017).

Further, one could argue that the government has not been keen in strengthening and bolstering the policies and procedures to curb the current challenges facing this rite in the Eastern Cape (Kheswa et al., 2014). This is because the tension as a result of lack of consultation between cultural custodians and government has brought this rite on its knees, as they seem to be preoccupied with incessant conflicts over power relations for almost a decade now (Douglas & Nyembezi, 2016). It is therefore critical that both the government and culture custodians find a common ground to avoid further attrition or complete attrition of these rites. Perhaps, the government should borrow a leaf from the values of socio-cultural theory, which embraces and promotes indigenous knowledge systems with the view that, people from within a cultural group are experts of their own cultural systems and practices (Swartz et al. 2011). Therefore, policies should be consistent with people's social and cultural contexts.

6.3.6. The wave human rights and advocacy as aiders of cultural attrition

It was established in this study that, there was a growing human rights' wave and advocacy that immensely contributed to the attrition of cultural practices in the Eastern Cape Province. The cultural practices stakeholders bemoaned about human rights activism, which was increasingly campaigning against cultural practices, indicating that they grossly violate the human rights of women and children. To corroborate these findings, South African Human Rights Commission (2005) among other human rights bodies associate all female practices such as *ukuthwala,* virginity testing, and female genital mutilation (FGM) as grossly violating the rights of women and the girl children. The issue has remained a contested and debated between the human rights bodies and the cultural custodians. Furthermore, Maluleke (2012) posits that such female initiations serve as a platform of undermining women's emancipation.

On the same note, international bodies such as World Health Organization (WHO) have launched strong campaign through developing countries' governments to fight the phenomenon of cultures that undermines human rights of children and young women in particular (WHO, 2008). Moreover, the feminist theorists' views on cultures need not be emphasized in this regard. This is because most people believe that female practices in general promote predominance of men over women using cultures (Beckett, 2005). For example, Baehr (2013) suggests that during the *intonjane* rite, young women are socialized to accept that married woman must be submissive to the will of the man of the house. Similarly, Okech (2008) opined that, the male counterparts during *ulwaluko* initiation are being indoctrinated with internalised manhood philosophies and the idea that men are the heads of the families and that they are stronger than women. In the same vein, Wilson (2013) opined that, culturally the entrenchment of the hegemony of patriarchal status quo remains relatively unchanged due to such cultural practices, and requires feminists to confront and challenge it holistically.

Ulwaluko initiation on the other hand, has attracted a lot of debates and discourses in South Africa and globally with the human rights groups and civil rights movements calling for its cessation (Nomngcoyiya & Kang'ethe, 2017b). Perhaps, this could be due to its association with circumcision accidents, initiates' death, health

hazards and violation of human rights that almost all the countries' Constitution and Bill of Rights seem to be against (Maseko, 2008; Kepe, 2010, Nyoka, 2016). However, many cultural practices stakeholders in this study refuted the notion that, these cultural rites were facilitating human rights violation; and held strongly their ground that these rites still had a pivotal place in people's lives. In other words, although the niche of some of these cultural practices seem to be dismissed by many civilized bodies, the stakeholders feel that there is great need for these rites to be maintained and resuscitated (Hoza, 2010; Sotewu, 2016).

Perhaps, such human rights stances attracted attention and caused many people to either lose confidence with the rites or abandon them altogether. This scenario painted by these civilized bodies 'nails' the fact that the cultural goal posts that have traditionally been associated with the rite are increasingly being derailed and therefore wavering off their terrain. Hence, the international human rights bodies should acknowledge that other female cultural practices such as *intonjane and bojale* do not involve the shedding of blood, or any interference with girls or women genital organs, nor any form of coercion to engage in the rite (Kang'ethe & Nomngcoyiya, 2014). It is rather a voluntary endeavour by girls or women themselves to undergo the rite due to their social and cultural obligation (Sotewu, 2016). Therefore, looking at different shades of the cultural practices wearing the same lenses is rather unfortunate and misleading, and is perceived by cultural diehards as a defeatist syndrome to the efforts towards resuscitation of African cultures; as well as against the spirit of African Cultures Renaissance and Afrocentrism (Holomisa, 2009; Nomngcoyiya & Kang'ethe, 2017b).

6.3.7. Political ideologies infiltration on cultures

The study established that government interference and the politics of local cultures was among the confounding factors that immensely contributed to the attrition of these cultures. The cultural practices stakeholders felt that at times, policy stance and government bodies generally undermined their principle of self-determination as important stakeholders. In similar studies on *ulwaluko* initiation, Ntombana (2011) and Nomngcoyiya & Kang'ethe (2017a) found that a drastic position of the government in wreaking havoc on this rite is apparent such as the promulgation of the provincial legal prescripts guiding circumcision (Peltzer et al. 2007; Nyoka, 2016) without adequate or

proper consultation with cultural stakeholders. Similarly, Holomisa (2009) and Douglas & Nyembezi (2015) believe that a larger section of the community is also blaming the government for clandestinely advocating for communities to adopt medical male circumcision (MMC) at the expense of traditional male circumcision.

This has led the cultural architects and various proponents of this cultural practice to accuse the government for perhaps not doing enough while its people die in traditional male circumcision, for favour of achieving the goal of MMC (Kheswa et al., 2014; Dayi, 2015; Mpateni, 2017).

To say the least, the state of *ulwaluko* cultural practice is clouded with stigma, shame, and poses a societal disgrace. This is because, in Africa and around the world, there is no cultural practice that has seen more deaths of its young people than *ulwaluko* cultural practice especially in the current years (Abrahams, 2017). In the same vein, *intonjane* rite appears to be as one of the female initiations in South Africa that has immensely experienced its own political infiltration due to government stances and other related pressures. In this case, Matshidze and Mulaudzi (2016) suggest that non-governmental organization (NGOs), and some government representatives usually come out very strong in finger-wagging for the abolishment of these female initiation practices, *intonjane* notwithstanding. Kang'ethe and Nomngcoyiya (2014) believe this could be caused by the stereotype on all female cultural practices or female initiations such as female genital mutilation (FGM) and *ukuthwala* practice, which have attracted global negative publicity for their association with violation of young women's reproductive health rights.

Various international bodies and government use human rights stances to undermine people's cultures and their cultural practices by calling for its cessation (Mcotheli, 2004; Maphanga, 2014). Such government and human rights bodies' attitudes also have a tendency to make the same people they are advocating for to feel undermined and their self-determination ability compromised (van Zuydam, 2013; Kang'ethe & Kanyundi, 2014). Therefore, people can never be fully defended or protected without taking cognisance the state of their self-determination, which suggests that individuals, groups, and communities be allowed to make choices and decisions in any initiative that involves them or likely to shape or affect their future. Without upholding the principle of self-determination of the people, such an endeavour could be rendered null and void in

terms of social work contexts, which always seek to enhance the social functioning of the people in order to live their lives in harmony (Chirkov et al., 2003).

This is in consonance with self-determination theory that suggests that human nature is strongly driven by the natural desire to seek out challenges, novelties and opportunities to learn by making choices and decisions (Gagne & Deci, 2005). The phenomenon of government political interference on cultural issues without the consent of custodians of culture has a ripple effect also on attrition of these cultural practices. Such attitudes by the state and various human rights bodies are unequivocally also strongly influenced by the forces of development such as modernization, civilization and democracy in this epoch. Perhaps, the government itself may be succumbing to pressure from these forces with the result of subsequently impacting heavily on the attrition of *ulwaluko and intonjane* cultures to an extent that the values, ethos and norms of the cultures are less followed by the children and the societies in general. This can partly explain, and perhaps inform the current wave of indiscipline cases and states of crime perpetuated by the youths in the country.

6.3.8. Community forums as avenues of disseminating the benefits of cultural practices

In this study, it emerged that community meetings or forums were not doing enough to emphasize the benefits espoused in cultural practices. The cultural practices stakeholders indicated that it would be mutually beneficial if community forums could be utilized as platform of encouraging both the elderly and young people to consider taking their cultural rites seriously as a tool to mitigate some of their social vices including youth's undesirable behaviours. Such an endeavour could also help to prevent these practices from further attrition. The findings are not unique to this study, as some other studies have proved that communities in their own efforts could help a great deal in ensuring that invaluable aspects of the rites are disseminated in community forums. Ross and Deverell (2010) underscore that, in essence, from birth to adulthood, African socialization embraces family and communal system, as they are indispensable for care, protection, well-being and development of sense of wholeness.

Therefore, cultural practices are premised on the rudiments of an accepted way of behaving; or doing things in a society based on the manner in which a person is expected to behave; or the way a person always behave (Hornby, 2006). This is also

explained by socio-cultural theory as one of the lenses that enhances everyone's understanding about the phenomenon under study. Swaltz et al. (2011) suggest that socio-cultural theory is pertinent as it advocates among individuals, the significance of maintaining and understanding human behaviour, societal concerns, requirements, thoughts, and beliefs on the basis of their social and cultural milieu; or intervening through processes that are social and culturally relevant. This therefore, is rather unfortunate and unprecedented for the rites' cultural custodians to abdicate their responsibility of encouraging and emphasising the significance of the rites among its communities especially young people. This is because, cultural custodians are expected to lead the way and show other cultural practices stakeholders how they should carry out and preserve aspects of culture that face a state of endangerment.

Perhaps, these are some of the reasons explaining how these rites have been overtaken by events associated with the phenomenon of modernity. This largely also provides a fertile opportunity for further attrition of these cultural practices among other things. Importantly also, communities in general are placed in a very good position to influence each other about the invaluability of these rites than the government that is sometimes viewed by many as a stranger and not overly supporting the development of these cultures. Sadly also, the wait-and-see attitude or approach by the communities presents the opportunity for the forces of development to continue to perpetuate their hegemonic influence in the erosion and attrition of these rites. Perhaps, such a stance by communities may have in one way or the other negatively affected the young people's behaviours and moral conducts especially among the *Nguni* ethnic groups. With South Africa's crime rate and wayward behaviours including heavy indulgence in alcohol and drugs among the youth seem to define the country, the phenomenon of cultural attrition may unequivocally provide some of the answers.

