

Consequences of On-going Transitional Rites on Youth Morality in Thulamela Municipality, South Africa

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DECLARATION

I, Bassey Rofem Inyang, student number (**16019233**) hereby declare that the dissertation for the degree of Master of Arts in African Studies at the University of Venda, hereby submitted by me, has not been submitted previously for a degree at this or any other university, that it is my own work in design and execution, and that all reference material contained therein has been duly acknowledged.

Sign.....

Date.....

DEDICATION

This degree is dedicated to the Almighty God and my beloved parents, Late Elder Chief and Mrs. F. I. Bassey and my siblings. I also dedicate this degree to my entire family at large, their general support as a family got me this far.

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This study has been a motivating and inspiring opportunity for me to learn as well as to expand my understanding on the consequences of transitional rites of passage on youths' morality. This would not have been possible without the contribution of countless people and my department. I thank the department for accepting my research proposal, and its support throughout my studies. I acknowledge the University of Venda for its research assistance which saw me through the process of this study. I acknowledge further the precious lessons learned from the participants of Thulamela Municipality. To all the participants, I say thank you for your participation without which this research would not have been a success.

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ABSTRACT

This study analysed the consequences of the on-going transitional rites on youth morality in the Thulamela Municipality, South Africa, using a qualitative descriptive design. The participants were sampled using a non-random sampling procedure, specifically, a purposive sampling technique and snowball sampling technique. A semi-structured interview guide was used to collect data from the Indigenous Knowledge (IK) custodians, the parents of the youths and the youths until point of saturation. The analysis was performed using a thematic content method. With the emergence of themes and sub-themes, broad categories were generated to differentiate and explain the thoughts expressed by the various respondents and the observations made in the field. The study findings suggest that the on-going transitional rites is mark by weekend's social activities with the practice of substance use and abuse among the youth's in recreational spot. The transitional rites are structured under guise of "freaks" as an evolve culture among the youths. The freaks culture is a counterculture of the usual initiation's schools for transitional rites of passage which instil morality among youths. The emerged findings comprehensively show that the on-going transitional rites effect inappropriate youth morality. This study concluded that the on-going transitional rites activities and practices evolved as a current socialization standard for quick maturity status, as a result of that, it will be harder to provide a complete change of this evolving culture. However, what will work is to build on the exciting transitional rites of passage to moderate appropriate youths' morality in Thulamela communities.

Keywords: Behaviour, morality, transitional rites, youths, socials activities, freak culture

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LIST OF ACRONYMS

IK	Indigenous Knowledge
USA	United State of America
DOH	Department of Health
STI	Sexually Transmitted Infection
AIDS	Acquired Immune Deficiency Syndrome
HIV	Human Immune Deficiency Virus
UNODC	United Nations Office on Drugs and Crimes
CIA	Central Intelligence Agency
DRC	Democratic Republic of Congo

CHAPTER ONE

INTRODUCTION AND BACKGROUND OF THE STUDY

1.1 Introduction

An understanding of transitional rites and its practices varies from cultures, regions, societies and individuals. Within the context of this study, it refers to rituals that are performed that underpin transformation of a person or a group of people from one status to another. This understanding holds common grounds in many societies of the world (Nanda & Warms, 2007: 266; Tzanelli, 2011; Kottak, 2014: 189). An anthropology study carried out more than four decades by Mead (1971 cited in Nanda and Warms (2007:266) regarded transitional rites as the coming of age of an individual or group of people. This preceding view is based on the fact that the coming of age comes with a supposed spell-out social responsibility for the individual. Another transitional rites narratives conforms with Kottak (2014: 189) who also referred it to as rites of passage; and Tzanelli (2011) who further purports that transitional rites are the rites of passage which are culturally-based customs, projected to enable the members of a community to evolve through different stages of lives, and occupy rightful places within the society, then deliver respective roles to the community. Transitional rites comprise a transformational growth in social status for participants, which also solidify relationships amongst the participants (Kottak, 2014:189). The main aim of transitional rites pertaining humans is the development that occur amongst youths from childhood.

Though each society has peculiar cultural demands, but transitional rites of passage are at all times the primary foundation of every society. An individual life-cycle, starting from birth to death, for both men and women, is marked by a series of transitional rites of passage (Vogler, Crivello & Woodhead, 2008). The different stages of a person's social status encountered transitional rites. The common understanding derived from sociologist and anthropologist both old and new creates an intellectual awareness of the significance of transitional rites of passage particularly because of society's orderliness and stability. Transitional rites equally help on building the foundation of behavioural development.

In recent times, young people face transitional rites challenges much more than before because of evolving global cultures. Some studies that look at transitional rites from a worldview noted that globalization significantly plays a role in the challenges faced by youths' transitions, with its western cultural influence reaching across even the smallest communities (Ezenweke, 2012). Transitional rites of passage nowadays without a doubt face numerous critical challenges ranging from the transitional inadequacies and modern culture and that conflict with old custom/ traditional norms and values. Youths' transition from childhood now encounters challenges of good moral behavioural display. The youths' immorality is the focal basis of this study.

1.2 The background of the study

Transitional rites are fundamentally based on the principles of responsible growth and development in the society. This transition gains due recognition when ceremonies that mark changes in identity are explored within context of giving-birth, adolescence, matrimony, maternity, and death, as well as seasonal changes (Oduro-Sarpong, 2003). There are mainly three stages involved in transitional rites, namely, separation, liminality, and incorporation (Tzanelli, 2011; Vogler *et al.*, 2008).

Oral history has it that in the past, boys predominantly undergo a traditional rite (ceremonies) of passage that prepares them for effective manhood roles in the society. The focal traditional rites of passage young males go through is '*murundu or mula*', where boys at the age of 10 and 20 are circumcised and taught moral behaviour (Hennink, 2005; Sello, Mohlako, Lynette Jacobs, Corenede, Wet *et al.*, 2016). In addition to the preceding views, the boys during that ceremonial period are also taught how to reverence women, take care of their families, as responsible husbands and fathers, and live an exemplary life. However, the beliefs of *murundu* is gradually dying amongst Vhavenda, as most parents are neglecting the *murundu* or favour circumcised at hospital or clinic (Hennink 2005).

At the same period, girls undergo three different traditional rites (ceremonies) of passage; namely, '*musevhetho*' for young girls, '*vhukomba*,' for girls who have just reached puberty, and '*domba*' for girls ready for marriage. In all these ceremonial stages, the girls are taught proper

behaviour; including how to be responsible wives and mothers, how to be the power in the homes (Hennink, 2005).

Accordingly, transitional rites directly concern the issue of personal experience or circumstances in relation to socially defined categories and stages. Those circumstances basically concern the needs for youths to have a traditionally legitimated and accepted way of transitioning to adulthood from childhood - a rite of passage, a ritual, a ceremony, an event or series of events (Michael, 2005; Ezenweke, 2012). There are numerous rites of passage in every society, both developed and developing ones. Among them, particularly in a developed society are school graduations ceremonies, job ceremonies, job promotion ceremonies, significant birthdays (such as turning 16, 21, 30, or 65 in the society), weddings, menopause, retirement, and death (Michael, 2005). An optimal transitional rites program and activities for youths provide an avenue for change and stability in the society. Hence, the effect of a sub-optimal transitional rites provides an alternative rite of passage, which often result to immoral behaviour among youths in the society. Anthropology school of thought asserted that where optimal transitional rites is absent, it is created (Tzanelli, 2011).

Most often, the children that were not able get culturally legitimate rites of passage (for example, graduation from school and getting a legitimate job), delinquency makes-up the key elements of the legitimate transitional rite of passage, which imbed delinquency. However, this phenomenon commonly associated with developed societies. A descriptive body of old and new literature noted how wrong doing rates are lower in societies with clearly identifiable and culturally legitimated transitional rites of passage among youths compare to societies without such transitional rites (Bell, 2003; Block & Niederhoffer, 1958; Michael, 2005). Transitional rites described above, such as progressing from high school or getting a job, are not equally accessible to everyone, even in developed societies. For those who drop out of school, for example, an important rite of passage from adolescence to adulthood is missing. Without suitable education, securing full-time and genuine occupation may become more difficult. While marriage and parenthood are available to practically everyone, taking on the responsibilities of parenthood may be further complicated for school drop-outs due to underemployment and a lack of other necessary resources for fulfilling the

role of parent successfully. Retrospectively, for some of these youths, the gang of delinquency becomes an alternative way to transition from adolescence to adulthood.

Immoral behaviour among youths is another way of depicting the negative effect of youth morality, also referred to as moral decay. In its simplest terms, youth morality can be portrayed as pertaining to a good manner or the difference between right or wrong behaviour. It is synonymous with righteous, just, virtuous, and good (for right behaviour); while, the wrong behaviour is the gradual destruction of a society, an institution, or a system. The term morality brings together both the right and wrong behaviour. Hence, youth morality is emphasized as the degradation of moral values or the vanishing of the righteous deeds or moral decline among the youths in the society (Imanishi, dos Santos Passarelli & Rodolphe de La Taille, 2011). Adolescent pregnancy and parenthood, and youth crimes involving theft and robbery are all examples of immoral behaviour among youths in the society. These frequently immoral and despicable acts involving youth's cruelty and moral paralysis at its worst, are seemingly the effect of transitional rites on youth morality.

1.3 Statement of the problem

In recent times, the youths in Thulamela Municipality have been habitually organizing themselves in groups and gangs, some of which are locally known as “freak”. A typical “freak culture” in Thulamela involves the hiring of minibusses by groups of school- going boys and girls to spend social-time on weekends away from home without any adult supervision or parents. The method of this transition is contrary to the traditional doctrine of initiation schools of the past (considered to be legitimate), where parents and elders collectively prepared, inducted and introduced the youths for the formal rites of passage. The absence of this formal guidance and induction, in addition to the fact that cultures are evolving, and people are urban-centered, the youths are now enculturating one another and organizing themselves without the supervision of parents and elders for transitional rites. According to Michael (2015), when there is a lack adequate preparation in the society, whether formal and/or otherwise, for the induction of its youths' transitional rites, the youths alternatively make their own culture for transition, and this is problematic.

1.4 Aim of the study

The main aim of this study was to analyse the consequences of the on-going transitional rites on youth morality in Thulamela Municipality.

1.5 Objectives of the study

In order to achieve the above aim, the study adopted the following objectives as focal points:

- To examine the symbolic activities of the transitional rites of passage on youth's morality;
- To establish the factors responsible for the activities of the transitional rites of passage on youth's morality; and,
- To explore activities suitable for aiding appropriate transitional rites of passage on youths' morality.

1.6 Research questions

- What are the symbolic activities of the transitional rites of passage on youths' morality?
- What are the factors responsible for the activities of the transitional rites of passage on youths' morality?
- What are the activities suitable for aiding appropriate transitional rites of passage on youths' morality?

1.7 The justification of the study

The findings of the study will provide in-depth understanding on the impact of transitional rites on youth morality and suggest possible measures to address the problem.

1.8 The significance of the study

This study would benefit the youths with appropriate moral development through the recommendation from the study. This study would also benefit government departments, particularly the Department of Social Development, in designing appropriate and up-to-date transitional rites of passage policies that place priorities on the moral behaviours of the youths, as well as researchers in view of the findings.

1.9 Assumptions of the study

The collective assumption regarding the analysis of the consequences of transitional rites on youths' morality needed to be tailored in the context of the on-going transition. Therefore:

- ❖ The study assumes that the effect of the activities of the on-going transitional rites practices effect inappropriate youths' morality.
- ❖ The study assumes that the impact of parenting patterns plays a substantial role in the on-going transitional rites and youths' morality.
- ❖ The study assumes that if parents and community leaders systematically moderate and not to change the on-going transition, it would instil appropriate youth morality.

1.10 Definition of operational terms

Behaviour is every action by a person that can be seen or heard that is both observable and measurable (Alberto & Troutman, 2003). This present study defines behaviour as the appropriate action of youth which can be justified as right doings.

Freak culture from its earliest advocacy is referred to counterculture associated with people of educated background and who are self-motivated to gain or take "adult" roles, of their chosen in order to modernize a new social position for themselves which, in structural terms, is repeatedly youthful, and in the moral terms furnished by conventional middle-class culture, self-indulgent and irresponsible (Wieder & Zimmerman, 1974). This study defines freak culture as the social

practice/activities of notable individuals of young age stratum in today's society who neglect the practice of an existing social processes which allocate age-specific roles to individuals of increasing sequential age.

Morality is the quality of being accord with standards of right or good conduct (Ezenweke, 2012). This study defines morality to denote a bad, inappropriate and undesirable actions and behaviour.

Rites are ceremonies performed by a particular group of people often for cultural and traditional purposes (Carlie, 2002). This study operationalizes rites as the conventional social activities carried out by a set of youths as a growing performance.

Rites of Passage is the communal change mediating role changes in a community that can observe its social conception throughout all cultures (Tzanelli, 2011). This study defines rites of passage as social ceremonies which mark significant passing stage in a person's life.

Tradition refers to belief passed down in a group or society with symbolic meaning or special implication with its origin in the past (Van Gennep, 2002). This study defined tradition as a shared doctrine practice as a divine value binding on the people of a community.

Transitional rites basically concern the need for young people to have a socially legitimate and accepted method of transitioning from being a child to be an adult (Ezenweke, 2012). The present study defines transitional rites as the social practice that mark the developmental of a person or a group of people from a present status to a more advanced/ mature social status.

Youth is classified as a period of transition from the dependence of childhood to adulthood's independence with a fixed age-group of a person between the ages of 14 to 25 years (United Nations, 2008).

1.11 Outline of chapters

Chapter one:

Introduction and background of the study

Chapter two:

Literature review

Chapter three:

The Research methodology

Chapter four:

Data analysis and interpretation

Chapter five:

Discussion of the findings, recommendations, and conclusion.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

The literature presented here focuses on the theories underpinning the thinking behind the argument, and how the literature links up to the theories. The aim of the literature is to drive home a discussion about the functions and ultimately, the importance of transitional rites worldwide, in the absence of which societies are seen to be disorganized. The literature review chapter addresses issues of transitional rites practices on youth morality. The main subjects that are addressed include transitional rites of passage practices and activities, the effect of transitional rites of passage on youths' morality, the impact of parenting pattern on transitional rites and youths' morality, the impact of evolve culture on transitional rites and youth's morality, and the theoretical framework guiding the study. The literature review objectively addressed these topics following a descriptive and analytical summary of published research literature on transitional rites and youth's morality. The review compiles and evaluates the research work available on each topic or issue.

2.2 Theoretical Frameworks

Theories in social sciences provide different perceptions on how to view our social world and a perception of looking at the world. In social studies, a researcher looks at theory as a set of interrelated propositions or principles designed to answer his/her question or explain a particular phenomenon; that provides a perspective. Social theories help to explain and predict the social world in which we live (Neuman, 2014). Therefore, each viewpoint provides a diversity of descriptions of the social world and human behaviour from a sociological standpoint.

This study was theoretically underpinned mainly by two inter-related theories, namely, the functionalism theory and partly by the attachment theory. The selection of these two conceptual theories was informed by the fact that none of the two theories can explain, holistically the subject matter. Bowlby's (1969) ethological attachment theory provided an essential framework for understanding the effects of early childhood social and transitional rites of passages, whereas Durkheim's (1964) functionalism theory aided in understanding the order that occur in a society,

aiming at social stability and shared public morals. These theories as used in the study intertwiningly, to point to the functions and importance of transitional rites in societies. The same theories then aid the study by providing possible interventions and recommendations that will circumvent the problem of youth's morality.