6.4. Conclusions

Ascertaining if the study met all its objectives and to what extent is underlie in this section. This section discusses whether the study has met its aim and all the objectives by pitting them against the study's empirical findings. Then the researcher also pits the study's assumptions and ascertains to what extent the study has fulfilled them.

6.4.1. Aim of the study

The aim of the current study was to investigate the cultural attrition on *ulwaluko* and *intonjane* cultural practices and how they may have affected the behaviours of the youth. The study has generated a lot of insights on the impact of cultural attrition on youths' behaviours focusing on *ulwaluko* and *intonjane* practices. Moreover, the researcher believes that the study has adequately met its aim. This is because the participants and respondents were adequately able to bring out all the possible ramifications associated with prevailing cultural attrition and their impact on young people's behaviours. This includes the phenomenon of the rites' inability to hold their goal posts, the pernicious impact of the modern forces of international development, unfriendly policies on cultures, human rights wave, political infiltration on cultures and inadequate community involvement in promotion of cultures. The aforementioned perfidious impacts have been a difficult challenge, not only to young people themselves, but also to everyone especially the communities practising these rites. However, a realization of the full aim rests in diagnosing and examining every research objectives as outlined.

6.4.2. Pitting the study's objectives against the empirical study's findings
The following discussion pits the study's objectives against the empirical findings.

- **To respectively examine youths' perceptions of *ulwaluko* and *intonjane* cultural practices and their impact towards their behaviour.**

The study has found that cultural attrition has immense impact on the behaviours and conducts of young people especially among societies practising the rites in the Eastern Cape. This is because, young people that participated and responded to this study, revealed that the invaluability of both *intonjane and ulwaluko* rites has indeed suffered attrition. In other words, the ability of these rites to shape their behaviours and conducts in this era leaves a lot be desired as both young men and women, whether they have undertaken the rite or not, do not seem to reflect any positive and desirable behaviours and attitudes. Furthermore, the participants especially the young people also felt that perhaps the rites had benefits in the erstwhile era, but they cannot say the same thing in

their current dispensation.

In consonance with these findings, Manabe (2010) suggests that the invaluability, meaning and significance of these rites have dwindled and eroded significantly, although some of its proponents still felt that they are still relevant in the modern era. This has among other factors, been the results of conflictual issues and perceptions by the elderly people and youth on their understanding of the influence of erstwhile and contemporary cultures (Sotewu, 2016). Moreover, Hoza (2010) posits that *intonjane* rite's values have gradually worn away and significantly undergone serious attrition. This is reflected by the fact that, its custodians are no longer interested in practising it in the contemporary epoch in both rural and urban settings.

Similarly, diverse literature sources on cultures also bemoaned culture custodians' poor administration and management of the rites and their wait-and-see approach that has given way for young people to take over the operations, especially of *ulwaluko*. This is why it has continued to claim more lives due to poor management and administration (Douglas & Nyembezi, 2015; Abrahams, 2017). Such poor administration has given rise to the phenomenon of botched circumcision (penile amputation, hospitalization of initiates, initiates' deaths and initiates' disabilities) in *ulwaluko* practice which has ruined any possible value and benefits embedded in this rite (Nomngcoyiya & Kang'ethe, 2017; Mpateni, 2017). All these have set in a wave of confusion, leaving many young people to lose their confidence in the rites themselves and their capacity to shape their behaviours and conducts in the modern era.

- **To establish different stakeholders' perceptions on the link between current youth behaviours and attrition of *ulwaluko* and *intonjane* cultural practices**

This objective has also been adequately met because various stakeholders revealed that there was an inextricable relationship between current youth behaviours and attrition of *ulwaluko and intonjane* cultural practices in the Eastern Cape. For example, diverse sources in cultural domain suggest that, young men during *ulwaluko* initiation process are encouraged to sexually engage with various women in order to test their penile functioning. This results or motivates promiscuity (Vincent, 2008; Ntombana, 2011; Nomngcoyiya & Kang'ethe, 2017). Such a gesture by traditional practitioners (nurses) and elderly men perhaps has created a fertile ground to a phenomena of risky sexual

behaviours including a new culture of sexual normlessness; revelry and promiscuity among young men (Pelzer et al. 2008; Kang'ethe & Nomngcoyiya, 2014; Mpateni, 2017). This has given rise to a cocktail of social ills such as risks to contract HIV/AIDS and other STIs especially when such sexual activities are unprotected (Adebule & Ibimiluyi, 2012). Perhaps, the preponderance of a culture of multiple intimate relationships among young men in South Africa could be traced to a significant extent in the failure of these rites to produce morally and ethically upright young men.

Also, Patel and Myeni (2008) suggest that both young men and women are no longer motivated to preserve their sexual purity, which in the erstwhile years was a tool to protect them from different social ills such as early sexual debut or sex before marriage, and unwanted or unplanned pregnancies that results in abortion among young girls. The fact that a majority of cultural practices stakeholders bemoaned the strong link between current youth behaviours and attrition of these rites, could be because, whether young men and women undergo the rites, they remain the same behaviour-wise. This is motivated by a realisation that in their past, both cultures were able to build women and men of impeccable characters and standing, building future leaders and the nation through their teachings and trainings.

- **To explore the extent to which cultural attrition has impacted upon the cultural goal posts of both *ulwaluko* and *intonjane* practices**

This objective has also adequately been met in that, the goal posts of *ulwaluko and intonjane* cultural practices have been eroded or undergone significant attrition. This is because, stakeholders felt that the rites have negatively been affected by various factors (mass media, Christianity, commodification of cultural practices, human rights, and political infiltration of cultures) causing them to score insignificantly in the cultural arena. Such a phenomenon has been seen by many stakeholders as an indication that the identity, value and benefits of these rites have strongly been compromised in the contemporary epoch. This is also because graduates of these both rites are no different behaviour-wise including those who have not undergone the rite. Observably, on the ground, they are involved in an array of risk behaviours such as concurrent partnership (multi sexual relations), and binge drinking for both men and women (Welawete & Madzingaira, 2005; Kheswa et al.

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2014b). Further, young men that graduated from *ulwaluko* initiation seem to be implicated in criminal activities that involve rape and various kinds of sexual abuse on women and children (Kang'ethe & Nomngcoyiya, 2014; Mpateni, 2017). Also, young women are increasingly associated with unplanned teenage pregnancies leading to burgeoning incidents of abortion and a cocktail of other promiscuous behaviours (Jacobs, 2013; Lebese et al. 2014; Bala, 2017). Such scenarios continue to undermine the gains made by these rites over years and actually validate the fact that, indeed, their goal posts in the modern era have dwindled and have contributed immensely on the attrition of both *intonjane and ulwaluko* cultural practices.

- **To establish the effectiveness of policy environment designed to uphold cultural preservation, integrity, growth and development.**

Evidently, the policy that is designed to facilitate prevention, preservation, promotion, growth and development of cultural practices has been found to be inadequate, making the rites to be vulnerable to forces of international development. Interestingly, cultural practices stakeholders agreed that legal prescripts are in place to ensure the cultural practices are protected, promoted and developed. However, they bemoaned that their efficiency and effectiveness in terms of implementation seemed to score dismally. Moreover, what the respondents and participants opined as a possible lacuna was a failure by the state to consult with other stakeholders, particularly the cultural custodians. Such findings find support from diverse scholars who also have found that policy stance by government generally undermines the principle of self-determination of cultural practices' stakeholders (Peltzer et al. 2007; Ntombana, 2011; Nomngcoyiya & Kang'ethe, 2017a).

In other words, the government's apparent promulgation of provincial circumcision legislation without the consent of the cultural custodians is one of the examples that brought about sensation of hostilities pertaining to *ulwaluko* initiation (Feketha, 2014; Nyoka, 2016). In addition, the government is ironically seen by stakeholders to be clandestinely advocating for societies to embrace medical male circumcision (MMC) at the expense of traditional male circumcision (Holomisa, 2009; Douglas & Nyembezi, 2015). What also became prominent was that some participants, especially the elderly ones bemoaned that the cultural practices were being overtaken by

the events of modernity, which include modern policies (Peltzer et al. 2007; Maseko, 2008; Nomngcoyiya & Kang'ethe, 2017b).

This is because, the existence of global values and cultural practices have both been in competition against one another for supremacy and control, with global values leading to a pernicious blow to the cultures, with *intonjane* and *ulwaluko* cultural practices in the Eastern Cape Province being t h e serious 'casualties'.

6.5. Conclusion on assumptions

This part pits the two of the study's assumptions against the empirical study findings.

6.5.1. The influence of cultural attrition on youth behaviours compromise their future

This assumption has been validated to be true after the study examined issues from all possible angles to demonstrate that, it is difficult for both young men and women from societies practising these two rites to portray meaningful and desirable behaviours and conducts, in the face of significant attrition of the rites of *ulwaluko and intonjane*. An array of findings has strongly reflected that, young people today portray a constellation of undesirable behaviours such as binge drinking and engagement in various kinds of criminal activities. This is why the country registers high incidences of HIV/AIDS, crime and preponderance of drugs, making the country to derogatorily be referred to as the drug capital of the world. These do not promise the youth to score adequately in becoming good citizens of their country. However, such undesirable phenomena cannot be excused from the finger of blame as they seemed to signal the dsyfunctioning or maybe the attrition of these two cultures. This is because these rites in the past were responsible for shaping young people's morals, ethics and conducts. This prepared them to be good citizens of their country.

6.5.2. Forces of development significantly contribute to cultural attrition

The study was custom-made under the assumption that the international forces of development such as globalization, westernization, modernization, and civilization among others immensely contributed to attrition of *intonjane and ulwaluko* cultural practices. The assumption is valid because findings largely demonstrated that forces

of development such as the advent of Christianity, commodification of cultures, and mass media just to mention a few, have largely contributed to the attrition of these rites. The findings of the study further indicated that, there was increasing phenomenon of Christian dogma and stereotype that advocated for the disbandment of local cultures as they were facilitating human rights violation.

Also, the phenomenon of commodification of cultural rites seemed to cause the rites to be unaffordable for communities that are poor due to unemployment and its concomitant ramifications. Similarly, other important stakeholders of these rites have turned these rites into income generating schemes and thereby compromising the invaluability of these rites in the modern era. In the same vein, mass media is believed to be an instrument utilized by the westerners to advance their Eurocentric values.