2.2.2 The overview of attachment theory

Attachment theory describes the impact parenting factor plays on the development of a child and the early stages of transitional rites events that begin from childbirth. Parenting helps in the preparation of early transitional rites. Therefore, attachment theory which focused on the parent-child relationship is a more suitable theory to underpin the different transitional rites events that determine youth morality. The ideas that guided attachment theory show that the theory was the joint effort of John Bowlby and Mary Ainsworth, drawing their ideas from ethology, cybernetics, information processing, developmental psychology, and psychoanalysts, that formulated the basic tenets of the theory.

Bowlby's work in that way transformed the rationale around a child's connection to the mother and its interference through separation, deprivation, and passing. On the other hand, Ainsworth's ground-breaking approach not only made it conceivable to test some of Bowlby's ideas but also helped expand the theory and is accountable for some of the new directions it is now taking. Thus, Ainsworth introduced the concept of the attachment figure as a secure base from which a child can use to develop moral behavioural traits. Whereas, Ainsworth articulated the concept of maternal compassion to infant signals and its role in the development of infant-mother attachment patterns. So, youth morality has a lot to do with the youth-parent attachment pattern and experience.

Attachment theory from a rite of passage perspective is often seen as a basic assumption of historical and anthropological approaches, namely that transitional rites of passages are essential perspective bound in two ways, bound to a precise historical time-frame and bound to a specific cultural context. Attachment theory is a theoretical framework which describes and explains the universal phenomenon of infant development of behavioural traits attached to their caregivers. The

theory advanced when researchers traced immoral and behavioural problems which involved youths to little or highly disordered parental care in early childhood.

Attachment theory discourses social-behavioural growth from the viewpoint of both process and outcome and identifies a variety of markers predictive of it or that which lead to that effected behaviour. The theory looks at the exact outcome of early childcare practices (Moullin *et al.*, 2014); given to the relationships with parents, children develop an internal working model of social behaviour s (Bowlby, 1979); suggesting that if the child experiences his/her parent as a source of warmth and comfort, the child is more likely to hold a positive self-image of the parent and develops an upright morality.

The impact of parenting/attachment is beyond caring and taking responsibility for a child to being a role model for that child. For the sole purpose that children model their parents, the fundamental goal for an effective parenting is the child's growth from reliance and external control to internalization, which is the ability of parents to take initiative and for them to be socially responsible; given that a child progressively adopts social standards and expectations (Lieblich, 2010), which subsequently manifests to a process that facilitates their greater self-regulation skills and responsibility for their own behaviours (The St. Petersburg-USA Orphanage Research Team, 2008). Attachment theory upholds the views that early infant-parent social relationships equally impact on the child's views to construct and shape other social behavioural codes in the future. Otherwise, youth morality is reflective of how the parents helped the individual youth through all the various transitional rites of passages from childhood stages.

The concepts of attachment theory are very much related to behavioural development skills and resilience. Where resilience is the child ability to endure risks for poor development, or bounce-back from difficult parenting experiences (Moullin *et al.*, 2014). This implies that, for each developing youth, the degree of development of resilient to stressful life events is determined to a very significant degree by the pattern of attachment developed throughout the early years of parenting. Therefore, a youth who had care responsiveness to their emotional needs from childhood is better able to manage her own feelings and develop moral behaviour (Moullin *et al.*, 2014). This implication goes further to suggest that an individual youth who was properly raised

with parental responsiveness, feel surer of his or herself, and because he/she feels surer of themselves, they relate and behave morally. This is the aspect that cues on the quality and importance of parenting approach and practices on youth's development. So, parenting social competences, such as good morals, control, and monitoring, play an important role in developing a youth social skill, which also includes their sense of self-worth and the entire package of morality.

The main purpose of attachment theory in this study focus is that youth's morality hinge on responsive parenting from infancy and early childhood. Therefore, whenever parents respond to their children in a sensitive and responsive way, those children feel secure that their parent can meet their needs (Grossman & Grossman, 2009). This is what is known as a secure attachment bond. The study by Andreassen and West (2007) indicated that approximately 60 percent of the overall population is securely attached, suggestive of the fact that morally upright children grow through the responsive care to regulate feelings effectively, leaving about 40 per cent of the population insecurely attached. Ultimately, a youth with a securely attached experienced can manage his/her behaviour including their morality to avoid involving in juvenile delinquent activities.

Secure attachment is pragmatically based on the quality of parenting and transitional experiences (Berlin, 2005). The central role of transitional rites of passage is imbedded in mutually social psychology and human biology, confirmatory in disciplines, ranging from sociology and anthropology to economics. From an observational point of view, there is a common association that exists in the relations of psycho-social and the economic processes that link early transitional experiences to the youth moral development. Is to say that parents desirous to avoid the incidence of juvenile delinquency for their young children, must begin to practice it early and it should be gear towards preventing the occurrence of unconventional and rebellion behaviour even from birth.

Attachment theory supports the idea that children internalize the practice of warm, responsive care from their parents, and use them to regulate their approaches and guide their behaviour, as they grow older, and when their parents are no longer there for them, the same experience still has an impact on their behaviour (Bowlby, 1963; Moullin *et al.*, 2014). Future relationships with others,

might change these expectations and behaviours, but then, they themselves are influenced by the first attachments experienced. This further suggests that the basic tenet to the development of secure attachment is the quality of early childhood parenting and transitional experienced.

The incidence of immoral behaviour from a theoretical perspective is deemed a social behavioural problem that is developed out of the processes of upbringing. In support of this empirical perspective, the studies by Neiterman (2012) suggested that the prevalence of juvenile delinquency (which is also youth immoral behaviour) is critically driven by the youth previous parenting background. Therefore, optimistic parenting relationships provide and build the foundation for youths learning against immoral behaviour. An early parent and child relationships hold an influential effect on a youth morality (Moullin *et al.*, 2014), including the elementary managing/ problem-solving abilities, and their future capacity for relationships (Lerner, Rothbaum, Boulos & Castellino, 2002). Over these interactions, a youth can learn the skill needed to interact with others and to thrive in vulnerable situations. They learn how to manage their emotions and behaviours and create healthy relationships with adults and peers. They also learn how to adjust to new situations and to resolve other social encounters confronting them on daily basis.

The attachment theoretical assertion ties the appropriate behaviour of youths (where inappropriate behaviour leads to the incidence of delinquencies) to a secure attachment bond with parents; assuming such parenting approach is sensitive and predictive in its early practices and appropriate transitional approach. The attachment itself is a development through which parents and baby sensitively interact with each other from birth (Satter, 1990). In spite of that fact that this theory is particularly important to a child transition and growth, studies find secure and insecure attachment classifications are stable at 77 per cent of the time, with attachment styles lasting into teenagehood (Hamilton, 2000). In this manner, the social construction of youth morality roots more towards the type of attachment outcome of the youth. Although parenting capabilities can improve or worsen social and emotional development, an early insecure attachment appears to have a lasting negative effect on children's outcomes (Berlin, Cassidy & Appleyard, 2008). The theory of attachment, from its inception, has been associated exclusively with the externalizing inappropriate behaviour of the youths (O'Connor, Collins & Supplee, 2012). Therefore, the central

idea behind attachment assertion helps to explain the type of attachment outcome of youths with their parents with respect to the social construction of youth immorality.

2.2.3 The overview of functionalism theory

The functionalist perspective used in this study focused on the works of Emile Durkheim 1964 advocacy. According to functionalist ideas, society is a system of unified parts that work together to maintain a state of balance and social equilibrium for the whole. For instance, each of the social institutions adds significant functions for society: Family provides a background for birth, nurturing, and socializing children; whereas, education provides a way to pass on societal skills, knowledge, and culture to its youth; politics provides a means of governing members of society; economics provides for the production, distribution, and consumption of goods and services; and religion (Durkheim, 1964). The functionalist theoretical perception highlights the unity of society by focusing on how each aspect impacts and is subjective by other parts. The study by Mooney, Kno, and Schacht (2007), in understanding social problems: noted that the growth in single-parent and dual-earner families has added to the number of children who are failing in school because parents have turn out to be less available to supervise their children's homework. In addition, as a result of changes in technology, colleges are studying more technical programs, and many adults are returning to school to learn new skills that are required in the workplace. That notwithstanding, the increasing number of women in the labour force has added to the creation of policies against sexual harassment and job discrimination.

On the other hand, functionalist focus on the society from a comprehensive standpoint examines the basic organization that makes up the society. Functional theory is the general view in social world that sets out to understand society as a structure with unified parts. Functionalist addresses society as a whole in terms of the function of its constituent elements; namely norms, customs, traditions and institutions (Fish, 2005), in defending the Durkheimian tradition. Religion, emotion and morality, a common analogy, popularized by Herbert Spencer, presents these parts of society as “organs” that work toward the proper functioning of the “body” as a whole (Urry, 2000). In the most basic terms, it simply emphasizes “the effort to credit, as rigorously as possible, to each feature, custom, or practice, its effect on the functioning of an evidently stable, cohesive system.

Functionalism describes a particular stage in the procedural development of social science, rather than a specific school of thought.

This stage with respect to transitional rites of passage can also be agreed as the time of purification before being admitted into the sanctified world and to remain there. This path affects the individual concerned but it also affects the whole community (Daniel, 2009), in an analysis of the rites of passage and their relation to Christianity. Also about rites of passage, G. Fourez had this to say: Whenever something is celebrated by a rite of social relationships are formed and dissolved. Therefore, society's communities and individuals institute ritual celebrations in order to tame the tensions and conflicts linked to these social relationships. The rite is always a way of warding off the possible violence of social life either by acting out the resolutions of tensions or by celebrating their end, but in any event by living feeling and symbolizing them (Fourez, 1981: 23). From the perspective of functionalism, transitional ceremonies of incorporations are actions the initiate formerly made to enter the sacred world this often includes ceremonies like of acquiring a new name, changing of abode, changing of dress, sanctifications and the like. The rituals are expected to change the character of the individual in a manner visible to all (Gennep 1977: 71). The understanding that the new status condition or position is higher, higher or more perfect in contrast to the earlier one, makes it easier for the individual to undertake the ordeals of initiation. This conviction creates a state of aspiration in those who are yet members for they too would like to grow up.

Through the understanding of functionalism, it shows that societal evidence that, transitional rites initiation is the criterion for growing up. Van Gennep also distinguishes between physiological puberty and what he calls social puberty (Gennep, 1977: 65). By the former, he means the time the body undergoes physiological changes features of adolescence. This is the time of physical maturity. And by the latter, he refers which society has stipulated as the right age for maturity. The rite of initiation which is aimed at allowing a boy to pass from childhood to adulthood usually follows social puberty as a functional part of its institution.

The ideas that drive the theory of functionalism are completely focused on the institutions that exist in society. Functionalism refers the terms 'functional' and 'dysfunctional' to label the effects

of social elements on society (Mooney *et al.*, 2007). Elements of society are functional if they add to social stability and dysfunctional if they disrupt social stability. Some facets of society can be both functional and dysfunctional. For example, crime is dysfunctional in that it is associated with physical violence, loss of property, and fear. But according to Durkheim (1964) and other functionalists, delinquency is also functional for society because it leads to heightened awareness of shared moral bonds and increased social cohesion.

Sociologists classified two types of functions: manifest and latent. Manifest functions are concerns that are intended and generally recognized. Latent functions are consequences that are unintended and often hidden. For example, the manifest function of education is to transmit knowledge and skills to society's youth. But public elementary schools also serve as babysitters for employed parents, and colleges offer a place for young adults to meet potential mates. The babysitting and mate-selection functions are not the intended or commonly recognized functions of education; hence they are latent functions (Mooney *et al.*, 2007). Functionalist advocates contend that the society ought to be understood as a system of interdependent parts (Durkheim, 1964; Merton, 1968). The functionalist is on precise requirements considered to be functional prerequisites that must be met in all social systems, which provide the basis for the comparative analysis of social institutions.

An essential practical precept of functionalist advocacy is that the actions of individuals are not to be explained by the immediate meanings they have for actors. They are to be explained by the function they serve for the wider social group (Durkheim, 1964). On this argument, individual meaning cannot be understood independently of a wider system of collective practices and beliefs within which it is embedded (Durkheim, 1964; Merton, 1968). The shared practices, in turn, are to be described by the functions they serve for the system of social life as a whole. Different elements of social life depend on each other and fulfil functions that contribute to the maintenance of social order and its reproduction over time. It is possible to illustrate this way of analysing social life by looking at a typical piece of explanation in early twentieth-century functionalist anthropology. Anthropologists observed how the Hopi tribe of North America engage in a complex series of rituals and dances prior to the planting of their crops (Dolls, 2017), in an Ancient Hopi

Rituals and Ceremonies. It seemed clear that their dances cannot be understood as utilitarian behaviour that efficiently produces the rains with which they are closely associated.

With respect to functionalist perspective, the Hopi rain dance is not a form of influential activity, but a form of expressive activity that serves to reinforce the bonds of solidarity among the group (Dolls, 2017). This is especially important because the Hopi live in dispersed shelters and the dance brings them together. Of course, in their other activities, such as planting and harvesting their crops, the Hopi show themselves to be capable at organizing instrumental activities, too. The Hopi rain dances are thus described by the function they fulfil in the life of the tribe as a whole (Dolls, 2017; Holmwood, 2018). The function in question is that of the reinforcement of group solidarity. It is a small step from this to suggest that all social groups have to meet some universal and inter-connected requirements; for example, as well as group solidarity, sexual reproduction, economic subsistence, social control, socialization and education of new generations, the management of sickness and death, etc. even if these are all handled differently within different societies (Holmwood, 2018). Holmwood (2018) further noted that, in a typical circumstance of functionalist explanation, the reality of a phenomenon or the production of an action is not described by its direct efficient causes but rather by its indirect effects in relation to a social environment.

Functionalist theory as alleged by Merton (1968) sought to codify functional analysis based on manifest and latent functions; and resolve some of the problems attributed to anthropological approaches. On the basis of a satisfactory proclamation of functional analysis, Merton argued that it was necessary to make a distinction between latent and manifest functions. Where the latter refers to the conscious intentions of actors and the former to the objective consequences of their actions, which were often unintended but develop through previous experience. Merton stated that most of the mistakes with existing functionalism were the result of the conflation of these categories. For example, the historical origins of an item can be explained by reference to the conscious intentions of actors, while its selection and reproduction is to be explained by reference to latent functions (Merton, 1968). Merton's preliminary idea was to separate out the scientific substance of functionalism from its own historical origins in anthropology. This was necessary if

functionalism was to be a proper framework for empirical research. Otherwise, the tendency was for functionalist arguments to supplant research rather than support it.

Merton (1968) identified three problematic postulates - the postulates of the functional unity of society, of universal functionalism, and of indispensability; considering each to be characteristic of anthropological functionalism. The first postulate, that of the functional unity of society, Merton associated primarily with Radcliffe-Brown. He cites the latter's comment that, "the function of a particular social usage is the contribution it makes to the total social life as the functioning of the total social system". According to Merton, it may be that some non-literate societies show a high degree of integration, but it is unlawful to assume this would pertain to all societies. Moreover, it is also possible that what is functional for society, considered as a whole, does not prove functional for all individuals or for some sub-groups within society. Similarly, what is functional for an individual or group may not be functional for the wider society (Merton, 1968). This suggests that alongside the concept of function, it is necessary also to have a concept of dysfunction; that is, where the objective consequences of an item are negative for some individuals or groups. Inequality, for example, may have the function of motivating individuals to perform at their different job tasks, but high degrees of inequality may give rise to the alienation of some individuals and groups.