6.5.3. Government clandestinely wreaking havoc on the growth of *ulwaluko* and *intonjane* rites.

The researcher entered the study field with a strong conviction that Eastern Cape Province and by extension, South Africa stood to lose the fight on the attrition of these cultures if the government and culture custodians do not reach a common ground on the policy platform safeguarding, preserving and promoting invaluable contribution of these cultural practices. This conjecture was bolstered and endorsed by the findings of this study which underscored that the problem of policy on cultures and conflictual terrain between these two stakeholders was exponentially growing with new trends of challenges emerging and negatively influencing a transition in the cultural landscape for the worst.

The study findings proved that new trends of challenges brought by botched circumcision on *ulwaluko* initiation such as circumcision accidents, penile amputations, initiates' disabilities, and deaths created a trail of suffering for the young men, their families and community at large. These challenges the respondents and participants believed were contributed by the government's failure to address them timeously, because the governments do also operate in a clandestine manner by advocating for medical male circumcision at the expense of traditional male circumcision. It was also apparent that the government was dragging its feet or assuming a wait-and-see attitude over the predicament that *ulwaluko* faced. Moreover, the phenomenon of policy gaps on cultural practices in the Eastern Cape suggests a bleak future if both government and

culture custodians do not take immediate remedial action.

6.6. Recommendations

The following recommendations have been drawn largely from empirical findings, a review of related literature, and the researcher's experiential knowledge and intuitive prowess in the domain of culture and its practices.

6.6.1. Purposive use of mass media to promote indigenous cultures

It is high time that South African media develops its own niche by bringing about mass media that is inclined towards local cultures' education for the sake of the youth that seem to be at state of cultural dissonance. This is because mass media can be utilized as a tool to promote indigenous cultures. In the same way, it has been used by its proponents in advancing western-based ideologies, values and cultures. Mass media, both audio-visual and print, if properly used, has a capacity of mainstreaming and disseminating cultural and indigenous education that will work to counter the influence of infiltration of the African cultures with the Eurocentric ones. This notion is not only relevant and timely, but it is also in line with the initiatives of Pan African Parliament, African Union and other proponents of African Renaissance. Such endeavours can help African countries to achieve a state of culture revival, resuscitation and indigenization of local values, principles and ideologies. Therefore, local mass media as an integral public platform should embark on a global scale advocacy and campaign in promoting indigenous cultures and their multifaceted cultural practices.

6.6.2. A need for more community aggression in culture promotion

The time has come for communities to be more pragmatic in preserving and promoting cultural values and practices. Perhaps, this scenario calls for a recognition of how many African people continue to lose respect and identity as they continue to unabatedly abandon their cultures. Furthermore, there is a dire need for parents and other cultural custodians to work hard towards reclaiming the erstwhile cultural niche that society used to embrace, and that of having the rite become a tool of inculcating strong morals and ethical standards among the young men and women in the Eastern Cape at large. In addition, more involvement of both elderly men and women is critical in these cultural

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practices in order to inspire confidence among the youth to see these rites as an integral part of their life. This does not mean coercing youth and infringe their self-determination principle. They should rather express their human rights of choice. However, they need the guidance of the elders so that they may know and understand that "he who abandons their culture is like a slave" or put in Swahili language *"mwacha mila ni mtumwa"* to echo the words of Kinge and Ndalu in Kang'ethe (2014). Importantly also, elderly men and women should be consulted by virtue of their skills, wisdom and prowess on the rites. This is especially critical in that the societal pendulums seem to be increasingly swinging towards the state of cultural practices' dissonance coupled by a state of anomie among both community members and young people in particular.

6.6.3. A need for cultural policies to embed stakeholders' self-determination

The findings on policy regarding cultures indicated a strong need for widening the horizon of consultation between the government and cultural custodians with regard to policy formulation and development. Optimistically, this is likely to bring to the fore all the grey areas that could be useful in addressing the perilous moments faced by the rites of *intonjane* and *ulwaluko* and the attrition of their goal posts. This could also assist in pinning down all the retrogressive dimensions that seem to be undermining the invaluable gains embedded in the cultural rite since time immemorial.

Moreover, there is a dire need for the government as the custodian of legal prescripts to consider the wishes of the people, or state of self-determination that is well anchored by social work ethos and values (Sheafor & Horejsi, 2008). Therefore, if the majority of the people or an individual wants to continue practising the *intonjane and ulwaluko* cultural practices, they should be fully supported by the government as their cultural right is provided for in the country's Constitution and the Bill of Rights. Equally, there is a dire need for the government machinery to strongly commit itself to address all the existing rites' challenges in order for the culture to maintain its desirable cultural goal posts. This is because most of the modern values, beliefs and practices that societies continue to embrace are unequivocally unable to provide cultural solution such as the social and cultural capital embedded in the rites of *intonjane and ulwaluko*. It is pertinent that the cultural custodians in consultation with the government put mechanisms in place to ensure that the rites are preserved and developed. This would be

critical to achieve the much desired process of cultural resuscitation, promotion and preservation (Kang'ethe, 2014). This would optimistically widen the horizon of having these rites strengthen their capacities to shape the youths' behaviours.

6.6.4. Youth ownership and participation on cultural undertakings

The empirical findings and other literature sources indicated a state of cultural attrition associated with the cultural practices failing to adequately meet their goals of inculcating discipline and other important virtues that are meant to make the youths more disciplined. This is because parents have abandoned their cultures and this is manifested by their children being disrespectful and embracing various kinds of socially unacceptable behaviours. Therefore, cultural practices such as *intonjane* and *ulwaluko* are rapidly losing their moral and ethical grounds in terms of enhancing social and cultural identity, direction and other invaluable principles, but instead drowning towards embracing alien (modern) principles more than their own. This study therefore, challenges parents and other cultural custodians to stop abdicating their responsibility of admonishing and guiding the youth towards respecting their cultures. The parents need to be informed and pass the message to the youth that he who abandons their culture is like a slave, to echo the words of Kinge and Ndalu , 1989 in Kang'ethe 2015), and work hard towards enhancing good citizenship.

6.7. Suggestions for further research

This study has been conducted at the time when South Africans societies seem to be bemoaning various social ills associated with the behaviours of young people and the questions around the use of erstwhile cultures in mitigating some of these social vices. It is unequivocal that, the country is facing difficult times of breaking down of norms, behaviours and conducts among young people associated with attrition of the rites of *intonjane and ulwaluko*. It is critical, therefore, that more research studies are directed to the challenges that the rites are facing today. It is perhaps a pointer that, with more research, the cultural attrition and possibly its impact on young people's behaviours could hugely be reduced and mitigated. Moreover, research studies should be conducted in an endeavour to interrogate various social phenomena that impact

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negatively on social functioning. For example, (i) The study could explore the inextricable relationship between *ulwaluko* initiation and commercialization of this rite in the Eastern Cape Province. (ii) Explore the interplay between the phenomenon of *intonjane* rite's attrition and the high levels of teenage pregnancies in the Eastern Cape. This researcher believes that such research studies would possibly further unearth the underlying challenges associated with both the rite of *intonjane and ulwaluko* cultural practices.

6.8. Implication of the findings and recommendation for social work practice

Inconsonance with the principles of Global Agenda for Social Work and Social Development (2012), social work plays a pivotal role in creating healthy families and communities with its unique skills, knowledge and expertise. It achieves this through intervening in a constellation of social welfare services across the human life span and in a wide variety of settings (Zastrow, 2013). Therefore, attrition of indigenous cultural practices such as *intonjane and ulwaluko* and its spill over effects on young people's behaviours and conducts attracts critical social work intervention (Nomngcoyiya & Kang'ethe, 2017b). Perhaps, the continuous attrition of local cultures and their positive correlation on youth behaviours poses a serious threat, not only to the communities practicing the rites in the Eastern Cape, but also to the social work discipline itself as it affects its capacity to fulfil its societal goals of enhancing and promoting social functioning (Nomngcoyiya, 2015; Mpateni, 2017).

Therefore, social work practice needs to be proactive and not reactive if ever the fate of these rites inability to shape the behaviours of the young people is to be grossly overturned. Social work profession with its constellation of skills needs to inculcate among communities an indigenous thinking that will broadly recognize cultures and their invaluable benefits; and as tools of development (Kang'ethe, 2014, 2015). Perhaps this may contribute broadly to the much desirable goal among the Africans of "decolonizing the mind" to borrow from the works of Professor Ngugi Wa Thiongo (Ngugi Wa Thiong'o, 1994 in Kang'ethe, 2017-2018). This is to give African hope that cultures can regain their niche of shaping the young people's behaviour. This cannot be overemphasized in countries such as South Africa being one of the highest in crime statistics in the world.

6.9. Overall conclusion

The research study has exhaustively addressed all the possible impacts of cultural attrition of *ulwaluko and intonjane* cultural practices on youths' behaviours (both young men and women). The study was prompted by the perturbing contemporary challenges of the cultural attrition and their impact on young people's behaviours. However, the researcher is rest assured that at least significant justice has been done to the study by bringing all the possible confounding factors that immensely contributed to the attrition of the rites of *intonjane and ulwaluko.* However, it is his hope that this thesis will end up in the hands of the Cooperative Governance and Traditional Affairs, all the custodians of culture, with the hope of implementing some if not all the recommendations made. Similarly, it is this researcher's hope that this study will be significant bedrock of other studies in the cultural discourse. This is to ensure that scholars, especially the social workers are in the frontline in addressing cultural based challenges bedevilling the societies, especially in communities of the Eastern Cape.

In the same vein, the researcher also hopes that the government will be motivated by the results of this study as it has dealt expeditiously with the impact of cultural attrition on youths' behaviours in the continuum of *intonjane and ulwaluko* cultural practices. Lastly, while both intonjane and ulwaluko cultural practices' capacity and contribution in community building cannot be overemphasized in South Africa, the empirical findings from this research indicates that, their values and benefits continue to dwindle unabatedly especially in the face of global trends and forces of development. Therefore, the study findings thus indicate the need for more community participation in promoting and maintaining their cultures, the need to strengthen the implementation of policies and procedures as well as the need to improve youth ownership and participation in cultural undertaking.

6.10. Chapter summary

Unequivocally, this chapter has adequately discussed all the findings as analysed, interpreted and presented from the previous chapter, by pitting the findings against the study's research questions and objectives. The chapter has provided recommendations and drew reasonable conclusion. This puts to an end the

expectations of the research study that sought to explore the impact of cultural attrition on *ulwaluko and intonjane* cultural practices on youth's behaviours.

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APPENDICES

APPENDIX A: Research Ethics Clearance Certificate

University of Fort Hare
Together in Excellence

ETHICAL CLEARANCE CERTIFICATE
REC-270710-028-RA Level 01

Certificate Reference Number: KAN211SNOM01

Project title: **The impact of cultural attrition on youths' behaviours: A study of *ulwaluko* and *intonjane* practices in Mthatha and Mount Frere areas, Eastern Cape.**

Nature of Project: PhD in Social Work

Principal Researcher: Thanduxolo Nomngcoyiya

Supervisor: Prof S.M Kang'ethe
Co-supervisor: N/A

On behalf of the University of Fort Hare's Research Ethics Committee (UREC) I hereby give ethical approval in respect of the undertakings contained in the above-mentioned project and research instrument(s). Should any other instruments be used, these require separate authorization. The Researcher may therefore commence with the research as from the date of this certificate, using the reference number indicated above.

Please note that the UREC must be informed immediately of

- Any material change in the conditions or undertakings mentioned in the document
- Any material breaches of ethical undertakings or events that impact upon the ethical conduct of the research

The Principal Researcher must report to the UREC in the prescribed format, where applicable, annually, and at the end of the project, in respect of ethical compliance.

Special conditions: Research that includes children as per the official regulations of the act must take the following into account:
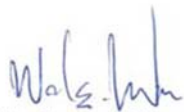
Note: The UREC is aware of the provisions of s71 of the National Health Act 61 of 2003 and that matters pertaining to obtaining the Minister's consent are under discussion and remain unresolved. Nonetheless, as was decided at a meeting between the National Health Research Ethics Committee and stakeholders on 6 June 2013, university ethics committees may continue to grant ethical clearance for research involving children without the Minister's consent, provided that the prescripts of the previous rules have been met. This certificate is granted in terms of this agreement.

The UREC retains the right to

- Withdraw or amend this Ethical Clearance Certificate if
    - Any unethical principal or practices are revealed or suspected
    - Relevant information has been withheld or misrepresented
    - Regulatory changes of whatsoever nature so require
    - The conditions contained in the Certificate have not been adhered to

- Request access to any information or data at any time during the course or after completion of the project.

- In addition to the need to comply with the highest level of ethical conduct principle investigators must report back annually as an evaluation and monitoring mechanism on the progress being made by the research. Such a report must be sent to the Dean of Research's office

The Ethics Committee wished you well in your research.

Yours sincerely

Professor Wilson Akpan
Acting Dean of Research

02 November 2016

APPENDIX - B

Social Work Department
University of Fort Hare
P. Bag X1314
King William's Town Road
Alice
Tel: 040 602 2342

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Email: tmomngcoyiya@ufh.ac.za

University of Fort Hare
Together in Excellence

01 June 2017

The Office of the Ward Councillor
MOUNT FRERE

Dear Sir/Madam

Re: Request for permission to conduct a study on the impact of cultural attrition on youths' behaviours. A study of *ulwaluko* and *intonjane* cultural practices.

My name is Thanduxolo Nomngcoyiya and I am a PhD Candidate in Social Work/Social Development department at the University of Fort Hare - Alice. I am currently doing research on the impact of cultural attrition on youths' behaviours. A study of *ulwaluko* and *intonjane* cultural practices. I am requesting a permission to conduct this study with various aforementioned circumcision stakeholders.

The study is premised on the following objectives:
- To respectively examine youths' perceptions of *ulwaluko and intonjane* cultural practices and their impact towards their behaviour;
- To establish different stakeholders' perceptions on the link between current youth behaviours and attrition of *ulwaluko* and *intonjane* cultural practices;
- To explore the extent to which cultural attrition has impacted upon the cultural goal posts of both *ulwaluko* and *intonjane* practices; and
- To establish the effectiveness of policy environment designed to uphold cultural preservation, integrity, growth and development.

I would like to request your participation in this research by recording in writing and by tape, your knowledge, thoughts and experiences regarding the attrition or erosion of these cultural practices and I wish to assure you that all the ethical dilemmas will be highly considered such as confidentiality, respect for human dignity, belief systems, value and worth will be maintained.

www.ufh.ac.za

APPENDIX C: Research Instruments (Questionnaire)

University of Fort Hare
Together in Excellence

Dear respondent

I am the researcher currently doing my Doctor of Philosophy in Social Work at the University of Fort Hare – Alice Campus. I am conducting a research on the impact of cultural attrition of ulwaluko and intonjane cultural practices on youths' behaviours in Mthatha and Mount Frere areas, Eastern Cape. The study is premised on the following objectives:

- To respectively examine youths' perceptions of ulwaluko and intonjane cultural practices and their impact towards their behaviours.
- To establish different stakeholders' perceptions on the link between current youth behaviours and attrition of ulwaluko and intonjane cultural practices.
- To explore the extent to which cultural attrition has impacted upon the cultural goal posts of both ulwaluko and intonjane practices.
- To establish the effectiveness of policy environment designed to uphold cultural preservation, integrity, growth and development.

There is no right or wrong answers; may you therefore, answer these questions with honesty as no others will access the information? The information you share with me will be treated with confidentiality as you will remain anonymous. Please do not write or reveal your name. The questionnaire will take about 25 minutes of you time.

Your participation in this research is completely voluntary and you have the right to withdraw from it any time you feel you don't want to continue with the questionnaire. Your responses and comments will be treated with high sense of confidentiality and anonymity. It is only the researcher and the supervisor who will have an access to the information that you will give in this study and during publication no manes will be mentioned or any comment that would reveal your identity.

Your participation in this research project is highly appreciated in advance and will assist the communities practicing these rites and relevant bodies in our country in improving the maintaining, preservation, and upholding the cultural integrity. There is no monetary or any other material benefit is associated with completing this questionnaire.

In case of any question please do not hesitate to contact me via this mobile phone number; 063 6817496
Thank you
Thanduxolo Nomngcoyiya (Mr)

RESPONDENTS CATEGORY: INITIATION STAKEHOLDERS QUESTIONNAIRE

SECTION 1: Respondents Demographical Profile

1. **What is your age?**
   - ☐ 1.   18-35
   - ☐ 2.   36-45
   - ☐ 3.   46-60
   - ☐ 4.   61-Above

2. **What is your gender?**
   - ☐ 1.   Female
   - ☐ 2.   Male
   - ☐ 3.   Other

3. **What is your marital status?**
   - ☐ 1.   Single
   - ☐ 2.   Married
   - ☐ 3.   Divorce
   - ☐ 4.   Widow

4. **What is your socioeconomic status?**
   - ☐ 1.   Employed
   - ☐ 2.   Unemployed
   - ☐ 3.   Self-employed
   - ☐ 4   Social grant

5. **What is your highest level of education**?
   - ☐ 1.   Primary
   - ☐ 2.   Secondary
   - ☐ 3.   Tertiary/University
   - ☐ 4   None

6. **Have you been initiated through *ulwaluko/intonjane*?**
   - ☐ 1. Yes
   - ☐ 2. No

7. **5. Which year have you conducted initiation of ulwaluko/Intonjane?**
   - ☐ 1.   2010-2011
   - ☐ 2.   2012-2013
   - ☐ 3.   2014-2015
   - ☐ 4.   2016

SECTION 3: To establish different stakeholders' perceptions on the link between current youth behaviours and attrition of ulwaluko and intonjane cultural practices.

8. **From your experience, would you say keeping cultural practices such as ulwaluko/intonjane still adds value in shaping behaviours of youth today?**

   - ☐ 1.   Strongly agree
   - ☐ 2.   Agree

☐ 3.   Undecided

☐ 4.   Disagree
☐ 5.   Strongly Disagree

9. **Do you agree with the notion that cultural practices such as ulwaluko/intonjane have suffered attrition in the modern day?**
   ☐ 1.   Strongly agree
   ☐ 2.   Agree
   ☐ 3.   Undecided
   ☐ 4.   Disagree
   ☐ 5.   Strongly Disagree

10. **Do you think the attrition of these cultural practices can be closely associated with behaviours that youths display today?**

   ☐ 1.   Strongly agree
   ☐ 2.   Agree
   ☐ 3.   Undecided
   ☐ 4.   Disagree
   ☐ 5.   Strongly Disagree

> **SECTION 4: To explore the extent to which cultural attrition has impacted upon the cultural goal posts of both ulwaluko and intonjane practices.**

11. **Do you think ulwaluko/intonjane cultural practices still maintain its intended cultural goal posts of shaping youth behaviours and other desirable social norms?**

   ☐ 1.   Strongly agree
   ☐ 2.   Agree
   ☐ 3.   Undecided
   ☐ 4.   Disagree
   ☐ 5.   Strongly Disagree

12. **Do you agree with the fact that ulwaluko/intonjane cultural practices have lost its intended cultural goals posts of maintaining good morals and behaviours on youths?**

   ☐ 1.   Strongly agree
   ☐ 2.   Agree
   ☐ 3.   Undecided
   ☐ 4.   Disagree
   ☐ 5.   Strongly Disagree

13. **Would you say civilization, globalization, westernization, eurocentrism, and colonization have contributed to the development of cultural practices such as ulwaluko/intonjane?**

   ☐ 1.   Strongly agree
   ☐ 2.   Agree
   ☐ 3.   Undecided

☐ 4.   Disagree

☐ 5.   Strongly Disagree

14. Do you think civilization, globalization, westernization, eurocentrism, and colonization have contributed to the attrition of these cultural practices?

☐ 1.   Strongly agree

☐ 2.   Agree

☐ 3.   Undecided

☐ 4.   Disagree

☐ 5.   Strongly Disagree

15. Would you say the integration of cultural practices of ulwaluko/intonjane with other westernized cultures have strengthened and resuscitate its goal posts?

☐ 1.   Strongly agree

☐ 2.   Agree

☐ 3.   Undecided

☐ 4.   Disagree

☐ 5.   Strongly Disagree

16. Would you say the integration of cultural practices of ulwaluko/intonjane with other westernized cultures have weakened and eroded its goal posts?