The second hypothesize of universal functionalism refers to what was a somewhat old debate in anthropology concerning 'survivals'; that is, practices that have no present role, but are to be understood in terms of the past history of the individual or group (Merton, 1968). This was used by some anthropologists to construct highly speculative evolutionary histories. Merton argues that if we accept that there are degrees of integration, then practices can 'survive' if they are functional for *some* individuals or groups. This identifies power as a central issue. Merton (1968) advocacy is "far more useful as a directive for research would seem the provisional assumption that persisting cultural forms have a net balance of functional consequences either for society considered as a unit or for subgroups sufficiently to retain these forms intact, by means of direct coercion or indirect persuasion."

The final postulate that Merton addressed is that of indispensability. Here Merton comments that this is unclear whether it is the function that is indispensable, or the particular item held to be fulfilling the function. Once this is clarified, it is evident that it is necessary to distinguish between functional prerequisites and preconditions functionally necessary for society; and the particular social forms that fulfil those prerequisites. While the former is indispensable (bearing in mind Merton's qualifications concerning the postulate of unity), it is not indispensable that particular forms or items meet those functions. There are always alternative ways of meeting any particular function. Thus, Merton argues that "just as the same item may have multiple functions, so may the same function be diversely fulfilled by alternative items". Each of Merton's qualifications of anthropological functionalism is designed to transform the postulates into variables that can be the object of empirical research.

2.3 Transitional rites of passage practices and activities

2.3.1 Defining transitional rites

Transitional rites of passage practices and activities are those cultural practices carried-out in a legitimate and recognized manner as growth from a lower or less status to a higher one, which also entails a change in social status for the participants. Sociological and anthropological studies have made known the various distinct functions of transitional rites. An analysis of the rites of passage and their relation to Christianity by Daniel (2009) explained that transitional rites aid to openly acknowledge the passage of a person or group of persons from one social status to another, and to fundamentally facilitate within the individual some sort of transformation. Through the activities of transitional rites, a person gains awareness, which could be social or economic in nature. In a study on rites of passage to adulthood: traditional initiation schools in the context of HIV/AIDS in the Limpopo Province, South Africa conducted by Malisha, Maharaj and Rogan (2008) purported that transitional rites of passage leads an individual to obtain a solid sense of identity and self-worth comparative to other social groupings, and consequently, gains enhanced self-esteem supportive of others. In addition to the preceding views, transitional rites of passage facilitate within an individual several acquisitions such as; enlightening, social, and psychological changes of all categories; the attainment of new knowledge, status; and, identity, and the community members' acknowledgment of the transition.

2.3.2 The three stages of Transitional Rites

Studies, more especially by Daniel (2009) and Vogler et al. (2008) found that transitional rites are presented in three stages. The first of the three stages entails that an individual or group is vulnerable and unknowledgeable. This individual or group has not yet attained adulthood, and is regarded as an orphan because during this stage the individual or group is alone and prone to be bullied by others who have already gone through the process (Malisha, Maharaj & Rogan, 2008). Transitional rites of passage practices have three universal components that symbolized the structuring on an individual. The essential components however, are found not just in ritual practices, such as initiation ceremonies but also in the literary ideas. The three explicit evident highlighted by anthropologist scholars are as follows: A transitional rite of passage presupposes an orphaned status (Daniel, 2009; Vogler *et al.*, 2008). The individual or group recruit is representatively understood as an “orphan,” one way or another imperfect. Within verbal literature themes, the person is represented as alone and often bullied by an adversary, in need of help (Malisha, Maharaj & Rogan, 2008). The individual is seen as lacking in some significant attribute, which may even be knowledge and skills of an adult or of the new status which the transition is meant for.

The second universal component of transitional rite of passage practices and activities is more elaborated in an analysis of the rites of passage and their relation to Christianity by Daniel (2009) who summarizes that it comprises a separation, or a journey with the hope of returning to a new status. It is a journey to a social status distinct from the previous. This symbolic or literal journey of transitional rites practices facilitates, a removal from one socially defined status, admission in a new realm; and approachability to the sacred, customary knowledge, and to the wisdom of family traditions. Separation component of transitional rites, in the case of a vision quest, the practice is different whereby the individual will undergo several purification procedures (Daniel, 2009), searching for advance social status and responsibility.

With respect to the third component of transitional rite of passage, a publication on being different: diversity and multiculturalism in the North American mainstream by Kottak (2014) detailed that it entails the acquisition of power and knowledge that fills the void. He further explained that when

a person is rendered receptive, as warmed wax, the individual or group of individuals can be moulded in the imprint of the new status. The knowledge acquisition comes from being exposed to the new teachings of the acquired status. Transitional rites of passage practices allow the participating individuals to re-align themselves with perennial realities.

The three component of transitional rites which comprises of confirmation and rebirth is also given a more elaborated explanation in Kottak (2014) publication. Through the knowledge gained, the individual returns to the real self-desired world, satisfied with a new status. The individuals return triumphant, overcoming what had been an inspirational status. These universal component of transitional rites of passage practices makes the entire community a benefactor as it is performing to bring stability in the society. In transitory through a rite of passage, the various lessons people acquired are thus not only publicly acknowledged, but the transitional treatments are themselves accomplished. The ascendancy to a new status is socially validated (Vogler *et al.*, 2008). The youth develop to an adult, redefined in the eyes of others. The study by Ezenweke (2012) on rites and rituals in African ontology, conducted in Nigeria noted that the person transitioning is also offered a means to shed an identity and orientation for another, hence obtaining and re-orienting his or her whole social, and economical views with a moral conduct. Different awareness and skills, different roles and duties, new consciousness and compassions are effectively imparted and assimilated. Therefore, transitional rites of passage transform the very being of an individual, providing a mechanism for self-development.

2.3.3 Transitional Rites Worldwide

Transitional rites are practiced worldwide by various cultural groups. This discussion will focus only on the chosen cultural groups in Europe, America, Republic of Congo, Ghana, Kenya, Uganda and South Africa indicating how they are performed as well as the functions and importance of such rites.

2.3.4 American transitional Practices

In Peru, there is a tribe called Campa that has traditional rites of passage for girls. Peru is found in Western South America, bordering the South Pacific Ocean, between Chile and Ecuador (CIA, 2004). Young girls are usually isolated for a period of one month in a private house and they are not allowed to be seen by friends and family members or be seen in their community. During this period, the initiates are not allowed to be seen or leave the place of isolation for few weeks. In this tribe, the ceremonial feast is held in the girl's honor (Needham Organisation, 2004). The initiation process is used to prepare girls for marriage and childbirth. This type of initiation is usually done before the Campa girl is given out for marriage. It is understood that the girls who have completed the initiation process are usually seen as adults and capable of being someone's wife. However, it is believed that only after completing the initiation process, the girls are allowed to marry. Historically, almost every Western Apache girl has undergone a puberty ceremony, orna'ii'ees known popularly as the Sunrise Dance (Mandy, 2003). However, this practice is recently no longer in practice as it was performed in the 1950s. The Apache Sunrise Dance Ceremony is a grueling communal four-day ceremony that girls undertake after the onset of puberty. Through several sacred ceremonies, dances, songs, and enactments, the girls become instilled with the physical and spiritual power of White Painted Woman, as they embrace their role as women of the Apache nation (Driver, 1972). Mandy (2003) indicated that most Apache women who have been to the Sunrise Dance Ceremony felt that the ceremony significantly increased their self-esteem and confidence. In addition, some stated that at the end of the ceremony they felt mature meaning that the ceremony made them feel like real women (Mandy, 2003). Although puberty ceremonies continue to be performed on a regular basis, some Apache young women no longer attend traditional initiation schools, due to reason such as: Firstly, as a result of awareness made by the missionaries, some Apaches no longer believe in the Sundance ceremony rites. Secondly, the expenses involved, the amount of money and work required is incredible and this makes the ceremony unaffordable for most people.

In the Caribs, the Maroni River Caribs girls have their own transitional rites of passage differently from the ages of eight and nineteen (Jarvie and Kloos, 1969). These initiation rites conform to what Brown (1963 cited in Jarvie and Kloos 1969: 900) defined as "ceremonial events, mandatory for all girls". Just like other initiations ceremonies in other cultures, the Caribs usually experience

the initiation rites after their first menstrual periods. When the parents of the girl discover that she has entered puberty, they create a spare room for her, the main reason for creating a separate room for the girl is that she is supposed to be isolated and not to be seen by her siblings until the initiation process has been completed. The Caribs initiation schools share similar characteristics with other initiation schools. A girl is isolated from other people for approximately eight days. However, with the Caribs, the reasons for isolation are different from any other initiation rites. In the Caribs tradition, it is believed that the girl's first menstruation makes her smell, however, the seclusion in this culture is done to prevent a girl from going to the river. It is also believed the river cannot tolerate the smell of a woman who is experiencing her menstrual cycle. During the period of eight days, girls are warned and not allowed to go next to the river when she is experiencing her menstrual cycle (Kloos, 1969).

In some tribes in Brazil, women undergo the transitional rites process during the puberty stage. Brazil is in Eastern South America, bordering the Atlantic Ocean. The initiations in Brazil are considered to be their rites of passage. They are two cultural groups -Tupinamba and Urubu-Kaapor- initiate girls one month prior to the onset of puberty. The process of initiation among the Tupinamba involves the cutting of the girl's hair using a fish tooth, and the fish tooth which was considered to have high precision. In addition, the girls are also scratched on their back with an animal bone. The scratching is expected to be very painful and the girl was expected to bleed, If the girl took long to start bleeding, the elders then made deep cuts to ensure that bleeding occurs as fast as possible (Kakumasu, 1980). The process of initiation among the Urubu-Kaapor took a slightly different form, during the initiation process, the hair of the girl is cut and she is required to follow a restricted diet. The cutting of hair is regarded as cleansing the person from all the evil things that might happen in future. Unlike the Tupinambas, the initiation process among the Urubu-Kaapor involves the girl's father putting large ants into the binders to make her feel pain for a while until they are removed (Kakumasu, 1980). However, these initiations for girls among both groups of people have undergone change as development occurs in these areas. The people of Tupinambas no longer practice these initiations for girls anymore. The Urubu-Kaapor experienced minor changes in their practices due to natural environmental changes and the presence of competing societies such as the Portuguese (Ibid).

2.3.5 European transitional Practice

It is also known that rites of passage are also performed in some parts of Europe as in the case of Greece. Greece is in Southern Europe, bordering the Aegean Sea, Ionian Sea, and the Mediterranean Sea, between Albania and Turkey (CIA, 2004). This country does not have ethnic divisions or groups (Ibid). The rite of passage in Greece was a ritual that allows a group or an individual to move from one status to another in a society (Dowden, 1989). One of the most common initiations in Greece occurs prior to marriage. Traditionally, it was known that Greek girls were expected to select their partners or enter marriage soon after entering puberty. However, modernization has brought changes to this practice. When a girl enters puberty, instead of getting married she is now expected to further her studies (Ibid). As part of the initiation process, the girl is expected to shave her head at the time of her marriage to indicate the transition from one stage to the next. This often marked the transitional rites from childhood to adulthood (Ibid).

2.3.6 Transitional rite practices in Africa

Even though there is a spatial distribution of countries in the continent of Africa, diverse cultures and distinct ethnicities, they have similar institutions that guides traditional rite practices. Although, one cannot confidently stress that all the regions of each country practice traditional rite but there exists an aspect of it in almost all the countries. The Democratic Republic of Congo for instance, have a known female initiations rites institutions (Danielle, 1999). As earlier argued, these practices are prominent in the northeast corner of the country (BaMbuti tribe) that considers the girl's first menstrual period as the most special gift in life (Danielle, 1999). The initiation which is called "elima" is usually performed soon after she reaches puberty. The girl is secluded for the period of one or two months depending on the progress made during the process of initiation. During the initiation process, the girl is trained by adult relatives to be a good mother. When the initiation process is over the girl is then considered to be ready for marriage and is believed to be entering the world of adults with all its responsibilities (Danielle, 1999). The completion of the initiation process qualifies a girl for marriage and the young men in the BaMbuti tribe also attend traditional initiation rites. They usually attend the rites between the ages of 13 to 17 years. These young men are usually secluded from members of their village, friends and family members for a period of one year. Everything that they are taught in the initiation schools is usually kept a secret

and that no one is meant to know or hear about the activities that was carried out in the process. However, this information is thought to be necessary for them to take on the responsibilities of men in society. They are also taught to assume the responsibilities of men in their society and to play a productive role in the village and the society as well (Danielle, 1999).

Unlike the Democratic Republic of Congo (DRC), the initiation process for girls are were different in Zambia in the Southern Africa. There exist seven major subcultural groups who speak the vernacular languages. The subgroups are Bemba, Kaonda, Lozi, Lunda, Luvale, Nyanja and Tonga (CIA, 2004). The Bemba people in Zambia originated from the Kola region in the Democratic Republic of Congo (DRC, formerly known as Zaire), and are an offshoot of the ancient Luba empire (Danielle 1999). The Bemba girls are met to attend initiation schools before they marry as it was made compulsory for all the girls. The initiation process of Bemba girls is similar to the initiation process of Venda girls. Culturally, when a Bemba girl reaches puberty, she usually notifies an older woman and then she is isolated from society and the opposite sex for a few days and waits until the Chisungu ceremony is performed (Richards, 1932). The Chisungu is usually performed after the declaration of her engagement and prior to the marriage ceremony. The future bridegroom has a role to play or in most cases he will be represented by his sister. The father of the girl provides a hut that will be the Chisungu hut for the duration of the ceremony (Ibid). Chisungu usually takes place during the winter and summer holidays. The change in terms of time period was done so that girls can also attend modem schools (Rasing, 2002). As a reflection of the dynamism in the practice, recently, the Roman Catholic women in church now operate initiation schools for girls in Zambia (Rasing, 2002).

Kenya is situated in Eastern Africa, bordering the Indian Ocean, between Somalia and Tanzania. In Kenya there are different ethnic groups such as Kikuyu, Luhya, Luo, Kalenjin, Kamba, Kisii, and Meru. Among these ethnic groups and especially those living in the rural areas in Kenya, the traditional transitional rites initiation of girls is the most important aspect of adulthood transformation (Molloy, 1999). There are three basic different types of initiations that are practiced in some parts of Kenya. These initiations are mostly involved in genital mutilation. Smith (2005), female genital mutilation (also referred to as female circumcision) that involves the cutting, or partial or total removal, of the external female genitalia for cultural, religious, or other non-medical reasons. This practice is mostly performed on girls between the age of four and ten (Ibid). Type A

(normally referred to as clitoridectomy), Type B (normally referred to as excision) and Type C (referred to as infibulations) these are the three forms or types of female genital mutilation that are practiced to varying degrees in Kenya (Bureau of Public Affairs, 2001). In Kenya, clitoridectomy and excision are the commonly initiation practiced. In other hand, Infibulations are generally performed in the far distance eastern areas bordering Somalia. Hence, scholars indicate that it is practiced likely in rural areas, especially among those with low or no educational background /or those with non-Christian faiths (McCall, 1995; Molloy, 1999; Welsh, 1995). Generally, the main purpose for this initiation practice was for the social and cultural control of women's sexuality by removing the most sensitive parts of their sexual organs (Smith, 2005). The practice of female genital mutilations is also practiced by some Christians and Ethiopian Jews who now residence in Israel (MainaAhlberg, 1998). This practice is seen as vital to a girl's maturation. The initiation teachings or procedures includes the instruction about sexuality, sexual relations with husbands, pregnancy, behaviour and the importance of marrying outside the clan or community. This is generally the only formal instruction a girl receives (Maina-Ahlberg, 1998).

Lesotho is an enclave of Southern Africa with a total population of 1,865,040 (CIA, 2004). Almost 99.7% of the population belong to the Sotho ethnic group (Mturi, 2001). In Lesotho, there are traditional initiations that are frequently attended by Basotho young boys and girls during their adolescence or early 20s. In Lesotho, Basotho adolescents were expected to attend initiation schools as a rite of passage into adulthood (Hennink and Mturi, 2005). However, due to the rise of modern schools in Lesotho attendance at traditional initiation schools has been decaying. The primary aim of the schools was to prepare the youths for adult responsibility. Traditional initiation provides youths with 'information such as: family life', 'responsibility', 'sexual relations' and 'reproductive health matter' (Hennink and Mturi, 2005). In their study in Lesotho, Mturi and Hennink (2005) found that parents were discouraged from discussing sexual matters with their children by sociocultural taboos. The schools were expected to raise awareness among youths on issues or experiences they would face as adults in their future. However, some of these schools no longer exist in some parts of Lesotho. Youths in the rural areas are most likely to attend both modern and traditional schools. In the urban areas of Lesotho, the situation is different. Some of the youths do not even know if traditional initiation schools exist or has been in existence (Mturi, 2001).

Another country in Africa where traditional initiation schools are relatively common is Ghana. Ghana is in Western Africa, bordering the Gulf of Guinea, between Cote d'Ivoire and Togo (CIA, 2004). This country has several tribes such as Akan, MoshiDagomba, Ewe, Ga, Gurma and Yoruba (CIA, 2004). The Akan tribe are also known to be practicing traditional initiations for their girls. Girls in these tribe are expected to be purified and dignified by traditional ceremonies that are performed at traditional initiation schools. Girls in these cultures are isolated soon after they enter puberty. They normally spend a period of two to three weeks in isolation during the process. During this period of isolation young women are also been taught the lessons of the traditional transition to adulthood which include sex education, birth control, and also how to relate to men and how to maintain a good marriage (Osei-Adu, 1990). The Akan tribe is known for its strong emphasis on virginity and the girls are expected to remain virgins until they attend traditional initiation rites. The laws and regulations of these tribe are to ensure that young women reach adulthood with discipline and culture. Traditionally, the girls of this subgroup were not supposed to marry without the process of initiation. It is understood that all girls who go through the process of these initiation will marry soon after they complete the initiation rites (Osei-Adu, 1990).

In conclusion, initiation schools in some of the African countries play a vital role in the preparation of young women and young men traditional transitional rites to adulthood. It is also important to note that countries that prioritize the practice of initiation schools seem to have a common goal such as training young women and young men to be good wives and mothers and husbands and fathers as well as to be dignified and responsible men and women in the society. In some cultures, girls usually attend initiation schools after reaching puberty in a process often involving some seclusion where girls are given information about sexual relations and reproductive health. However, there are also some marked differences between traditional initiation schools as practiced in several countries. For example, the female genital mutilation is practiced in some parts of Kenya, as well the duration of traditional initiation schools process also differs from country to country. In some countries, young men and women attend traditional initiation schools for shorter periods while in other countries it may be for longer periods.

2.3.7 Transitional rites in South Africa

Pondo people are found in Port Elizabeth of the Eastern Cape province of South Africa. In this tradition, girls attend the traditional initiation schools soon after the onset of puberty. In the Pondo tribe, girls are protected in a private place usually to avoid contact with opposite sex. The most preferred place for seclusion was at her father's hut in which she is kept for a period of three months. This was done in order to make sure that the girls are fattened and her complexion treated in order to enable her to be a good-looking wife (Naki, 2004). Historically, this practice of initiation was made compulsory to all girls in the community. The girls were usually giving out to marriage soon after the completion of the initiation process. In most case, this was usually at the age of sixteen or eighteen (Ibid). During this period, the girl's family is usually approached by other families with offers of marriage proposals, after some agreement about the payment of lobola has been reached with the chosen family, the girl then prepares to leave her family to her husband's house. The practice of paying cattle is known as lobola. Lobola is a form of bride-wealth, an economic exchange of joining two families as well as the transfer of rights over the labor and potential childbearing capacity of the woman (Kaufman et al, 2001). Historically, the payment of lobola was used to involve an exchange of property such as: cows and clothes, but the process has now changed to the exchange of cash which some people consider to be very expensive (Ibid). Recently, lobola payments has been determined by the educational level of a woman. The higher a woman's educational level, the higher the price of the lobola. However, it has been assessed that since the 1950s there has been decreased participations in number of girls attending traditional transitional rites largely as a result of the increase in attendance at modern schools.

In the Eastern Cape Province, the AmaBhaca, amaXhosa and amaHlubi tribes also practice male initiations (Ngaloshe, 2000). The initiation processes of all the tribes have certain common features. The process of initiation involves three stages: separation, transition and incorporation (Van Gennep, 2002). The key purpose of the initiation process was to transform boys from dependency on women to the world of men. In the situation, women are considered to be too soft, a quality which is considered not good for a man. The Xhosa adult men gather themselves in the mountains or hills during the initiation process and are been given instructions by the elders. These elders are considered to have something to teach youths, certain skills such as dances, stories, magic, visions and rituals. The Boys are also taught what it means to be a 'man', they were also

shown sacred places and objects which are usually located in isolated areas. The process of becoming an adult or a man does not simply unfold (Ngaloshe, 2000). Adults frequently pave the way for the youth to join their ranks. It is believed that without appropriate guidance from the elders, the journey of adolescents is not going to be smooth and as a result, often adolescents become restless and causing of conflicts in their communities (Ngaloshe, 2000). The initiation process of boys is generally practiced in a number of ethnic groups. However, it is usually practiced differently in different tribe, traditions, cultures and religions. The initiation of boys globally involves two main aspects: the circumcision of the boy's foreskin and the training of boys to enter manhood. This practice has been in existence since the beginning of history in African. For example, the Christians experience it during the Biblical times when God took this message to Abraham: "as for you, you shall keep my covenant, you and your descendants after you through their generations. This is my covenant, which you shall keep, between me and you and your descendants after you: every male among you shall be circumcised in the flesh of your foreskins, and it shall be a sign of the covenant between me and you. Circumcision was seen as compulsory for boys following the Christian. As suggested by the quotation, the practice was not supposed to end among Christians way. The main purpose of the practice was to remember and re-enact the covenant between God and Abraham (Ngaloshe, 2000).

Furthermore, circumcision is generally practiced among the Muslims and the Jews. According to Funani (1990), the practice has profound religious significance. Where it was expected that, if a boy reaches a particular age without having been circumcised, the boy may not be fully accepted in the religion or community as a youth. However, circumcision has also been conducted for non-religious purposes. Some argue that circumcision can prevent masturbation, which causes blindness and/or insanity. Initially, it was also advocated as a cure to prevent alcoholism, asthma, hernia and, in some cases headaches. Since the turn of the century, other reasons have been given to preserve the practice: hygiene, avoidance of sexually transmitted infections, prevention of penile and cervical cancer, protection against urinary tract infections in infancy, and decreasing the risk of HIV infection (Smith, 1998).

2.2.8 Transitional rites in Venda

Since Venda adolescents are the main subjects of this study, this review briefly explores traditional transitional rites in Venda. There are three well known initiation schools for girls in Venda. These are Vhusha, Tshikanda and Domba. Vhusha is the first phase in the initiation process. Traditionally, Venda girls attend Vhusha shortly after the onset of puberty. According to Blacking (1998), Vhusha is used to be conducted in different seasons. This was largely due to the fact that girls did not attend modern schooling. It was thought that modern schooling affected the mental skills of girls. Therefore, that modern schooling was not a high priority for girls. However, at the beginning of the 1950s where African/ South Africa are becoming exposed to the civilized world, some families started allowing girl children to attend modern schools (Blacking 1998). Attendance at these schools affected the way and manner Vhusha was conducted. Vhusha is usually held several times in a year at the headman's place or the chief's place (Blacking 1998). The other traditional transitional rites are -Tshikanda and Domba - these are held less frequently, usually three to five years intervals at the chief's place and certain senior headman's place. Girls from several districts attended these traditional transitional rites. In South Africa, the initiation of boys is very common among many certain ethnic groups. Amongst Venda people, initiation schools for boys are called Murundu (Maqubela, 2002). In Venda, the traditional initiation of young men usually lasts for a period of three months which is often spent in the bush or mountain. The bush is meant to isolate the initiate from the world of opposite sex. The process of this initiation involves circumcision. Male circumcision is associated with the transition from childhood to manhood. Boys in this case are transformed through the circumcision of their penis. It was believed that the removal of a foreskin results in the sharpening of the warrior's spear. The spear refers to the penis, which is supposed to be used to strike the elephant (Milubi 2000). The elephant here refers to the woman. According to Milubi (2000), the initiation process socializes men to believe that women are their sexual objects. It was also illustrated by the reference to women's private parts as sexual objects in most of the songs used by initiates during the initiation process (Ibid). The above section showed the traditional transitional rites of the Venda people. The following will be looking at the traditional transitional rites in other parts of South Africa.

Tradition Venda societies have a long history of initiation schools signifying rites of passage for the girls, are called the Vhusha, Tshikanda, and Domba. Venda initiation schools explained that

Vhusha initiation school is the first phase of the transitional initiation process for young girls. Traditionally, Venda girls attend Vhusha shortly after the onset of puberty. Vhusha was conducted in different seasons of the year and this was largely because girls were traditionally demand in past not to attend modern schooling (Sello *et al.*, 2016). The notion was that modern schooling affected the mental skills of girls, so it was not under high priority for girls. However, modern schooling attendance affected the way and manner Vhusha was conducted, as well as the Tshikanda and Domba that were held less frequently. The main essence of the initiation schools for girls as previously indicated was to instil moral behaviour on them. Young boy's initiation schools that is called Murundu involves circumcision (Maqubela, 2002). The circumcision is geared towards the transition from childhood to manhood inculcate with moral lessons (Arnett, 2003). The transitional rites of passages in Thulamela Municipality basically prepare the youths for marital responsibilities and good behaviour.

2.3.9 The Integrative Nature of transitional rites

Phenomenon transitional rites are widely used by anthropologist such as Binkley, Decarbo and Mullin-Kreamer (2002) to refer to ceremonies that represent the transition of an individual or group to a different or higher status. A paper on rite of passage by Tzanelli (2011) advocates that transitional rites of passage from its origin was performed as vital to children experiences, as well as an influential integrative background for moral behaviour. These transitional rites considered under the terms "coming-of-age rites" whereby the practiced is virtually in each society. The most effective of rites practices happen in Africa, where the transformation to adulthood from childhood is marked in affirmative and public ways for those who scare through the set of challenging rituals prescribed by the community (Binkley, Decarbo, & Mullin-Kreamer, 2002). This then means that transitional rites are rites of passage intended for the stability of the society.

In Westernised societies, one of the utmost effective and important transitional rites in a child's life is the commencement of elementary school. A review study on teacher feedback in the reception class by Burrell and Bubb (2000) purported that early success at school both socially and intellectually leads to a virtuous cycle of achievement and equally serve as a significant factor in determining children's adjustment to the demands of morality. The way some childhood

transitional rites are experienced not only make a difference to their immediate status condition but may also hold a longer-term impact on them (Fabian & Dunlop, 2006). The extent to which they feel successful in the first transition would likely be influenced by subsequent transitional rites experiences.

The effect of transitional rites of passage on any individual is often seen within a cultural context which links set of systems from homes to school, which equally help children develop through the early socialization. There are numerous ways to theorize adulthood transitional rites from childhood studies including seeing transitional rites as a ‘border-crossing’ rooted in moral behaviour and as rites of foundation (Bourdieu, 2002). Another theoretical viewpoint embraces ‘life course theory or attachment theory’ which places children and families in the context of the social structures/ emotional secure development, cultures, and populations which affect them over time and place. Studies that profile the narratives of youth’s perspectives of transitions on behavioural traits, do so reflecting on their developmental pattern, even as they develop solutions to socio-cultural well-being (James, Jenks & Prout, 1998). Therefore, whatever is done from birth to adulthood starting from the experience of parents to community members, that helps a child to grow and behave appropriately is seen within the lens and context of successful transitional rites of passage.

Following on Bourdieu (2002) above, it feels safe to say that transitional rites consist of collective rituals that build good personality, nurture productive adult behaviour, and forge healthy friendships and alliances among members who undergo the rites together. This sentiment is echoed by Bell (2003) who reflected on such rituals as the social activities where members usually take part in separate or composed ceremonies to obtain specialized knowledge which they will use throughout their lives. The moral teachings acquired from such rituals often emphasise a just living, daily work, productiveness, matrimonies, nurturing a family, and customary responsibilities (Binkley, Decarbo & Mullen-Kreamer, 2002:1).

The pertinent aim of transitional rites of passage particularly from childhood to adulthood is to prepare the individual for adult responsibility. A study by Bell (2003) that focused on the rites of passage and outdoor education explained that every culture has rites rituals regarding exactly how

children become adults. The study indicates that some of these cultural rituals may seemingly be more effective than others due to the moral lessons embed in them.

Hennink 2005) suggests that Venda traditional initiations provide youths with 'information such as family life responsibility, sexual relations and reproductive health matter. The just mentioned values are the values that are attached to youth morality. Some studies found that in the past, parents were discouraged from discussing sexual matters with their children by sociocultural taboos. Whereas, the transitional initiations schools raise the awareness on the sociocultural taboos among youths regarding experiences they are band to face as adults, including sexual matters (Hennink, 2005; Parsitau & Chacha, 2012).

2.3.10 Parenting patterns and moral conduct

It is equally inadequate to talk about the consequences of transitional rites on youths' morality without an adequate understanding of parenting roles in the transition. There is a strong relationship between transitional rites and parenting patterns. The study by Baumrind (2005) on parental disciplinary patterns and social competence in children argued that parents play a role on how their children transit and develop moralities, giving to the type of parenting method they follow. There are different types of parenting methods, otherwise called approaches such as authoritarian, authoritative, permissive and uninvolved parenting methods (Roman *et al.*, 2016). Each approach consequently predicts behavioural traits growing forward. This is noted in a study by Halpenny, Nixon and Watson (2010) whose work detailed that the understanding of parenting and transitional rites on youths' morality begins with the awareness of how children are raised, including the practices.

An early childhood transition evolves in two essential dimensions and structure of parenting patterns and values. The first is the parenting care that embraces parents encouraging self-rule on their children. Second is the behavioural control and it involves the discipline, supervision and other behaviours required from youth within the family or environment they socialize (Bell, 2003). An appropriate youth morality is effective from a positive parenting pattern and practices aimed at shaping acceptable behaviour in the youths and promoting positive commitment with others

(van IJzendoorn *et al.*, 2011). With the help of effective discipline, youth can habitually develop compassion towards others and learn self-discipline (Roman *et al.* 2016).