☐ 1.   Strongly agree

☐ 2.   Agree

☐ 3.   Undecided

☐ 4.   Disagree

☐ 5.   Strongly Disagree

17. Would you say commercialization/commodification of these cultural practices also contributed to their attrition in the contemporary epoch?

☐ 1.   Strongly agree

☐ 2.   Agree

☐ 3.   Undecided

☐ 4.   Disagree

☐ 5.   Strongly Disagree

18. Do you agree that these cultural practices are one way or the other violates or associated with violation of human rights of both young men and women?

☐ 1.   Strongly agree

☐ 2.   Agree

☐ 3.   Undecided

☐ 4.   Disagree

☐ 5.   Strongly Disagree

19. Would you say the fact that these cultural practices are associated with human rights violation also contributed to its attrition especially in the contemporary epoch?

☐ 1.   Strongly agree

☐ 2.   Agree

☐ 3.   Undecided

☐ 4.   Disagree

☐ 5.   Strongly Disagree

20. By what degree would you say these cultural practices have been eroded in the modern era?

- ☐ 1.   Very High
- ☐ 2.   High
- ☐ 3.   Moderate
- ☐ 4.   Very Low
- ☐ 5.   Low

> **SECTION 5: To establish the effectiveness of policy environment designed to uphold cultural preservation, integrity, growth and development.**

21. Do you think legal instruments to uphold cultural preservation, integrity, growth, and development are efficient and effective?

- ☐ 1.   Strongly agree
- ☐ 2.   Agree
- ☐ 3.   Undecided
- ☐ 4.   Disagree
- ☐ 5.   Strongly Disagree

22. Would you say state mechanisms are doing enough in terms of policy implementation to ensure that cultural practices are preserved, maintained, and are developed?

- ☐ 1.   Strongly agree
- ☐ 2.   Agree
- ☐ 3.   Undecided
- ☐ 4.   Disagree
- ☐ 5.   Strongly Disagree

23. Do you think the communities in the modern era are doing enough to encourage and promote the rite of passages of ulwaluko/intonjane?

- ☐ 1.   Strongly agree
- ☐ 2.   Agree
- ☐ 3.   Undecided
- ☐ 4.   Disagree
- ☐ 5.   Strongly Disagree

24. Would you say there's still more needs to be done in terms of policies in order to safeguard, preserve, maintain, and promotion of cultural practices?

- ☐ 1.   Strongly agree
- ☐ 2.   Agree
- ☐ 3.   Undecided
- ☐ 4.   Disagree
- ☐ 5.   Strongly Disagree

25. Would you support the notion that these cultural practices in the modern world need to be done away with due to their irrelevance?

- ☐ 1.   Strongly agree
- ☐ 2.   Agree
- ☐ 3.   Undecided
- ☐ 4.   Disagree

☐ 5.   Strongly Disagree

26. Would you agree with the notion that ulwaluko/intonjane cultural practices need to be resuscitated in order to reshape youths' behaviours especially in the contemporary epoch?

☐ 1.   Strongly agree
☐ 2.   Agree
☐ 3.   Undecided
☐ 4.   Disagree
☐ 5.   Strongly Disagree

RESPONDENTS CATEGORY: YOUTHS

SECTION 1: Respondents Demographical Profile

27. What is your age?
☐ 1.   18-35
☐ 2.   36-45
☐ 3.   46-60
☐ 4.   61-Above

28. What is your gender?
☐ 1.   Female
☐ 2.   Male
☐ 3.   Other

29. What is your marital status?
☐ 1.   Single
☐ 2.   Married
☐ 3.   Divorce
☐ 4.   Widow
☐ 5.   Cohabiting

30. What is your state of employment?
☐ 1.   Employed
☐ 2.   Unemployed
☐ 3.   Self-employed
☐ 4.   Piece jobs

31. What is your source of income?
☐ 1.   Salary
☐ 2.   Stipend
☐ 3.   Social grant (old age; child support, foster grant; disability grant)

32. What is your highest level of education?
☐ 1.   Primary
☐ 2.   Secondary
☐ 3.   Tertiary/University
☐ 4   None

33. What type of intimate relationship you had within the last five years?
☐ 1.   Monogamous
☐ 2.   Multiple relationships
☐ 3.   Cohabitation

34. Do you have a child or children?
- ☐ 1.   Yes
- ☐ 2.   No

35. How many children do you have?
- ☐ 1.   One
- ☐ 2.   Two
- ☐ 3.   Three
- ☐ 4   Four and more
- ☐ 5.   None

36. At what age did you receive your child or first child?
- ☐ 1.   15-17
- ☐ 2.   18-35
- ☐ 3.   36-50
- ☐ 4   51 and above

37. Is the child or children conceived in…?
- ☐ 1.   In wedlock
- ☐ 2.   Out of wedlock

38. Do you take any drug/alcohol?
- ☐ 1.   Yes
- ☐ 2.   No

39. If you take drugs/alcohol, is the habit started before, during or after you underwent a rite of passage?

- ☐ 1.   Before
- ☐ 2.   During
- ☐ 3.   After
- ☐ 4   None

40. Have you been initiated through *ulwaluko/intonjane or* other?
- ☐ 1.   Ulwaluko
- ☐ 2.   Intonjane
- ☐ 3.   Other (please explain)
- ☐ 4.   None

41. What type of sexual orientation do you embrace?
- ☐ 1.   Heterosexual
- ☐ 2.   Homosexual
- ☐ 3.   Bisexual
- ☐ 4   None

42. Which period did you undergo/experience ulwaluko/Intonjane?
- ☐ 1.   2010-2011
- ☐ 2.   2012-2013
- ☐ 3.   2014-2015
- ☐ 4.   2016
- ☐ 5.   Beyond the above

43. For how long have you been initiated through *ulwaluko/intonjane*?
- ☐ 1.   1 - 2 years
- ☐ 2.   2 - 4 years
- ☐ 3.   4 - 6 years
- ☐ 4.   6 years and above

44. Where did you experience your cultural practice of ulwaluko/intonjane? In a…?
☐ 1. Rural area
☐ 2. Urban area
☐ 3. Semi-rural
☐ 4 Semi-urban

<table>
<tr><td>SECTION 2: To respectively examine youths' perceptions of ulwaluko and intonjane cultural practices and their impact towards their behaviours.</td></tr>
</table>

45. For how long have ulwaluko/intonjane initiation in existence in your area?
☐ 1. 1 – 5 years
☐ 2. 6 – 10 years
☐ 3. 11 – 15 years
☐ 4. 16 – 20 years
☐ 5. Above 20 years

46. Would you rate your ulwaluko/intonjane initiation experience in terms of following categorical scales?
☐ 1. Very good
☐ 2. Good
☐ 3. Fair
☐ 4. Very Bad
☐ 5. Bad

47. Would you say there are still social and cultural benefits embedded on ulwaluko/intonjane cultural practices?
☐ 1. Strongly agree
☐ 2. Agree
☐ 3. Undecided
☐ 4. Disagree
☐ 5. Strongly Disagree

48. Would you agree that the value of ulwaluko/intonjane cultural practices have been eroded especially in the contemporary epoch?

☐ 1. Strongly agree
☐ 2. Agree
☐ 3. Undecided
☐ 4. Disagree
☐ 5. Strongly Disagree

49. By what extent would you say these cultural practices have been eroded in the modern era?
☐ 1. Very High
☐ 2. High
☐ 3. Moderate
☐ 4. Very Low
☐ 5. Low

50. Do you think the attrition of these cultural practices can be linked to behaviours that young people display today?

☐ 1. Strongly agree
☐ 2. Agree
☐ 3. Undecided
☐ 4. Disagree

☐ 5.   Strongly Disagree

51. Do you think ulwaluko/intonjane cultural practices still maintain its intended cultural goal posts of shaping youth behaviours and other desirable social norms?

☐ 1.   Strongly agree
☐ 2.   Agree
☐ 3.   Undecided
☐ 4.   Disagree
☐ 5.   Strongly Disagree

52. Do you agree with the fact that ulwaluko/intonjane cultural practices have lost its intended cultural goals posts of maintaining good morals and behaviours on youths?

☐ 1.   Strongly agree
☐ 2.   Agree
☐ 3.   Undecided
☐ 4.   Disagree
☐ 5.   Strongly Disagree

53. Would you say civilization, globalization, westernization, eurocentrism, and colonization have contributed to the development of cultural practices such as ulwaluko/intonjane?

☐ 1.   Strongly agree
☐ 2.   Agree
☐ 3.   Undecided
☐ 4.   Disagree
☐ 5.   Strongly Disagree

54. Do you think civilization, globalization, westernization, eurocentrism, and colonization have contributed to the attrition of these cultural practices?

☐ 1.   Strongly agree
☐ 2.   Agree
☐ 3.   Undecided
☐ 4.   Disagree
☐ 5.   Strongly Disagree

55. Would you say the integration of cultural practices of ulwaluko/intonjane with other westernized cultures have strengthened and resuscitate its goal posts?

☐ 1.   Strongly agree
☐ 2.   Agree
☐ 3.   Undecided
☐ 4.   Disagree
☐ 5.   Strongly Disagree

56. Would you say the integration of cultural practices of ulwaluko/intonjane with other westernized cultures have weakened and eroded its goal posts?

☐ 1.   Strongly agree
☐ 2.   Agree

☐ 3.　　　Undecided
☐ 4.　　　Disagree
☐ 5.　　　Strongly Disagree

57. Would you say commercialization/commodification of these cultural practices also contributed to their attrition in the contemporary epoch?

☐ 1.　　　Strongly agree
☐ 2.　　　Agree
☐ 3.　　　Undecided
☐ 4.　　　Disagree
☐ 5.　　　Strongly Disagree

58. Do you agree that these cultural practices are one way or the other violates or associated with violation of human rights of both young men and women?

☐ 1.　　　Strongly agree
☐ 2.　　　Agree
☐ 3.　　　Undecided
☐ 4.　　　Disagree
☐ 5.　　　Strongly Disagree

59. Would you say the fact that these cultural practices are associated with human rights violation also contributed to its attrition especially in the contemporary epoch?