Van IJzendoorn *et al* (2011) further attest that parenting patterns negotiate the context of cultural practices, which also play a vital role in defining an individual transition to adulthood. Accordingly, in the early stages of transitional rites, where it is believed that parents play a fundamental role considering their closeness to a child that helps develop morality. Furthermore, the same authors posit that in addition to morality, parenting patterns represent collective practices adopted in guiding and directing children towards transition from one stage to another. Therefore, a youth that experiences adequate and appropriate parenting inherits potentials of upright moral behavioural. This simply translates to mean that the basis of transitional passage to adulthood is rooted in the principle of nurturing and the development of morality and orderliness. The “moral” aspect aims to foster individuality and self-assertiveness of a youth. The “orderly” aspect integrates the youth into the whole community, through disciplinary methods applied by customs and values. Therefore, the youths that experience transitional passage devoid of the customary ceremonies lacks morals and orderliness that seemingly exhibit inappropriate behaviour (van IJzendoorn *et al.*, 2011).

2.3.11 The onset of inappropriate rites of passage

On that note, the discussion above accounts for the reason most sociological studies link inappropriate youth behaviour with parenting patterns. Thompson (2015) associates inappropriate youth behaviour to drugs and alcohol use and abuse as the relationship between inappropriate transitional rites of passage and the effect of inappropriate parenting patterns. This relationship plays a role on the development of youths’ externalizing immoral behaviour such as theft, robbery, suicide, homicides, and violence against women (Olisah, Sheikh, Adekeye & Yusuf, 2009; Thompson, 2015). Substance abuse is a major contributor to numerous social ills afflicting the population of South Africans. Addictive prevalence indicators show that drug use (cannabis, cocaine, and tik) in South Africa is twice the global average and second in Africa (Thompson, 2015).

The implication of a negative family characteristic on youth is a result of poor parental supervision of the youth which often leads to a major risk factor for future delinquency among the youth (Roman *et al.*, 2016). The impact of negative parental background is believed to have more risk or prospect to involve in crimes than youth who do not. Nevertheless, the reverse occurs when a youth is growing up in a loving and supportive home, where the parents promote youths resistant against any criminal involvement of any kind, even in situation of poor conditions (Derzon, 2005). It is consistently established that parental factors interrelate with transitional rites factors to develop youth morality.

An effective transitional rite of passage is the view from a youth who grow up to be well-functioning youth. One who is said to have experienced security and stability while growing up and developed effective socialization to handle responsibilities in society. Youth who grow up in families where parents have struggle with livelihood may have the experience that does not promote or develop a well-functioning youth (Gould & Ward, 2015), in family features and problem, aggressive, criminal, or violent behaviour. In addition, they often encounter the uncertainty of economic strain, uncertainty of disruption in their lives as youths, they move in and out of their households and as the home itself changes over time. They sometimes socialized themselves in ways that do not lead to adaptation of healthy youth morality.

There are several scholarly evidence provided in this literature review that shows that inappropriate rites of passage potentially subject youths to the prevalence of substance abuse. It is an established fact that the youths who are raised by alcoholic parents are more likely to develop problems with alcohol or be addicted to the use of alcohol and drugs as they grow up (UNODC, 2010). The influence of drugs and alcohol usage on youths is not only linked with or limited to immoral social behaviour, but also poor school and work performances, absence and other forms of unstable behaviour (Adekeye *et al.*, 2009). The effect and influence can also extend to health conditions such as deadly diseases. Adekeye *et al.* (2009) indicated that risky behaviour related to drugs and alcohol abuse are the main contributory factors to the spread of deadly diseases such as HIV/AIDS and STI. Drugs and alcoholism affect an individual's judgment and can thus contribute to manipulating or engaging self in unsafe sexual practices and contracting transmitting disease (Seedat *et al.*, 2009). Therefore, youths involved in drug and alcoholism abuse stand a higher

chance of contracting deadly diseases than the youths with well-functioning or appropriate moralities.

2.3.12 Globalism and youth morality

It is a confirm notion with societies which continuously experience social and economic changes has in the process produce age specific subcultures. Evolve culture is more commonly notice in today society when some members particularly those with youthful age division repel conjoining with the prevailing social processes which allocate age-specific roles and responsibility to their age. The study by Bach (2013), in *Rise and Fall of the American Counterculture*, noted that these youths call themselves “freaks,” and their behaviour s qualifies them to be view as the people practicing core counterculture. Most people often have the impression that freaks culture is a modern culture or a culture that is commonly practice among today’s youths. On the contrary, the freaks culture is just an evolved cultural practice different from an existing status quo.

Without a doubt, the freaks culture always appear as if it is a new phenomenon. That is true because it has always been practice among the youths and social science scholars would then pick the cultural practice and give it recognition as a social problem. In the 70s youths who practiced freaks culture belong to middleclass families, well-educated and prepared to obtain or accept "adult" roles (Wieder & Zimmerman, 1974), in *Generational Experience and the Development of Freak Culture*, stated grown-up roles the youths choose to revolutionize as a new social position for themselves is in structural terms, always youthful (Flacks, 1971) and, in the moral standings equipped by conventional middle-class culture, decadent and irresponsible (Wieder & Zimmerman, 1974). The preceding views offer an insightful understanding of the development of the freaks in the present generation of schooling youths in the society.

The analysis that describes the development of a freak "culture," often looks at the age strata within the society. Most recent and old studies emphasized that each new gang with evolved culture, starts their life passage at a unique stage in time, because of the unique characteristics of the historical events they undergone, or the knowledge and attitudes acquired from childhood (Riley, Johnson & Foner, 1972: 4; Bach, 2013). According the preceding views, culture does evolve because the

people who form new gang of individuals interacts differently, from those of a higher class or because the nature of the individuals is not always constant.

Based on the above assumption, it is believed some individuals in the society have directly experienced some changes in the activities of that society, so their vision and knowledge of the society will differ from those who were born before them. It is equally believed that both the youths who assimilate different cultural arrangements in the society from the existing social process and the direct perceived challenge from other members of the society can work together as a drive to change to the society. So, evolve culture does not always necessarily evolve for bad reckoning.

2.4 Summary

This chapter addressed the literature review and the theoretical framework that guided this study. The literature review focuses on the practices and activities of transitional rites of passage on youths' morality. The review highlights the effect of transitional rites on youth morality and prioritizes the practice as aim at the stability of the society as well as a common goal such as training young women and young men to be good wives and mothers and husbands and fathers; develop dignified and responsible men and women in the society.

The theoretical framework focuses on concepts that underpin the logic of this study. The attachment theory offered the explanation of the entire development of youth morality. The attachment theoretical application traces the incidence of youth morality to their parenting experience, with the holistic understanding of the effect of parenting from the perspective of secure and insecure attachment, whereas, the functionalism theory looks at established arrangements and interactions since these are seen as the rudimentary building blocks of any society. The way in which institutions relate to one another determines the structure and basic character of any society. These theories jointly addressed the analysis of the consequences of transitional rites on youth morality.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This chapter presents research methodology that was used to carry out this study. The research methodology provides information on the study design and approach, the research site, the study population, the sampling procedure and recruitment, the data collection methods and procedures, data analysis, and the ethical considerations. Each section provided detailed information, thereby allowing the study to have its logical and scientific flow that helped achieve the study purposes. A study methodology provides an account of the exact techniques that were used, as well as the measuring instruments that were utilized and the sequence of activities that were carried out in making the measurement (De Vos, Strydom, Fouche, & Delport, 2011). The research methodology chapter designs the approach of this study qualitatively because the information required in the study involves an analytical narrative. The inductive nature of this study enables the research outcome to be interpretative in approach. Given the sensitivity of the study themes and subjects, the participants were preferred to be approached through face-to-face interviews which allow them to express also their feelings about the subject, in order to avoid providing some false information. The following section provides detail of the research methodology and the justification of the approach.

3.2 Research approach

This research applied the qualitative approach in conducting the study. The justification for the qualitative approach is the fact that the research processes were inductive in nature because it analyses the behaviours of the youths based on evidence of observations and develops content themes from verbal responses. Therefore, the qualitative approach was empirically designed to follow the steps that are appropriate and suitable for qualitative research conduct. The qualitative research approach asked questions relating to behavioural reasons (moral and immoral) and verbally questioning the consequences of the transitional rites on youths, as well as distinguishing features in the field study. Furthermore, this research employed a qualitative approach to research,

because it led the study to insights and comprehension through in-depth and key informant interviews on traditional transitional rites of passages of youths to adulthood and the impacts on their morality.

The qualitative approach is necessitated particularly because the concern for moral and/or immoral behaviour is complex in its themes of study, owing to the fact that youths are undergoing a life-changing process (transition) to adulthood and may not be comfortable to share direct experiences. Therefore, in order to understand their lives, their situations, their difficulties, and issues, it was pertinent that the researcher to involve other categories that were also informative and obtain answers to achieve the sole purpose of the study. Qualitative study approach gives room for diverse measures of data gathering and offers different dimensions to arrive at a conclusion. Thus, the qualitative research approach allowed the study participants to share their views and experiences, to expand theoretical and practical knowledge. Then suggest possible interventions for positive transitional rites practices that not only portray negative (immoral) behaviour, but also positive (moral) behaviour. A qualitative research approach is basically characterized by its aims, which relate to understanding some aspect of social life, and its methods which (in general) generate words, rather than numbers, as data for analysis (Husley, 2011; Neuman, 2014). This study relied heavily on interpretive, but more critical approach, to collect qualitative data through interviews.

3.3 Research design

This section shows the research design that is being used in conducting the study. The research design is narrative descriptive in nature. This study design is the overall strategy that a researcher chose to integrate the different components of a study in a coherent and logical way, which, therefore, ensures that the study effectively addressed the study problem and constitutes the blueprint for the collection, measurement, and analysis of data (Neuman, 2014). The descriptive design is appropriate for describing the more persistent phenomena of youth behaviour. The descriptive purpose of this study design is planned to lead the study to insights and comprehension through in-depth and key informant interviews, unstructured observations, and desktop/documentary review on the impact of transitional rites on youth's morality in Thulamela Municipality. The descriptive study design asked questions beginning with: what are the; or why;

that also inquired about behavioural reasons or questioning critical risky and protective factors of youth morality, and distinguishing features in the field of study.

3.4 Research site

This section presents information about the location where the field study is carried out. The information presented here gives the reader an understanding of why this research site is been used for the present study. Thulamela Municipality was selected purposively for the present study because the study site is one of the four municipalities in Vhembe district located in the northern part of the Limpopo Province, South Africa. It shares borders with Musina Municipality in the North-Eastern part, Makhado in the South, and South-Western side. Thulamela was established in 2000, in terms of the Local Government Municipal Structures Act, 1998 (Act 117 of 1998). Thulamela is a rural local municipality situated in the N/Eastern part of Limpopo Province. Thulamela municipality is made up of five areas of the Transitional Local Councils, which were amalgamated in 2000.

Thus, the name Thulamela was derived from the Karanga language of Zimbabwe. The name means “Place of giving birth”. The olden settlement was declared a national heritage site, which was situated in the North of the Kruger National Park at the Punda Maria Gate. The present Thulamela is a municipal area that covers a combination of some tribal areas and the town of Thohoyandou, which was the capital of the former Venda Bantustan. The Thulamela Municipality is demarcated into 38 council wards (Thulamela IDP Review 2007 /2008-2011 /2012). Furthermore, Thulamela has nineteen traditional authorities, which are represented by nine traditional leaders (Data provided by Thulamela Municipality).

Thulamela Local Municipality has authorities and functions allocated to it, in terms of the provisions of Sections 84 (1) of the Municipal Structures Act, 117 of 1998. Among those powers and functions, it has to prepare an integrated development plan for the whole municipal area (Thulamela IDP Review for 2010 /2012). Thulamela Municipality has eleven traditional leaders in council. In recent time, four of the traditional leaders died, and only one of them was replaced.

Therefore, there are now eight traditional authorities represented in council (Data provided by Thulamela Municipality).



Figure 1.1: Vhembe district Map. *Source: Geographic Information System.*

3.5 Study population

The participants for this study are the indigenous knowledge (IK) custodians in Thulamela Municipality, parents of the youths, and the youth themselves. Population is a hypothetically stated aggregation of study elements (De Vos *et al.*, 2011). Study population is the abstract idea of a large group of many cases from which a researcher draws a sample and to which results from a sample are generalized (Neuman, 2014). A Research target population thereof, refers to the actual specified large group of many cases from which a researcher draws a sample and to which results from a sample are generalized (Husley, 2011). Thus, in order to define a research target population, a researcher specifies the unit being sampled, the geographical location, and the temporal boundaries of the population. A research population, therefore, is the aggregation of the subset from which the sample can be selected. The population that participated through the qualitative

approach were 3 indigenous knowledge custodians, 8 parents of youths, and 11 youths. This population provided the answers to the questions that were asked.

3.6 Sampling procedure

Sampling is the process of selecting subset individuals from a large population (Husley, 2011). Sample is a smaller set of cases selected from a large pool and generalizes to the population (Neuman, 2014). The research site (Thulamela Municipality) was selected using purposive sampling because of its peculiar characteristics regarding the on-going youth's morality. However, the fact that this study is qualitative in approach, the sampling recruitment is based on non-probability sampling procedure. Non-Probability sampling recruitment enhances selected elements to be selected using a procedure other than mathematical random processes (Babbie & Mouton, 2001). The qualitative research approach is designed to recruit participants through a non-random probability sampling procedure, because of the quest for understanding the fairly regular patterns of attitudes and behaviours through further examination.

The participants that were selected for this study are the IK custodians, parents of the youths, and the youths in Thulamela Municipality. The IK custodians were sampled purposively. The purposive sampling procedure is a non-random sample procedure in which the researcher uses a wide range of methods to locate all possible cases of a highly specific and difficult to reach population (Neuman, 2011). Purposive sampling procedure is mostly associated with qualitative research approach in which the researcher selects a unique population that is especially informative. Based on the judgment of the researcher, the participants that were recruited for the key informant's interviews were sampled purposively and were the traditional, cultural, and local community leaders.

The recruitment of the participants who participated in an unstructured interview was selected using the snowball sampling procedure. Accordingly, snowball sampling procedure, also called network, chain referral, or reputational sampling, is a non-random sampling procedure used for sampling cases in a network (Neuman, 2011). The snowball sampling procedure was appropriate for study recruitment, in which the members of the special population were difficult to locate. The

snowball sampling procedure is particularly associated with the qualitative approach of research in which the researcher locates an individual or two from the population, and then asks those individuals to provide information needed to locate other members of that population of their knowledge. The participants who were recruited using snowball sampling procedure were the parents of the youths and the youths themselves. All the respondents were recruited through the principle of snowball sampling. Eventually, the snowball sampling procedure recruited 19 parents of youths and 23 youths from the field study.

3.6.1 Inclusion criteria

The following were taken into consideration during sampling procedure:

- Age of youths: only 8 households with youths aged 12-22 years were included in the study.
- Status of household: households headed by parent, siblings, grandparent, and relatives were all eligible to participate
- Distance within Thulamela Municipality: only households within the municipality were considered.

3.6.2 Exclusion criteria

The following were taken into consideration during sampling procedure:

- Families and youths who do not live in the municipality were excluded from the study, this is to ensure that participants are familiar with the environment.

3.7 Data collection methods and procedures

This study was a qualitative study that goes beyond collecting data from different sources that seek discovery of the respondent subjective understanding of the realities that surround the subject under investigation. Basically, this study collected data that borders on the respondent's behaviours, attitude, beliefs, opinions, characteristics, expectations, self-classification, and knowledge. Thus, the prepared interview questions place priorities on these preceding topics. All

the respondents that were sampled for this study answered the questions which were appropriate for their categories.