☐ 1.　　　Strongly agree
☐ 2.　　　Agree
☐ 3.　　　Undecided
☐ 4.　　　Disagree
☐ 5.　　　Strongly Disagree

60. By what degree would you say these cultural practices have been eroded in the modern era?
☐ 1.　　　Very High
☐ 2.　　　High
☐ 3.　　　Moderate
☐ 4.　　　Very Low
☐ 5.　　　Low

SECTION 5: To establish the effectiveness of policy environment designed to uphold cultural preservation, integrity, growth and development.

61. Do you think legal instruments to uphold cultural preservation, integrity, growth, and development are efficient and effective?

☐ 1.　　　Strongly agree
☐ 2.　　　Agree
☐ 3.　　　Undecided
☐ 4.　　　Disagree
☐ 5.　　　Strongly Disagree

62. Would you say state mechanisms are doing enough in terms of policy implementation to ensure that cultural practices are preserved, maintained, and are developed?

☐ 1.　　　Strongly agree

☐ 2. Agree
☐ 3. Undecided
☐ 4. Disagree
☐ 5. Strongly Disagree

63. Do you think the communities in the modern era are doing enough to encourage and promote the rite of passages of ulwaluko/intonjane?

☐ 1. Strongly agree
☐ 2. Agree
☐ 3. Undecided
☐ 4. Disagree
☐ 5. Strongly Disagree

64. Would you say there's still more needs to be done in terms of policies in order to safeguard, preserve, maintain, and promotion of cultural practices?

☐ 1. Strongly agree
☐ 2. Agree
☐ 3. Undecided
☐ 4. Disagree
☐ 5. Strongly Disagree

65. Would you support the notion that these cultural practices in the modern world need to be done away with due to their irrelevance?

☐ 1. Strongly agree
☐ 2. Agree
☐ 3. Undecided
☐ 4. Disagree
☐ 5. Strongly Disagree

66. Would you agree with the notion that ulwaluko/intonjane cultural practices need to be resuscitated in order to reshape youths' behaviours especially in the contemporary epoch?

☐ 1. Strongly agree
☐ 2. Agree
☐ 3. Undecided
☐ 4. Disagree
☐ 5. Strongly Disagree

APPENDIX C: Interview Guide

University of Fort Hare
Together in Excellence

Dear Participants

I am a researcher currently pursuing my Doctor of Philosophy in Social Work at the University of Fort Hare, Alice Campus. I am conducting a research on the impact of cultural attrition on youths' behaviours. A study of *ulwaluko (male initiation)* and *intonjane (female initiation)* practices in Mthatha and Mount Frere areas, Eastern Cape. The study is premised on the following objectives:

- To respectively examine youths' perceptions of the impact of attrition of *ulwaluko* and *intonjane* cultural practices on their behaviours.
- To establish different stakeholders' perceptions on the link between current youth behaviours and attrition of *ulwaluko* and *intonjane* cultural practices.
- To explore the extent to which cultural attrition has impacted upon the cultural goal posts of both *ulwaluko* and *intonjane* practices.
- To establish the effectiveness of policy environment designed to uphold cultural preservation, integrity, growth and development.

I would like to assure you that there are no right or wrong answers; may you therefore, answer these questions with honesty as no others will access the information. The information you share with me will be treated with confidentiality as it will remain both

confidential and anonymous. Your participation in this research project is highly appreciated in advance and will assist the communities practicing these rites and relevant bodies in our country to engage in the process of improving, maintaining, preserving, and upholding their cultural integrity. However, please note that there is no monetary or any other material benefit is associated with completing this questionnaire.

In case of any question please do not hesitate to contact me via this mobile phone number. Thank you

Thanduxolo Nomngcoyiya(Mr) 063

6817496

> **Instructions: Please answer the following question to the best of your knowledge.**

PARTICIPANT CATEGORY: YOUNG MEN & WOMEN

1. **What is your age?**

2. **What is your gender?**

3. **What is your marital**

    status?

4. **What is your socioeconomic status?**

5. **What is your source of income?**

6. **What is your highest level of education**?

7. **What type of intimate relationship you had within the last five years**?
    - ☐ 1.   Committed
    - ☐ 2.   Multiple relationships
    - ☐ 3.   Cohabitation

8. **Do you have a child or children?**

9. **9. How many children do you have**?

10. **At what age did you receive your child or first child**?

11. **Is the child or children conceived in…?**
    - ☐ 1.   In wedlock
    - ☐ 2.   Out of wedlock

12. **Do you take any drug/alcohol**?

13. **If you take drugs/alcohol, is the habit started before, during or after you underwent a rite of passage**?

14. **Have you been initiated through *ulwaluko/intonjane or* other?**
    - ☐ 1.   Ulwaluko
    - ☐ 2.   Intonjane
    - ☐ 3.   Other (please explain)
    - ☐ 4.   None

15. **What type of sexual orientation do you embrace?**
    - ☐ 1.   Heterosexual
    - ☐ 2.   Homosexual
    - ☐ 3.   Bisexual
    - ☐ 4   None

16. **Which period did you undergo/experience ulwaluko/Intonjane?**

17. **Where did you undergo your cultural practice of ulwaluko/intonjane? In a…?**

18. Ngokwe zimvo zakho, ngawaphi amava onawo ngokuthi uthabathe inxakheba kwisiko lolwaluko okanye intonjane?

(In your own view, what has been your experience of undergoing *ulwaluko* or *intonjane* cultural practices?)

19. Ngokw' embono zakho, zeziphi inzuzo zentlalo nencubeko ezifumaneka kwi siko lolwaluko ne ntonjane?
(In your own opinion, what are the social and cultural benefits embedded in ulwaluko or intonjane cultural practices)?

20. Ngokwe mbono zakho, ingaba ligalelo okanye ndima yini edlalwe lisiko lolwaluko onkanye intonjane kwicala lesimilo okanye kwihlobo oziphethe ngalo ngoku? Ingaba ligalelo elinemiphumela encomekayo okanye engancomekiyo? Ndingavuya ukuba ungacacisa

(In your view point, in what way has *ulwaluko* or *intonjane* cultural practice impacted upon your behaviour? Did it have a positive/negative impact and why?)

21. Ngokwe zimvo zakho, ingaba ixabiso lesiko lolwaluko okanye intonjane litshabalele kwelixesha sikulo? Ndingavuya ukuba ungacacisa

(In your own view, has the value of *ulwaluko* or *intonjane* cultural practices eroded especially in this modern era?)

22. Ngokwe mbono zakho, ingaba ezizimilo sizibona namhlanje ebantwini abatsha yimiphumela yokutshabala kwala masiko esintu siwakhankanyileyo? Ndingavuya ukuba ungacacisa

(In your own opinion, can the attrition of these cultural practices be linked to behaviours that you display today?)

23. Ukuba ngokwe nyaniso lamasiko esintu atshabalele kakhulu, zeziphi izinto ezicacisa lonto ngoku phandle ingakumbi kwizimilo zabantu abatsha?

(If indeed attrition has taken a huge toll on these cultural practices, what evidence in behaviours of the youth can you adduce?)

24. Ingaba ukunyuka kwezinga lokuziphatha kakubi nokungabi nantloni kwabantu abatsha singakoyamanisa nokukhukuliseka kwala masiko esintu? Ndingavuya ukuba ungacacise
(Could the higher levels of youth moral decadence to some extent be associated with levels of attrition of these practices?) ………………………………………………………....................

25. Ngezakho izimvo, ingaba uyavumelana na nembhono ezithi lamasiko esintu ngandlela ithile ayanyaniswa noku ndyasha amalungelo abantu abatsha? Ndingavuya ukuba ungakhe

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unabise

(In your own view, would you say the notion that these cultural practices are in one way or the other associated with violation of human rights of your rights as youths?)

26. Ngoko wakho umbono, ingaba uyakholelwa ukuba ukutshabala kwala masiko esintu anegalelo elikhulu ekutshintsheni kwendima enkulu kwinjongo yempumelelo yala masiko? (In your own view, do you believe the attrition of these cultural practices have had an impact on its conventional goals and objectives?)

SECTION 4: Ukuzama ukujonga ubungakanani bokhukuliseko kulamasiko kunye nendima oluyidlalileyo kwinjongo yempumelelo kwisiko lolwaluko nesiko lentonjane.
(To explore the extent to which cultural attrition has impacted upon the cultural goal posts of both ulwaluko and intonjane practices).

27. Ngoko lwazi lwako, ungatsho ukuba isiko lolwaluko ne ntonjane namhlanje injongo zawo ekuqinisekiseni kokuziphatha kwabantu abatsha nokubumbha izimilo zabo ziphanzile okanye zitshabalele?

(In your understanding, would you say ulwaluko/intonjane cultural practices have today lost their intended cultural goal posts of maintaining good morals and behaviours amongthe youths?)

28. Ingaba imizamo kaRhulumente ukukhuthaza ukusetyenziswa kolwaluko lwase sibhedlele kunayo indima yokutshabala kwezinjongo zelisiko lutsho lutshabalale nangakumbi?

(Could the government emphasis on medical male circumcision be negatively influencing the cultural goals posts and hence creating fertile ground for more attrition?)

29. Nge mbhono zakho, ungatsho ukuba ukubandakanywa kwemali esetyenziswa ukwenza lamasiko naso sinayo inxaxheba ekutshabalaleni kwala masiko kwixesha esiphila kuyo?

(In your view, would you say commercialization/commodification of these cultural practices have also contributed to their attrition in the contemporary epoch?).

30. Ngokwe zakho imbhono, ingaba ukufika kwe mpucuko nendibaniselwano yamasiko ethu nezwelonke nawasentshona ne nkqubo yobu Koloniyali inendima enkulu eyidlalileyo ukutshabalala kwa masiko esintu?

(In your opinion, would you say civilization, globalization, westernization, eurocentrism, and

colonization have contributed in the development or attrition of these cultural practices?)

31. Ngokwe mbhono zakho, yintoni enokwenziwa ukuqinisekisa ukuba isiko lentonjane nelo lwaluko awade akhukuliseke aphele?

 (In your own view, what can be done to avoid further attrition of *ulwaluko* and *intonjane* cultural practices?).

32. Ingaba yeyiphi inxaso evela eluntwini luphela naku Rhulumente ukuzama ukuqinesekisa ukuba lamasiko esintu intonjane nolwaluko ayagcinwa kakuhle ekhuselekile angade akhukuliseke aphele?

(What kind of cultural support provided by both community networks and government in ensuring that cultural practices such as ulwaluko and intonjane are preserved and maintained?).

PARTICIPANT CATEGORY: INITIATION STAKEHOLDERS

Instructions: Please answer the following question to the best of your knowledge.

SECTION 1: Participants Demographical Profile

1.   **What is your age?**

2.   **What is your gender?**

3.   **What is your marital status?**
4.   **What is your state of employment?**

5.   **What is your socioeconomic status?**

6.   **What is your highest level of education**?

SECTION 3: Ukufumana imbhono ne ngcamango zabantu bonke ababandakanyekayo kulamasiko ngonxulumano phakathi kokuziphatha kwabantu abatsha kulamaxesha nokutshabalala kokusebenza kulamasiko.
To establish different stakeholders' perceptions on the link between current youth behaviours and attrition of ulwaluko and intonjane cultural practices.

7.   Ngokwe zimvo zakho, ngawaphi amava onawo ngesiko lolwaluko okanye intonjane?

(In your own view, what has been your experience regarding ulwaluko or intonjane cultural practices?) .

8.   Ngokw' embhono zakho, zeziphi inzuzo zentlalo nencubeko ezifumaneka kwi siko lolwaluko ne ntonjane? (In your own opinion, what are the social and cultural benefits embedded in *ulwaluko* or *intonjane* cultural practices?).

9.   Ngokwe zimvo zakho, ingaba ixabiso lesiko lolwaluko okanye intonjane   litshabalele kwelixesha sikulo? Ndingavuya ukuba ungacacisa

(In your own view, has the value of *ulwaluko* or *intonjane* cultural practices eroded especially in this modern era?).

10. Ngokwe mbono zakho, ingaba ligalelo okanye ndima yini edlalwe lisiko lolwaluko onkanye intonjane kwicala lesimilo okanye kwihlobo oziphethe ngalo ngoku? Ingaba ligalelo elinemiphumela encomekayo okanye engancomekiyo? Ndingavuya ukuba ungacacisa.
   (In your view point, in what way has *ulwaluko* or *intonjane* cultural practice impacted upon youths' behaviours? Did it have a positive/negative impact and why?).

11. Ngokwe mbono zakho, ingaba ezizimilo sizibona namhlanje ebantwini abatsha yimiphumela yokutshabala kwala masiko esintu siwakhankanyileyo? Ndingavuya ukuba ungacacisa.
   In your own opinion, can the attrition of these cultural practices be linked to behaviours that young people display today?

12. Ukuba ngokwe nyaniso lamasiko esintu atshabalele kakhulu, zeziphi izinto ezicacisa lonto ngoku phandle ingakumbi kwizimilo zabantu abatsha?
   (If indeed attrition has taken a huge toll on these cultural practices, what evidence in behaviours of the youth can you adduce?

13. Ingaba ukunyuka kwezinga lokuziphatha kakubi nokungabi nantloni kwabantu abatsha singakoyamanisa nokukhukuliseka kwala masiko esintu? Ndingavuya ukuba ungacacise
   (Could the higher levels of youth moral decadence to some extent be associated with levels of attrition of these practices?).

14. Ingaba ngokwe mbhono yakho, ingozi nokufa okungaka kwisiko lolwaluko ungaloyamanisa nokutshabalala kwelisiko ingakumbi kwixesha langoku?
   Could the burgeoning cases of accidents/deaths especially in ulwaluko associated with attrition of cultural practices in the contemporary epoch?

15. Ingaba ukunyuka kwezinga lokuziphatha kakubi nokungabi nantloni kwabantu abatsha ungakoyamanisa nokutshabalala kwala masiko esintu? Ndingavuya ukuba ungacacise
   (In your understanding as stakeholders, would you associate to some extent these undesirable youth behaviours to the attrition of ulwaluko/intonjane cultural practices?)

16. Ukuba ngokwe nyaniso lamasiko esintu atshabalele kakhulu, zeziphi izinto ezicacisa lonto ngoku phandle ingakumbi kwizimilo zabantu abatsha?
   (If indeed you agree that the attrition of these cultures has negatively affected the youths' behaviours, could you offer some manifestations?

17. Ngoko wakho umbono, ingaba uyakholelwa ukuba ukutshabala kwala masiko esintu anegalelo elikhulu ekutshintsheni kwendima enkulu kwinjongo yempumelelo yala masiko?
   (In your own view, do you believe the attrition of cultures have had an impact on goals and objectives of ulwaluko or intonjane cultural practices?).

18. Ngezakho izimvo, ingaba uyavumelana na nembhono ezithi lamasiko esintu ngandlela ithile ayanyaniswa noku ndyasha amalungelo abantu abatsha? Ndingavuya ukuba ungakhe unabise

   (In your opinion, do you agree with the notion that these cultural practices are in one way or the other associated with the violation of human rights of the youths of both gender divide?)

19. Ngokwe mbhono zakho, ucinga ukuba yintoni enokwenziwa ukuzama ukuvuselela izinto eziwenza lamasiko abengawona akhethekayo ukulungisa izimilo nokuziphatha kakuhle kumaxesha angoku?

   (In your own view, what do you think can be done to resuscitate the invaluable aspects of cultural practices and youth behaviours in the modern day era?

20. Ngoko lwazi lwako, ungatsho ukuba isiko lolwaluko ne ntonjane namhlanje injongo zawo ekuqinisekiseni kokuziphatha kwabantu abatsha nokubumbha izimilo zabo ziphanzile okanye zitshabalele?

   In your understanding do you say ulwaluko/intonjane cultural practices have today lost their intended cultural goal posts of maintaining good morals and behaviours among the youths?

21. Ngoko lwazi lwakho ingaba zeziphi izinto ezikhokelele ekuphanzeni okanye ekutshabalaleni kwala masiko? In your knowledge, what factors underpin the shifting of these cultural goal posts?

22. Ingaba imizamo kaRhulumente ukukhuthaza ukusetyenziswa kolwaluko lwase sibhedlele kunayo indima yokutshabala kwezinjongo zelisiko lutsho lutshabalale nangakumbi?
   (Could the government emphasis on medical male circumcision be negatively influencing the cultural goals posts and hence creating fertile ground for more attrition)?

23. Nge mbhono zakho, ungatsho ukuba ukubandakanywa kwemali esetyenziswa ukwenza lamasiko naso sinayo inxaxheba ekutshabalaleni kwala masiko kwixesha esiphila kuyo?
   (In your view, would you say commercialization/commodification of these cultural practices have also contributed to their attrition in the contemporary epoch)?

24. Ingaba siyavumelana ne ngcamango ethi lamasiko esintu noba siyavuma okanye asivumi anayo endima ayidlalayo ekundyasheni amalungelo abantu abatsha bezini zombini?

   (Do you agree that these cultural practices are in one way or the other violates or associated with violation of human rights of the youths of both gender divide)?

25. Ingaba ungathi lento yokuba lamasiko oyanyaniswa nokundyasha amalungelo abantu inenxaxheba enayo ekukhukulisekeni kwala masiko kwixesha sikulo?

   Would you say that the fact that these cultural practices are associated with human rights

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violation also contribute to their attrition especially in the contemporary epoch?

26. Ngokwe zakho imbhono, ingaba ukufika kwe mpucuko nendibaniselwano yamasiko ethu nezwelonke nawasentshona ne nkqubo yobu Koloniyali inendima enkulu eyidlalileyo ukutshabalala kwa masiko esintu?
In your opinion, would you say civilization, globalization, westernization, eurocentrism, and colonization have contributed in the development or attrition of these cultural practices?

27. Ingaba indibaniselwano nentsebenziswano yamasiko esintu nawase Ntshona iwaqinise ngakumbi ukusebenza kwa masiko esintu okanye iwaphanzisile okanye iwatshabalalisile?
Would you think that the integration and corroboration of cultural practices of ulwaluko/intonjane with other westernized cultures would strengthen or weaken their goal posts?

SECTION 5: To establish the effectiveness of policy environment designed to uphold cultural preservation, integrity, growth and development.

28. Ingaba yeyiphi inxaso evela eluntwini luphela naku Rhulumente ukuzama ukuqinesekisa ukuba lamasiko esintu intonjane nolwaluko ayagcinwa kakuhle ekhuselekile angade akhukulisekeaphele?
What kind of cultural support provided by both community networks and government in ensuring that cultural practices such as ulwaluko and intonjane are preserved and maintained?

29. Ngokwe mbhono zakho, yintoni enokwenziwa ukuqinisekisa ukuba isiko lentonjane nelo lwaluko awade akhukuliseke aphele? In your own view, what can be done to avoid further attrition of *ulwaluko* and *intonjane* cultural practices?

Isalathiso: Uyacelwa uphendule lemibuzo ilandelayo kangangoko unokukwazi

Instructions: Please answer the following question to the best of your knowledge.

SECTION 1: Participants Demographical Profile

1. **What is your age?**

2. **What is your gender?**

3. **What is your marital status?**

4. **What is your socioeconomic status?**

5. **What is your highest level of education**?

> **SECTION 3: Ukufumana imbhono ne ngcamango zabantu bonke ababandakanyekayo kulamasiko ngonxulumano phakathi kokuziphatha kwabantu abatsha kulamaxesha nokutshabalala kokusebenza kulamasiko.**
> **To establish different stakeholders' perceptions on the link between current youth behaviours and attrition of ulwaluko and intonjane cultural practices.**

6. Ngokwe zimvo zakho, ngawaphi amava onawo ngesiko lolwaluko okanye intonjane?
   (In your own view, what has been your experience regarding ulwaluko or intonjane cultural practices?).

7. Ngokw' embhono zakho, zeziphi inzuzo zentlalo nencubeko ezifumaneka kwi siko lolwaluko ne ntonjane? (In your own opinion, what are the social and cultural benefits embedded in *ulwaluko* or *intonjane* cultural practices?).

8. Ngokwe zimvo zakho, ingaba ixabiso lesiko lolwaluko okanye intonjane litshabalele kwelixesha sikulo? Ndingavuya ukuba ungacacisa

   (In your own view, has the value of *ulwaluko* or *intonjane* cultural practices eroded especially in this modern era?).