The fieldwork itself involved activities such as observing regular happenings and the activities as they happen naturally, in addition to any unusual occurrence. We (the project leader and research assistant) developed a direct connection with the respondents and personally experience the course of daily social life in the field setting; acquired an insider's point of view at the same time keeping the analytic perspective or distance of an outsider. We used a variety of procedures and social skills in a flexible manner as the situation demanded and produces data in the form of extensive written notes to provide detail descriptions. We look at the events from a holistic perspective (as a whole unit, not in pieces) and individually in a social context. We understood and developed empathy for the respondents and not only record cold objective facts, but also notices both explicit (recognized, conscious, spoken) and tacit (less recognized, implicit, unspoken) aspects of the culture. We observed the social process without imposing an outside point of view; and, manage the high levels of personal stress, uncertainty, ethical dilemmas, and doubts.

A study data collection is the empirical evidence or information gathered carefully according to established rules and procedures (Husley, 2011). Due to the fact that this study required the participation of the inhabitants from Thulamela municipalities, where the University of Venda is located, a letter of request to conduct the study was written to the university higher degree ethical committee through my supervisor, requesting for study permission (see attached Appendix 4). After that process was achieved, a consent form and an approval letter were then issued to all authorities for entry permission to carry out the study. Prior to the entry, one research assistants were appointed through the University Research and Innovation Directorate to assist the researcher in the field work. The research assistant/ interpreters helped translate English into the local languages. The help of the research assistants was immeasurable. However, they made the data collection procedure easier.

Essentially, this research used a range qualitative data collection approach. The use of the qualitative methods was intended to improve the reliability and validity of the results. The qualitative tools helped the field work to obtain data through a key informant, semi-structured and

unstructured interviews as well as unstructured observations. The participants were interviewed face-to-face, in order to gauge their experiences and understand the factors responsible for the current of transitional rites of passage. The interviews also allowed the discovery of the inner life of the participants, and their wordless everyday experiences, which provided more insights into the various events taking place in their lives (Neuman, 2011). The qualitative approach gave room to step into the real life of the participants, whereby insights, emotions, and understandings were suggested and evoked from mere words in the interviews; where reading these words is seeing, touching, feeling, hearing, and smelling another's lived experience, with the interview questions that were used (Husley, 2011; Neuman, 2011). The research questions were approached with the qualitative tool, as explained in the research approach section above. Thus, listening to the voices of all the categories that were approached allowed a proper understanding of the common phenomenon in today's transitional rites of passage culture in Thulamela Municipality. It was important for the participants to voice out their own realities to bring alive their experiences, lifestyles, and challenges. Meanwhile, unstructured observation provided the evidence of patterns amongst the youth's populations, the interview data gathered more in-depth insights on participant attitudes, behaviours, thoughts, and current transitional practices. The data collection started in April 2018 and ended in September 2018.

3.7.1 The semi-structured interviews method/ procedures

The semi-structured interviews method and procedure as earlier stated was conducted face-to-face that gave the highest response rate and permitted the longest questions asked. The exercise was a short-term, secondary social interaction with the explicit purpose of obtaining viable and suitable information from the respondents. These interviews lasted between 40 minutes to 55 minutes each, including the interviews with the key informants (IK participants) which also fall under semi-structured interviews category. The semi-structured interview allowed the information obtained in the conversation as prearranged and the answers were provided and recorded in the same manner. The execution was difficult particularly because most of the respondents were unfamiliar with their role and they often sought a clear conception of what was expected of them.

The procedure for the data collection was challenging, due to teamwork and build rapport, yet remaining neutral and the objective was maintained. To encroach on a respondent time and privacy

for information that might not directly benefit them was the first lesson learned. This necessitated the need to lessen discomfort, fear, and suspicion, so that respondent could feel comfortable revealing information. Explanations were provided on the type of the research and/or provided hints about the social roles of an interview. This was achieved in keeping with a non-judgmental attitude and not to reveal personal opinion verbally or nonverbally either by an expression of shock. On several occasions, where the respondents would ask for the researcher's opinion, such questions were politely redirected to the respondent and immediately indicated that such questions were inappropriate. Eventually, in almost all the interview sessions, trust and rapport were created. This helps in defining most situations and guarantees that participants have the information sought, understood what was expected, provide relevant answers and motivated to cooperate.

The semi-structured interviews proceeded through stages, beginning with entry and introduction. The researcher approached the respondents and showed authorization and reassurance and secure cooperation from the respondents. The key part of the interview entails of asking questions and recording answers. The key informant interviews were used to obtain data from indigenous knowledge custodians and community leaders. The interview schedule for key informant was conducted with 3 indigenous knowledge custodians/ community leaders. Neuman (2011) indicates that a key informant, in field research, is a participant with whom a field researcher develops a relationship and who tells about or informs on the field. Then, 8 parents of youths and 11 youths were also interviewed with semi-structured questions. Semi-structured interviews are those interviews that question originate in the process of the exercise (Babbie & Mouton, 2010). When used as an interviewing method, the interviewer questions are asked without strict formality (Babbie & Mouton, 2010). These formal interviews were helpful because participants for each category gave answers from their own understanding and experience.

The research team approached the respondents with the consent form and held the interview question guide as a follow up after consent had been obtained from the participants. After a brief explanation before issuing the consent form, the researcher proceeded with the interview guide to conduct the exercise. All participants were receptive to the interviews and provided data to their understanding. At the end of the exercise, the data gathered from the different categories were very

supportive in achieving the study objectives. The sections below show the interview guide categories used for gathering the data.

3.8 Reliability and validity

This study maintained reliable and valid measures that ensure the trustworthiness, scientific rigor, credibility, dependability, confirmability, and transferability. Reliability and validity were central to the study measurements. Both concern connecting measures to the constructs of the study, which were significant because the construct was ambiguous, diffuse, and not directly observable (Babbie & Mouton, 2010). Although it was not possible to practically achieve the perfect reliability and validity of the measurement, they remain the ideals the study strives for. Reliability refers to the consistency; which suggest that the same thing is repeated or recurs under identical or very similar conditions (Neuman, 2011). Whereas, validity suggests truthfulness; which it refers to how well an idea fits with actual reality (Husley, 2011). Thus, the validity of the instruments is dependent on the extent to which it measures what was supposed to be measured correctly. The qualitative approach of the research looks at patterns of similarities and differences across cases and tried to come to terms with the diversity thereof. Validity and reliability are usually complementary concepts when applied in a study, however in some special situations, they conflict with each other particularly when a study uses one approach just as the present study.

Reliability of the qualitative method applies its principles differently. The fact that reliability means dependability or consistency, the qualitative research method used in this present study applied a variety of procedure, such as key informant, semi-structured, and unstructured interviews, participation and unstructured observations to record consistency. This is while measurement validity in the qualitative study does not require demonstrating a fixed correspondence between a carefully defined abstract concept and a precisely calibrated measure of its empirical appearance (Babbie & Mouton, 2010). The consistency that was ensured in this study were the different data sources recruited for the study. On the other hand, validity in qualitative measurement means truthfulness. To achieve truthfulness in qualitative measures, more interest is paid to authenticity than in the idea of a single version of the truth. Authenticity denotes giving a fair, honest, and balanced account of social life from the viewpoint of someone who lives

it every day (Husley, 2011); with a theoretical backing just as demonstrated under the theoretical framework.

This study ensured that to authenticate true data, the claims needed to be plausible and good enough, as in, understandable by many other people. Plausible in this sense means that the data and statements about it are not exclusive; they are not the only possible claims nor are they exact accounts of the one truth in the study area. The study further ensured that realistic claims gain validity when supported by many sections of diverse empirical data. One specific empirical detail alone was mundane or trivial. Hence, validity arises out of the cumulative impact of many small, diverse details that only together created weighty evidence (Babbie & Mouton, 2010), including the unstructured observation during the field study. The study also ensured the validity of results through a continuous search of diverse data that shows connections of evidence. The validity applied in this study grows with the recognition of compact connectivity in unrelated details. It grows with the creation of a web of dynamic connections across diverse study location and not only with the number of specifics that are connected (Babbie & Mouton, 2010). It addresses an aspect of judgment on the face of it to avoid untruthful conclusions and misleading narratives.

3.9 Data analysis

Content thematic data analysis methods were used to analyse the data. This qualitative approach of analysis revolves around unfolding the characteristics. Data editing, coding, and cleaning were done before the actual analysis. Data analysis thereof is a process of bringing order, structure, and meaning to the mass of collected data (De Vos *et al.*, 2011). The qualitative data collected through key informants, semi-structured and unstructured interviews, and unstructured observations, matrices were created using content thematic analysis. The qualitative data were transcribed by the researcher. All transcripts were read and reread to identify the common words, phrases, and perceptions that were coded. These common codes produced patterns, which were categorized accordingly under themes and sub-themes. The content in this respect refers to the words, ideas, and themes or all the messages that were communicated during the process of gathering the data (Babbie & Mouton, 2010). The text, on the other hand, was all the written, observed, or spoken that served as a medium for communication that was later group under themes to make meanings

of them all. Content analysis revealed the content from the sources through communication by probing to discover themes in different ways.

3.10 Ethical considerations

The direct personal participation in the field study on the social lives of other people raises several ethical dilemmas. Due to that reason, two key ethical steps were carried out before and during the fieldwork. In order to get the approval, the proposal was submitted (through the head of the department) to the Higher Degrees Committee of the School of Human and Social Sciences prior to the execution of the research project for presentation. Once accepted and approved by the school, the proposal was sent to the University Higher Degrees Committee and then to the University's research office for ethical clearance before the study was conducted. The researcher issued an informed consent form to all the respondents requesting their participation. The consent form explained what the research entails and the importance of their participation in its success. Involvement in this study was strictly voluntary, which implies that any participant who wanted to pull out for any reason could do so. The data provided by the participants for this study was treated with strict confidentiality and anonymity and was used for academic purposes only. The youth participants were mostly considered as minors because of their age. Therefore, their parents and/or guardian, and also schools' principals gave written consent on their behalf before they were allowed to participate in the study. However, oral consent was given by the youths as well before the interviews were conducted.

3.11 Summary

This chapter presented the research methodology. It is evident that the study used qualitative approach measures. For that reason, the study design was inductive in approach. The study used the qualitative description method of research and focused only on primary data. The study site and fieldwork took place in Thulamela Municipality. The participants for the qualitative approach were recruited through purposive and snowball sampling procedure. The participants were indigenous knowledge custodians and community leaders, parents to youths and the youths. For this qualitative method, the thematic content analysis was used to analyze the data and responses

were grouped in accordance with their themes. The analysis revolves around describing the evidence of the data, which helped to achieve the purpose of this study.

CHAPTER FOUR DATA

PRESENTATION, INTERPRETATION AND ANALYSIS

4.1 Introduction

This chapter presents the data collected from the study participants' who were the indigenous knowledge custodians, parents of the youths, and the youths. The targeted indigenous knowledge custodians were all educated up to master's degree or master's degree in view. Their wealth of experience and knowledge really help in the richness of the data obtained. The parents' category, most of them were also educated. The parents who had no formal education, were also very helpful because they brought into this study, the diversion of views/perspectives. This was the same with the youths, some of them were matric certificate holders or in the higher institutions/ colleges. The ones who had no formal educational attainment or school drop-out were also very helpful in providing data that created dynamic views from the educated ones.

The chapter presented, interpreted, and analyzed the critical consequences of the on-going transitional rites of passage on youth morality in Thulamela Municipality. Basically, the presentation, interpretation, and the analysis focused on the symbolic youths' activities structuring the on-going transitional rites of passage on morality; the factors responsible for the on-going transitional rites of passage among youths; and, the alternative activities that are suitable for aiding a rather appropriate transition of youths to adulthood in Thulamela Municipality. The themes and sub-themes that emerged from the results are presented on headings. Afterward, the summary of the findings is presented under each of the main research objectives to allow further discussion in the next chapter.

Youth morality connotes the activities and practices that effect inappropriate behaviour among the youths. The inappropriate and/or immoral behaviour of the youths that are seen by the entire community as contrary to the usual moral behaviour. The qualitative data collected through key informant interviews, semi-structured and unstructured interviews, as well as unstructured observation are presented in the following sections.

4.2 The symbolic social activities of the on-going transitional rites of passage effecting youths' morality in Thulamela Municipality

This section presents information that gave answers to the first research question. The themes that emerge from the findings examined the symbolic social activities of the on-going transitional rites of passage affecting youth morality in Thulamela Municipality. The themes and sub-themes effectively indicate that youths' social activities and practices in the municipality conveniently structured the youths' transitional rites of passage on their morality.

4.2.1 Findings

To put the findings into perspective, the results presented below show the youths' socials also considered to be freak culture emerged as the main factor affecting and driving the on-going transitional of passage on their morality. The findings further indicate that the quest, however, led them into participating and practicing several social activities that symbolically impacted immorality. From the findings, the sub-themes that symbolically mark the on-going youths' transitional rites of passage are centered on the substance abuse, crimes activities, early sexual attitude, early parenthood, absenteeism from classes and school dropout before completion. The matrix below presents the description of the themes on social activities of the transitional rites of passage affecting youth's morality.

Matrix: 1. Social activities affecting transitional rites of passage on youth's morality

Theme	Description of the activities and practices affecting youth morality
Youths socials or freak culture	<p>Substance abuse -- substance abuse among underage youths and inappropriate behaviour under the influence of substances associated disrespect towards parents and elders</p> <p>Crimes – activities associated with thief and robbery during and after the substance abuse</p> <p>Sexual attitude -- early sexual attitude among the youths and transactional sexual behaviour</p> <p>Early parenthood – adolescent pregnancy among the youths</p> <p>Absenteeism in class -- not attending classes lead to poor academic performance</p> <p>School dropout -- dropping out of school without completion affected the youth's morality</p>

4.2.2 Interpretation of the on-going transitional observances

Findings indicate that the series of youths' social activities and practices established the sense of maturity and adulthood identity. The evidence of the on-going youth's transitional activities in Thulamela communities essentially involves organizing social fun parties away from their homes without parents/caregivers or designated elderly supervision; as well as the hiring of mini-buses that are equipped with very loud musical sound systems to drive around in a more urban area such as Thohoyandou on weekends. As stated during the interviews, an informant – a female at 49 years of age whose position in the community is indigenous knowledge defendant and activist indicated the following:

Participant 1 – Indigenous Knowledge Custodian category mentioned that:

Now, we are faced with a disconnection, completely different from our previous culture and traditional way of doing things, and it has really set a bad precedent for youths transitioning to adulthood. We as parents, elders, and community leaders have come to accept the incidence that is taking place with our youths' socialization. Since so many of us out there; we do not have an option for their control. No matter what you say, they will still go out and party with their friends and peers even if you try to stop them physically. It has become a horrible situation for us as parents to know that your child, who was a just a kid recently is now involved in the kind of socials that definitely change them to become a young parent or a thief that is not desirable. That is what has become of the youths now. They get their maturity through difficult experiences, which they usually consider enjoyment at the initial stage.

Participant 2 – Youth's category mentioned that:

The youth's socials or freak culture is solely organized by themselves. They plan it out and they choose the venue as well as the date and time to suit their schedules. Other evidence of the findings revealed that it was not only on weekends that the youths organized their parties. In some cases, and particularly for those youths who still have respect and somewhat obedience for their parents. They make up fake school events and school trips just to enable them to move out of the house to be with their friends and peers for socials. This conclusion/ finding emerged as a common factor during the interviews with the respondents. A female respondent - 22 years old single mother who grew up under her grandmother's roof and a first-year college student stated the following:

We plan our parties by ourselves. My two best friends and I, including our boyfriends, always make a plan if we want to be together. Even during the weekdays. Like my friends, their parents are strict, and they don't allow them to go out on weekends. So, they always make a plan of school event during working hours like Tuesdays, Wednesdays, Thursdays, and Fridays. Then if it works for them, we will inform other friends from another school who are not too close to us, but they want to contribute for the chilling to buy alcohol and other things. Like this other girl has a boyfriend who is a taxi driver. So, he makes a discount for us if we want to use him for a whole day.

The examination of this result prominently suggests that the youths enculturated themselves in their transitional rites of passage activities. In addition, the remarkable indication from these results was the fact that the youth's socials avenues were an easy raring point for boys and girls to spend time together freely without parental and/or guidance interferences. Thus, the socialization of substance abuse and crime among the youths played a major role in youths' transitional rites of passage to adulthood.

The youths' social functions structuring their transitional rites of passage usually take place on weekends particularly Saturdays as provided by the respondents. These facts were made known by the youth's respondents who were of legal age to participate in the study without parental consent and the indigenous knowledge custodians. The implication of this evidence is an indication that the unconventionality socials exhibit immoral behaviour among the youths. It is not a surprised that immoral behaviours featured in the unconventional social activities of the youths because of the lack of appropriate and formal conventional supervision of the socials by parents or community leaders/ elders.

4.2.3 Description of the transition activities on youths' morality

Substance abuse

The impact of substance abuse affected youths' morality in Thulamela Municipality. The evidence that emerged from the findings indicates that the activities that accompanied the youths freak culture (transitional rites) involved dense use of alcohol and drugs among the youths. The socials in most cases are sometimes held in recreational parks and notable among them the park close to Shuma-Houses, Golgotha – around the robot that leads to the University of Venda. The other indicated notable liquor joints where the youths stage their socials/parties are the 2010 leisure center and Jerusalem restaurant and bar located in Shuma Houses-Golgotha, among others.

Participant 3 – Indigenous Knowledge Custodian category said;

A long time ago, I went to these young boys and girls gathering around my area; where some of them drink alcohol and smoke marijuana. Do you know anyone? It's a very strong drug as I know it and people always say the same thing about it. These youngsters take that thing these days everywhere. You would hear them saying "mianga wee; avha mmboni", in TshiVenda language mostly in the evening hours when they are high and drunk. It is a youth slogan, meaning my mother doesn't see me.

The findings suggest that the idea of the youth of 'I maturity and I have come of age' constantly lead them to abuse substances during their socials. They are several youths who have not reached the legal age to consume alcoholic beverages, but they do because they are with peers who deem it as an act of maturity or adulthood. The effects of youth's substance abuse become the bedrock of their morality while transiting to adulthood.

Crimes

The findings further indicate that substance use, misuse, and abuse symbolize a sign of maturity for the youths. So, in their social gathering, they attain the state of maturity through fellow peers on the basis of how capable any of them can consume set-out substances and the fellow would either be tag mature or not mature enough if the immediate effects lead to drunkenness or physically intoxicated of drugs. This conclusion emerged as a common factor during the interviews with a male informant, 75 years of age whose position in the community is indigenous knowledge custodian stated the following:

Participant 4 – Indigenous Knowledge Custodian category stated that;

The rate in which young boys and girls abuse substances during these their gatherings are alarming. I believe they do not do any other thing than drinking, smoking, and dancing seductive dances (if you may call it that way) when they are together. The worst part is that, so many of them are not of legal age to be involved in substance use particularly alcohol. For cannabis and nyope, I am beginning to think it is now the standard to be called a 'grow up' if smoke or take those things. I mean dagga or marijuana as English people call it.

The reality is that the moment these youths start taking all those, they change their behaviour. They become disrespectful to the elderly people; they become disobedient to their parents and caregivers; they basically live in their own world, their space and decisions that make them get into raping their follow young girls. There is, in fact, no other manner around here in Thulamela someone can think of children behaviour and transition without including substance use and abuse as the driving force.

The findings show the prevalence of substance abuse is in reality, the main activities of the youths when they are together for their socials. The after effects of this substance abuse lead to them differing immoral behaviours including lack of respect for their parents and elders. They equally get themselves into troubles with the law and committing crimes because of the influence of substance abuse.

Sexual attitude

The youths actually do not consider any of their behaviours as something immoral or wrongdoings. The findings suggest that the youths' participation in the outing/socials and involving in substances use, though optional as the case may be for some of them symbolizes coming of age. Notwithstanding the coming age, peer pressure and curiosity contribute to the current transitional rites of passage among the youths. The remarkable findings were the indication that teenage pregnancy and other immoral behaviours come out display as an outcome of the prevalence of substance abuse. A male respondent - 22 years old student who grew up with grandmother stated the following:

Participant 5– Youths category mentioned that:

Peer pressure and curiosity lead a friend of mine to teenage pregnancy because last year she will join them in parting, drinking, and smoking and whenever she is high of drinking then she will have sex not minding the consequences of anything she is doing. I also think it is because she was not living with her grandparents and her parents were too busy to know what she has been doing, also since she did not attend the initiation schools to know the stages of transitional rites she was dismal.

A female respondent – 19 years old student who lived with her grandparents indicated the following:

Participant 6– Youths category said:

There was this one time we were going for a party and this other friend of mine was the only person who drinks alcohol with some boys and at the end of the party the boys wanted her to go with them and she refused, and we got into fight and police arrested us because we were underage and drinking. It was difficult because we could not tell our parents about our deeds, but somehow, we manage to sort it out and we learned a great lesson from that experience since then. All we always wanted is just to explore and enjoy life the same way our older one is.

The implication of the results points to the fact that the youths' parenthood also determines the youth involvement in the activities of on-going transitional rites of passage. So being raised by your biological parents have less transitional rites consciousness than being raised by grandparents. The early sexual attitude of the youths significantly plays a role in adolescent pregnancies and early parenthood.

Early parenthood

The impact of youths' sexual attitudes and early parenthood affected transitional rites of passage on youths' morality in Thulamela Municipality. The data gathered from the field study indicates that the inappropriate early sexually attitude among the youths leads to the incidence of pregnancy and early parenthood. The symbolic early sexual activities of the youths structured transitional rites of passage of the youths to adulthood. The data further indicated that transactional sexual arrangements take place during the youths' socials with older men who clustered around them to take advantage of the girls particularly when they get drunk or high with the influence of substances. This conclusion/ finding emerged as a common factor during the interviews with a female respondent, 22 year single mother who grew up under her grandmother's roof and currently a college student stated the following:

Participant 7 – Youths’ category mentioned that:

I long considered myself as an adult that period I gave birth. I was very young; I was 15 years old going to 16 and it was not a good thing. Like, that moment when I noticed I was pregnant, I started regretting all the things I have been doing wrong like drinking and smoking. Having many boyfriends and men friends. This life ours neh, we do have regrets. But if you don’t live in that way, it will look like you are not among the living.

It is during the evening hours, the men who sometimes sponsor our chillas come and stand in a distance to wait for their girlfriends. Remember we are just among ourselves, without our school's teachers, parents or even an elderly person. So, we act without caution and always free to kiss whoever you like.

Another female respondent who was 19 years of age, a matric certificate holder living with both her parents indicated the following:

Participant 8 – Youths’ category stated that:

I have a baby. It was just a blind spot that led me to have a baby in high school and my both parents are teachers. They are always busy and am always indoor, they don’t even care to know whatever might be happening with me because they put their carrier before anything else and out curiosity, I had few friends that I always go parting and drinking with. I wanted to explore and see what life all is about then I got pregnant and abortion was not an option. My parents were highly disappointed when they discover all my involvement with men. But after being pregnant they realize that it was their fault that I got pregnant because they were too busy making a name in their profession that they forgot they have a female child that needs their guidance and advice concerning issues of youths even though I could read and write. I knew what I was getting myself into, but now everything is settled because am a full adult now.

The indication of the data collected provides evidence of self-resentment by the youths out of their immorality conducts, which lead them to early parenthood. The youths’ sexual attitude seems to also be a thing of peer pressure. Regardless of the immoral behaviour of staying out during the odd

hours at night, youths' still feel it is the normal pattern of living. In addition, youths' sexual attitude was also a result of spite towards parents.

Absenteeism from classes

Youths' social or freak culture further leads them to the act of absenting from classes and dropping out of school without completion due to poor academic performances. This conclusion/ finding emerged as a common factor during the interviews with male respondent. The 19 years of old who grew up with her biological parents and currently a university student stated the following:

Participant 9– Youths' category said:

The things we do make many of our friends not to complete their matric. I was lucky because my parents refuse to overlook my school. My friends that we used to hang out and bunk classes' later dropout out of school because they were not performing well.

The implication of the youth socials was leading some of them to transit to adulthood without completing high school. Not attending classes in favour of hanging out with friends to take substances led the youths to drop out of school and become adulthood without educational qualification, which is not a moral behaviour desired of them.

School dropout

The findings indicate that the youths who drop out of school due to poor academic performance become an anchor point for those who are still attending schooling. They are the one who coordinates the social activities for other youths in schools. This was made known as a fact during the interviews with the youths. A male respondent - 22 years old student who grew up with grandmother stated the following:

Participant 10– Youths' category mentioned that:

It is easy for us to meet anytime we want. We have cell phones and we are on WhatsApp chats. We have a chat group created by our friend Phathu who is no longer attending with us. He drops out because he was always failing. Ha ha ha ha aha, drinks too much that one that's why he is failing to pass to the next grade like us. So now he is our organizer.

Although, he is not the only one who drinks too much. They are four of them. The other 3, you won't happen.

Please tell us what happened to the other 3 friends of Phathu who drinks like him?

No, they are also our friends. Do you remember the 3 boys who overdose behind choppies store two months ago? Two died that day because they overdose, one of them survived. Phathu is always with them more than us. If you go to the police station, they will tell you more. But that thing that happened that day makes a lot of us reduce smoking and other drugs. We drink more liquor. Because drugs can even make you go and steal without thinking properly. This other one who is also no longer attending with us likes stealing. He has more money than us despite the fact that he is staying with the grandmother. Sometimes we borrow money from him and pay back whenever we have. Sometimes he buys us booze and food for free. Everyone knows he is a thief and some girls don't like going close to him. He uses us to attract girls that's why he buys us free booze. He has been arrested several times and keeps coming out after some weeks or days.

The implication suggests that the youths who are school dropout effectively increase the odds of the youths who are still attending schooling to dropout in a similar manner. The school dropout youths serve and play a significant role in externalizing immoral behaviours. They are the link between the social's activities and the students.

4.3 The factors responsible for the activities of the on-going transitional rites of passage on youths' morality in Thulamela Municipality

This section presents information that gave answers to the second research question. The themes that emerged from the findings examined the factors responsible for the activities of the on-going transitional rites of passage affecting youth morality in Thulamela Municipality. The themes that emerged were identified as the factors that contributed to the youths' socials and their activities and practices in the municipality that conveniently effected the youths' morality.

4.3.1 Findings

The factors presented below are responsible for the youth's freak culture affecting the on-going transitional of passage on their morality. The main theme that emerged under this finding was child-rearing pattern and practices. From the findings, the sub-themes that holistically contributed to the activities of the on-going transitional rites of passage on youth's morality are centered on the lack of parental engagement, the embrace of modern and western culture, and the youths' rebellious tendencies. The matrix below presents the description of the themes responsible for the activities of the transitional rites of passage effecting youths' morality.

Matrix: 2. Factors responsible for the activities of the transitional rites of passage on youth's morality

Theme	Description of the activities and practices on youth morality
Child-rearing patterns and practices.	<p>Lack of parental engagement – the lack of parent preparedness for appropriate youths' transition to adulthood contributed to their morality.</p> <p>The youth's rebellious tendencies and idleness – the youths inappropriate behaviour and disobedience contributed to the on-going transitional rites of passage on their morality.</p> <p>The neglect of tradition and embrace of modern culture – the neglect of traditional transitional patterns in favour of modern and western culture play a role in the on-going transitional rites of passage on youths' morality.</p>

4.3.2 Interpretation of the factor responsible for the on-going transitional rites

Findings indicate that the main factor responsible for the on-going transitional rites of passage on youths' morality is the pattern and practices of their childrearing. The findings suggest that the lack of parental engagement, the embrace of modern and western culture, and the youth's rebellious tendencies are responsible for the transitional activities in Thulamela communities on

youth's morality. As stated during the interviews, an informant – a female at 49 years of age whose position in the community is indigenous knowledge defendant and activist indicated the following:

Participant 11 – Parents category stated that;

The buck of youths' morality solely lies in their parenting. You know before one becomes a youth, you have to be a child first. So, the way most parents raised their children determines very much how these children behave when they are getting mature or older. The transition is not only at youth level or stage. It starts from when the youth was a child. Dear researchers as an indigenous knowledge custodian, I can confidently tell you parents share the bulk of responsibilities for youths' morality.

The implication of this result is evidence of the fact that the parenting of the youths in the municipality is not gear towards appropriate and good moral behaviour of them. It further indicates that the youths who are exhibiting bad and immoral behaviours are consequential of their parenting background. The findings also suggest that the youths' activities responsible transitional rites of passage effecting on morality have a developmental factor dating from childhood and lack of parental preparedness for the appropriate transition.

4.3.3 Description of the factors responsible for the transition activities

Lack of parental engagement

Findings that indicate that the lack of parental engagement is responsible for the transitional rites of passage on youth's morality. The findings revealed evidence that parents in recent times lack the parenting that can foster youths' morality. Those necessary parenting practices are eluded in the youths and it is the contributing factor to their bad behaviour. The findings further revealed that both financial and emotional from parents is the key factor to the youths' morality. This emerged as a common factor during the interviews with the youths. A male respondent - 22 years old student who grew up with grandmother stated the following:

Participant 12– Youths’ category mentioned that:

Actually, my parents are fine with my behaviour, because they don’t force me to do anything I don’t want or feel like doing. They accept my friends by asking me who is he or she. The boy my mom is holding there is my son. I got him high school 3 years ago.

This evidence implies that the youths’ parents are not raising their children to become responsible adults. The finding significantly indicates the lack of early parental engagement and the support children required by the parents for good moral development. Respondents further indicate that they are more youths who live alone without having parents to guide and raise them in a moral manner. Some of the youths from child-headed household externalize bad morality because of lack of appropriate parenting. As stated during the interviews, an informant – a female at 49 years of age whose position in the community is indigenous knowledge defendant and activist indicated the following:

They are youths who just grow up without appropriate parental care. Some of them are raised by their elder siblings who are also children. Where do you expect good morals from? Nowhere. Because they are no adults experience guiding them through life and modeling them to become responsible in future. In the minds of several youths, the future is now.

Another conclusion emerged on parental engagement as a common factor during the interviews with a male informant, 75 years of age whose position in the community is indigenous knowledge custodian stated the following:

Even the youths who are raised by their biological these days also behaviour irrationally. They disrespectful as if they are not coming from a home. Fall pregnant and the boys involved in gangsters.

The implication of these results suggests that the absence of parental involvement in the lives of the youth’s results to their bad morality. In addition, the opinions of the informant also point to the fact that even the youths were raised by their own biological parents, yet the parents lack the ability

to supervise and monitor or engage them on their transition or social behaviour. Lack of awareness from the parents on youths' social activities, collectively showed that either they are ignorant of their parenting obligations or they are not bothered by the consequences of the transitional activities. This parenting approach undoubtedly places youths on bad morality. The evidence of this parenting approach largely inhabits over-permissiveness by the parents on the social activities of the youths, which were contributory to their bad morality. The parenting permissiveness also showed a clear lack of parents' involvement in the lives of the youths.