9. Ngokwe mbono zakho, ingaba ligalelo okanye ndima yini edlalwe lisiko lolwaluko onkanye intonjane kwicala lesimilo okanye kwihlobo abantu abatsha abaziphethe ngalo ngoku? Ingaba ligalelo elinemiphumela encomekayo okanye engancomekiyo?
   (In your view point, in what way has *ulwaluko* or *intonjane* cultural practice impacted upon youths' behaviours? Did it have a positive/negative impact and why?).

10. Ngokwe mbono zakho, ingaba ezizimilo sizibona namhlanje ebantwini abatsha yimiphumela yokutshabala kwala masiko esintu siwakhankanyileyo? Ndingavuya ukuba ungacacisa. (In your own opinion, can the attrition of these cultural practices be linked to behaviours that

young people display today?)

11. Ukuba ngokwe nyaniso lamasiko esintu atshabalele kakhulu, zeziphi izinto ezicacisa lonto ngoku phandle ingakumbi kwizimilo zabantu abatsha? (If indeed attrition has taken a huge toll on these cultural practices, what evidence in behaviours of the youth can you adduce?)

12. Ingaba ukunyuka kwezinga lokuziphatha kakubi nokungabi nantloni kwabantu abatsha singakoyamanisa nokukhukuliseka kwala masiko esintu? Ndingavuya ukuba ungacacise? (Could the higher levels of youth moral decadence to some extent be associated with levels of attrition of these practices?).

13. Ingaba ngokwe mbhono yakho, ingozi nokufa okungaka kwisiko lolwaluko ungazoyamanisa nokutshabalala kwelisiko ingakumbi kwixesha langoku? (Could the burgeoning cases of accidents/deaths especially in ulwaluko associated with attrition of cultural practices in the contemporary epoch?).

14. Ingaba ukunyuka kwezinga lokuziphatha kakubi nokungabi nantloni kwabantu abatsha ungakoyamanisa nokutshabalala kwala masiko esintu? Ndingavuya ukuba ungacacise. (In your understanding as stakeholders, would you associate to some extent these undesirable youth behaviours to the attrition of ulwaluko/intonjane cultural practices?)

15. Ukuba ngokwe nyaniso lamasiko esintu atshabalele kakhulu, zeziphi izinto ezicacisa lonto ngoku phandle ingakumbi kwizimilo zabantu abatsha? (If indeed you agree that the attrition of these cultures has negatively affected the youths' behaviours, could you offer some manifestations?

16. Ngezakho izimvo, ingaba uyavumelana na nembhono ezithi lamasiko esintu ngandlela ithile ayanyaniswa noku ndyasha amalungelo abantu abatsha? Ndingavuya ukuba ungakhe unabise. (In your opinion, do you agree with the notion that these cultural practices are in one way or the other associated with the violation of human rights of the youths of both gender divide?).

17. Ngokwe mbhono zakho, ucinga ukuba yintoni enokwenziwa ukuzama ukuvuselela izinto eziwenza lamasiko abengawona akhethekayo ukulungisa izimilo nokuziphatha kakuhle kumaxesha angoku? (In your own view, what do you think can be done to resuscitate the invaluable aspects of cultural practices and youth behaviours in the modern day era?

SECTION 4: Ukuzama ukujonga ubungakanani bokhukuliseko kulamasiko kunye nendima oluyidlalileyo kwinjongo yempumelelo kwisiko lolwaluko nesiko lentonjane.
(To explore the extent to which cultural attrition has impacted upon the cultural goal posts of both ulwaluko and intonjane practices).

18. Ngoko lwazi lwako, ungatsho ukuba isiko lolwaluko ne ntonjane namhlanje injongo zawo

ekuqinisekiseni kokuziphatha kwabantu abatsha nokubumbha izimilo zabo ziphanzile okanye zitshabalele?

(In your understanding, would you say ulwaluko/intonjane cultural practices have today lost their intended cultural goal posts of maintaining good morals and behaviours among the youths?).

19. Ngoko lwazi lwakho ingaba zeziphi izinto ezikhokelele ekuphanzeni okanye ekutshabalaleni kwala masiko? (In your knowledge, what factors underpin the shifting of these cultural goal posts?)

20. Ingaba imizamo kaRhulumente ukukhuthaza ukusetyenziswa kolwaluko lwase sibhedlele kunayo indima yokutshabala kwezinjongo zelisiko lutsho lutshabalale nangakumbi?
(Could the government emphasis on medical male circumcision be negatively influencing the cultural goals posts and hence creating fertile ground for more attrition?)

21. Nge mbhono zakho, ungatsho ukuba ukubandakanywa kwemali esetyenziswa ukwenza lamasiko naso sinayo inxaxheba ekutshabalaleni kwala masiko kwixesha esiphila kuyo?
(In your view, would you say commercialization/commodification of these cultural practices have also contributed to their attrition in the contemporary epoch?).

22. Ngokwe zakho imbhono, ingaba ukufika kwe mpucuko nendibaniselwano yamasiko ethu nezwelonke nawasentshona ne nkqubo yobu Koloniyali inendima enkulu eyidlalileyo ukutshabalala kwa masiko esintu?
(In your opinion, would you say civilization, globalization, westernization, eurocentrism, and colonization have contributed in the development or attrition of these cultural practices?)

23. Ingaba indibaniselwano nentsebenziswano yamasiko esintu nawase Ntshona iwaqinise ngakumbi ukusebenza kwa masiko esintu okanye iwaphanzisile okanye iwatshabalalisile?
Would you think that the integration and corroboration of cultural practices of ulwaluko/intonjane with other westernized cultures would strengthen or weaken their goal posts?

> **SECTION 5: Ukujonga intsebenzo nqo edlalwa yimithetho emiselwe ukuphakamisela phezulu nokhuseleko nesidima kwakunye nokukhula kwencubeko zesintu.**
> **(To establish the effectiveness of policy environment designed to uphold cultural preservation, integrity, growth and development).**

24. Ingaba ngolwazi lwakho ikhona imithetho emiselwe yo ukuzama ukuphuhlisa ukugcina kakuhle nokukhulisa amasiko esintu? (In your own understanding, are there any legal instruments that are in place to maintain the cultural preservation, integrity, growth and development?)

25. Ngokwe mbhono zakho, ingaba intanda ezikhoyo nokungaqini kwalemithetho yokukhusela

amasiko esintu nayo inendima eyidlalayo ekutshabalaleni kwala amasiko? (In your own view, are there any policy environmental gaps that maybe contributing to the cultural attrition of ulwaluko and intonjane practices. If so, what do you think can be done?)

26. Ingaba yeyiphi inxaso evela eluntwini luphela naku Rhulumente ukuzama ukuqinesekisa ukuba lamasiko esintu intonjane nolwaluko ayagcinwa kakuhle ekhuselekile angade akhukuliseke aphele? (What kind of cultural support provided by both community networks and government in ensuring that cultural practices such as ulwaluko and intonjane are preserved and maintained?).

27. Ngokwe mbhono zakho, yintoni enokwenziwa ukuqinisekisa ukuba isiko lentonjane nelo lwaluko awade akhukuliseke aphele? (In your own view, what can be done to avoid further attrition of *ulwaluko* and *intonjane* cultural practices?).

APPENDIX D: Ethics Research Confidentiality and Informed Consent Form

Ethics Research Confidentiality and Informed Consent Form

Please note:

This form is to be completed by the researcher(s) as well as by the interviewee before the commencement of the research. Copies of the signed form must be filed and kept on record

Our University of Fort Hare/Department is asking young men and women, their families, community members, cultural architects, NGOs, House of Traditional Leaders, and Government Department officials to answer some questions, which we hope will benefit your community and possibly other communities in the future.

I Thanduxolo Nomngcoyiya is conducting research regarding the impact of cultural attrition on youths' behaviours. A study of *ulwaluko* and *intonjane* practices in Mthatha and Mount Frere areas, Eastern Cape. We are interested in finding out more about its impact in your social functioning and well-being and we are carrying out this research to help you in terms establishing the effectiveness of policy environment designed to uphold cultural preservation, integrity, growth and development.

Please understand that you are not being forced to take part in this study and the choice whether to participate or not is yours alone. However, we would really appreciate it if you do share your thoughts with us. If you choose not take part in answering these questions, you will not be affected in any way. If you agree to participate, you may stop me at any time and tell me that you don't want to go on with the interview. If you do this there will also be no penalties and you will NOT be prejudiced in ANY way. Confidentiality will be observed professionally.

I will not be recording your name anywhere on the questionnaire, research guide and no one will be able to link you to the answers you give. Only the researchers will have access to the unlinked information. The information will remain confidential and there will be no "come- backs" from the answers you give.

The interview will last around 20-30 minutes *(this is to be tested through a pilot).* I will be asking you a questions and ask that you are as open and honest as possible in answering these questions. Some questions may be of a personal and/or sensitive nature. I will be asking some questions that you may not have thought about before, and which also involve thinking about the past or the future. We know that you cannot be absolutely certain about the answers to these questions but we ask that

you try to think about these questions. When it comes to answering questions there are no right and wrong answers. Rather we are more interested to the meaning and perceptions you attach to the cultural attrition and its impact on youths' behaviours. When we ask questions about the future we are not interested in what you think the best thing would be to do, but what you think would actually happen.

If possible, University of Fort Hare would like to come back to this area once we have completed our study to inform you and your community of what the results are and discuss our findings and proposals around the research and what this means for people in this area.

INFORMED CONSENT

I hereby agree to participate in research regarding the impact of cultural attrition of ulwaluko and intonjane cultural practices on youths' behaviours in Mthatha and Mount Frere areas, Eastern Cape. I understand that I am participating freely and without being forced in any way to do so. I also understand that I can stop this interview at any point should I not want to continue and that this decision will not in any way affect me negatively.

I understand that this is a research project whose purpose is not necessarily to benefit me personally.

I have received the telephone number of a person to contact should I need to speak about any issues which may arise in this interview.

I understand that this consent form will not be linked to the questionnaire, and that my answers will remain confidential.

I understand that if at all possible, feedback will be given to my community on the results of the completed research.

……………………………..
Signature of participant   **Date**: …………………..

I hereby agree to the tape recording of my participation in the study

……………………………..
Signature of participant   **Date**: …………………..

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