Youths' rebelliousness and idleness

Findings emerged on the youths' rebelliousness and idleness as a factor responsible for the on-going transitional rites of passage on their morality. This finding emerged as a common factor during the interviews with a male respondent, 48 years old government employee and a father who hold Grade 12 certificate stated the following:

Participant 13– Parents category stated that:

Back then the youths were discipline and currently, the youths are no longer discipline to an extent where they have neglected the transitional rites and traditional norms. Back then there was a way in which the elders in the community and parents used in maintaining order and discipline among the youths.

When asked the reasons for the youth's rebelliousness.

The youths have access to money and this money they get from mostly their parents because then they were not given pocket money and all of that. Now the youths can save, and they use the money in buying alcohol and drugs especially during weekends. The youths get unnecessary savings and not knowing what to buy with it, because most of them their parents provide everything for them. Presently, the government has given them feeding allowance and all the schools expenditures, so they have nothing to do with money rather than enjoying themselves in a bad manner.

To make the matters worse, financial support to students (mostly student nurses) from the government is one of the problems for youths' rebelliousness. So, the government intervention is needed because the parents only cannot do it.

These findings suggest that the youths' rebellious tendencies commonly result out of parents' financial support or government financial assistance to aid their academics. The wrong use of the money received for school purposes or perhaps pocket money for emotional boost is now a contributing factor responsible youths' bad behaviour. Due to the youths' freak culture, they have become disrespectful and lack the discipline for moral conducts.

Idleness was another fundamental reason that was responsible for the bad youths' morality. The findings further indicate that the youths' lack of informed decisions on engaging in immoral practices and activities is partly because they are not busy with their lives doing productive things. The major factor driving the youths' morality, such as sexual attitude and crimes, is the lack of adequate engagement on productive functions. This conclusion emerged as a common fact during the interviews with a male respondent, 49 years old government employee and a single mother who stated the following:

Participant 14— parents' category

Is because of unemployment and high rate of dropout in school, because those days youths were very busy with farms work and currently the lands are been sold or taken by the government and they are left with nothing to do rather than getting involved with crimes.

These findings indicate the rate of school dropout and unemployment among the youths which further fuelled the activities that are on youths' morality. The lack of farming land for the indigenous parents and their children played a role in the moral development of the youths.

The neglect of tradition and embrace of modern culture

The findings suggest that the youths have neglected their common traditional doctrine of transitional rites in favour of the modern culture. The embrace of western culture indicates a significant factor contributing to the bad morality of the youths. This conclusion was reached based

on the common fact shared during the interviews. A male respondent, 49 years old government employee and a single mother who stated the following:

Participant 15 – Parents category mentioned that:

The youths are no longer going to the initiation schools anymore because of the western lifestyle and ways of doing things. This their way of doing things brings lack of to have respect. Not anymore like it was in the past. And they prefer going to the hospital for circumcision because they will spend a few days instead of going to the initiation school which takes longer days.

Another female respondent – 50 years old mother who was self-employed also indicated the following:

Participant 16– Parents category said that:

In the past, when a child turned 15 years, they already know that it is time for him/her to go to the initiation schools. Going to school was not their first priority because when they came back from initiation school some of them were given spouses. Things are different nowadays because girls fall pregnant as early as 12 years old and likewise as early as 15 boys will be parents too, yet they are still attending schooling. There is a huge difference between the youth of nowadays and back then, even the way we were raised. Children/youths these days can reason and support their reasoning with the statement, 'I have the right.' It is difficult to discipline them.

A female informant – 50 years old single mother whose position in the community is language developer stated the exact:

Churches are playing a role in discouraging youths to attend the initiations schools because nowadays children no longer go to murundu, musevhetho, vhukomba, and domba. Those initiation schools use to help young girls to know when they developed what to do and what not to do. The youths have neglected the traditions and they are following the western culture.

The findings show that there was a lack of parent-child communication and preparedness for traditional transitional rites of passage in recent times. The fact the parents acknowledges that their children are neglecting traditional transitional rites of passage indicates that their parenting approach that fosters this type of parenting practices is responsible for the neglect of traditional transitional ceremonies. The indication on parents blaming the youths for the neglect of traditional transitional ceremonies further shows a lack of parental engagement on the old traditional doctrine of youths' transition to adulthood.

4.4 Summary of the findings

The youth's social or freak culture that is predominantly characterized with substance use/misuse/abuse undoubtedly marks the on-going transitional rites of passage on the youth's morality. The effect of the freak culture and substance abuse contributed to the high youth's crimes involving thief and robbery, risky sexual attitudes and early parenthood and youth's rebelliousness.

The neglect and gradual departure on traditional initiations schools played a role on the youth's enculturating themselves into the transition that structured the bad morality. In addition, parents of the youths are not rendering the appropriate guidance required for the suitable and appropriate transition. Evolving cultures from the western culture play a role in the on-going transitional rites of passage activities on bad youth's morality. The emerged findings show evident of the fact that recommitment and restructuring of the on-going transitional rites of passage can affect appropriate youths' morality. Through the assistance of transitional rites agents, youths have the potentials to develop healthy moral conducts.

CHAPTER FIVE

DISCUSSION, RECOMMENDATIONS AND CONCLUSION

5.1 Introduction

This chapter discusses the issues that emerged from the study findings. It discusses the findings according to the objectives of the study and relates them to the literature reviewed and the broader social context, as well as the theoretical framework guiding the study. The discussion brought out certain distinctiveness on current transitional rites themes and how they affect youths' morality from the findings and proof relativity/ collaboration with other studies. The discussion considered the following:

- Examine the symbolic activities of the on-going transitional rites of passage on youth's morality in Thulamela Municipality;
- Examine the factors responsible for the activities of the on-going transitional rites of passage on youth's morality in Thulamela Municipality; and,
- Explore possible activities suitable for aiding appropriate transitional rites of passage on youths' morality in Thulamela Municipality.

5.2 Discussion

1. Examine the symbolic activities of the on-going transitional rites of passage on youth's morality in Thulamela Municipality

The symbolic activities of the on-going transitional rites of passage affecting youths' morality basically occurred from the youths' socials. The activities of the locally named freak culture are evidently practiced and taken to be the current decoration of maturity otherwise transitional rites of passage, replacing the previously traditional rites of passage that involved the practices of separation of the youths from their immediate families and taken to the mountains for longer period rituals. The freak culture is recognized as the modern youths' socials that involve both boys and girls coming together without the supervision of their parents and elders of the communities in the process. The predominant ages of these boys and girls stretch from 14 to 22 years, which represent a serious concern over the lack of supervision.

Genuinely, the youths' freak culture evidently characterized the symbolic structuring of the current transitional rites of passage of youths to adulthood in Thulamela Municipality. However, going by the understanding of transitional rites of passage, it implies the rites that are performed to symbolize the transition of an individual or a group of individuals from one status to another. The basic purpose of social transition amongst youths solely characterizes the participants' recognition of their social status. The study by Nanda and Warmus (2007) regards transitional rites as the coming of age of that individual or group, by anthropologists. The findings of this study revealed that some of the youths involved in the freak lifestyle do not have a clear idea that the socials they are involved in are marking their transition rites. In the exact words of a respondent who stated the following:

"I thought the thing (transitional rites of passage) doesn't exist again, because myself and my friends we were all circumcised in the hospitals. Not like the ones did in the bushes"

Respondent 14 – Youths Category.

The results indicate that the youth freak culture was just lifestyle and not as a means of transitional rites of passage. The understanding of transitional rites of passage by the youths in Thulamela communities is still the traditional initiations schools (the murundu or mula for the boys and the musevhetho, vhukomba, and domba for the girls), which is gradually fizzling out. Transitional rites of passage have over the years been the primary foundation of an individual life-cycle in every part of the society. The entire life-cycle of an individual, from birth to death, for both men and women, is marked by a series of rites of passage (Vogler, Crivello & Woodhead, 2008). Such rites are referred to as transitional rites of passage (Kottak, 2014: 189). Therefore, the different stages of a person's social statuses encountered transitional rites.

Despite that fact that the youths did not understand that their freak culture was transitional rites of passage, it does not amount in reality that it was not structuring and on the different stages of social happenings in their lives. The remarkable distinction between the freak culture transitional rites of passage and the traditional initiation schools' rites of passage is that the initiations schools are taught moral behaviour. Where the boys are also taught how to respect women, take care of their families, as responsible husbands and fathers, and live an exemplary life. The girls are taught proper/ moral behaviour; how to be responsible wives and mothers, to be the powers behind the households, and so on. The traditional initiation schools' rites of passage are more concentrated on moral teachings that strengthen the youths' morality. On the contrary to the freak culture, its transitional rites of passage externalize unhealthy youths' morality rather than moral healthy moral strengthening.

The notable and overwhelming findings of the activities of the on-going transitional rites of passage on youths' morality; show that the youths freak culture is a social gathering exclusively organized for substance use, misuse, and abuse. The substances use, misuse, and the abuse activities together effect and influence the bad youths' morality structuring their transition to adulthood. The practice of substance abuse among the youths emerged as the foundation of the other bad morality due to its effect. The effect of substance abuse primarily leads to dependency syndrome, which is a cluster of a bad behavioural, cognitive and psychological phenomenon that

develop after repeated use of substances (Lewis & Theron, 2015). The Department of Health (2013) indicated that the impact of substance abuse among youths have quite a lot of social and emotional harm, such as fighting, stealing, driving under the influence of alcohol, including factors such as depression, nonattendance/ absence in classes (bunking school classes), poor academic performance, bullying, violence acts, and suicide, to mention a few. Therefore, the substance abuse involved in the on-going transitional rites of passage is on an unhealthy youths' morality.

Other bad and wrong morality among the youths emanating from the freak culture was crimes. First and foremost, the involvement of underage youths in the abuse of substances which was the predominant and main activity of freak culture is in itself a crime. However, crimes such as thief and robbery also emerge from the findings, which mark bad youth morality. The neglect of customary transitional rites of passage effect immoral behaviour among youths and delinquent activities (Derzon, 2005). The present study findings of youth's freak culture effects on crimes collaborates with the study by Olisah, Sheikh, Adekeye and Yusuf (2009) that transitional rites of passage can equally structure the development of youths externalizing immoral behaviour such as theft, robbery, suicide, homicides, and violence against women. The study by Thompson (2015) in the same way noted that an underage youth involved in substance abuse is believed to be at greater risk or are more likely to commit crimes before their 21st birthday. The implication of immoral behaviour and crimes among the youth revealed from findings is a result of bad/unhealthy transitional rites of passage.

The on-going transitional rites of passage further effect bad sexual attitude among the youths. The findings that emerged on early sexual practices at a very young age among the youths is considered an immoral social behaviour developed through the activities of freak culture. That is because the current transitional rites do not involve the parents of the youths or community elders to help in appropriate moral supervision. Therefore, early sexual activities among the youths as it was revealed from this study results speak ill of the freak cultural experiences. Thus, the sexual attitude of the youths as a result of their transitional rites effect risky sexual behaviour attributing to the early parenthood experience. In the skimmed of youths, sexual attitudes that lead to early parenthood experience is considered a bad youth morality. The holistic findings on the activities of the on-going transitional rites of passage on youths' morality are supported by the theoretical

framework guiding this study. Durkheim (1964) functionalism theory uphold the activities in the society as a whole in terms of the function of its constituent elements such as norms, customs, traditions, and institutions. In the most basic terms, functionalism theory simply emphasizes “the effort to credit, as rigorously as possible, to each feature, custom, or practice, its effect on the functioning of a supposedly stable, cohesive system. The ideas that drive the functionalism describes every particular stage in the methodological development of the social system.

The findings that emerged on absenteeism from classes and school dropout among the youths, which mark their wrong morality together fulfilled the functioning of a system to form a cohesive institution. From a functionalist perspective, this stage with respect to transitional rites of passage affects the individual concerned but it also affects the whole community (Daniel, 2009). Whenever something is celebrated by a rite, social relationships are formed and dissolved. Therefore, society’s communities and individuals institute ritual celebrations in order to tame the tensions and conflicts linked to these social relationships. The rite is always a way of warding off the possible violence of social life either by acting out the resolutions of tensions or by celebrating their end, but in any event by living feeling and symbolizing them (Fourez, 1981: 23). From the standpoint of functionalism, transitional rites of incorporations are auctioning the initiate, formerly made to enter the different stage. This often includes ceremonies like that of acquiring a new name changing of abode changing of dress, sanctifications and the likes.

2. The factors responsible for the activities of the on-going transitional rites of passage on youths’ morality in Thulamela Municipality

The factors responsible for the activities of the on-going transitional rites of passage on youths’ morality are rooted in the lack of parental engagement on the transition, the rebelliousness tendencies of the youths and idleness, as well as the neglect of traditional and embrace of modern culture. The findings that emerged largely revealed that the parents of the youth’s lack parental engagement on appropriate transitional rites of passage that effect good moralities. The evidence of the lack of parental engagement revealed from the findings suggested that the youths were not raised and nurtured in the manner for adequate transitional rites of passage that instill optimal morality. The evidence based on the emerged findings, it is believed that parents of youths

neglected the parenting practices responsible for the passage of good morality. Thus, the narrative of transitional rites of passage describes the process that mainly begins from birth to death (Ezenweke, 2012), thereby, implying that the transitional rites start from childhood involving the help of parents. Transitional rites of passage directly concern the issue of personal experience in relation to socially defined categories. This personal experience whether good or bad, basically concerned the need for a growing youth to have a culturally legitimated and recognized the way of transitioning from being a child to being an adult - a rite of passage, a ritual, a ceremony, an event or series of events (Kottak, 2014). Accordingly, in order for youths' transition to mark good morality, early parental engagement has to prepare such grounds for the grown-up youths.

Additional findings that emerged on the lack of parental engagement as a factor responsible for the youth's freak culture on their morality revealed that parents of youths did not comprehend that the youths' socials or freak culture mark transitional rites of passage. The findings emerged indicated a lack of awareness of youths' socials as transitional rites of passage by their parents. The study by Daniel (2009) explained that the role of transitional rites of passage is educational from childhood because it is the forum for fostering attitudes and good behaviours. On the same note, some studies on parental engagement of children morality regards parenting as the basic mechanism through which a child learns appropriate and inappropriate behaviour, experiences right and wrong choices in decision-making, acquire skills; and understands the roles and norms of the community (Carr & Springer, 2010; Perez & Cumsille, 2012). Therefore, the lack of parental engagement on transitional rites of passage was the major factor responsible for bad morality among the youths.

The findings on the lack of parental engagement as a factor responsible for the youth's freak culture on bad morality is supported by the attachment theory as the theoretical framework guiding this study. Attachment theory advocated that good social and emotional development of youths depends on sensitive and consistent parenting from infancy and early childhood (Bowlby, 1969). Attachment theory supports the idea that children internalize the experience of warm, responsive care from their parents, and use them to regulate their feelings and guide their behaviour, as they grow older, and when their parents are no longer there for them, the same experience still has an impact on their behaviour. The theoretical assertion of attachment bond is found on the premise

that often-natural parenting, such as the day-to-day interactions between infants/young children and their parents help drive their emotional, physical, and intellectual development (Brazelton & Cramer, 1990; Bowlby, 1969). Attachment help children develop a sense of self-morality (Tronick & Beeghly, 2011) and model various emotional expressions as well as emotional regulation skills.

The findings further revealed a parenting permissive approach towards the on-going transitional rites of passage on youths' morality. The implication of the permissive parenting in the transitional rites of passage of the youths resulted to their bad morality due to the lack of the ability to supervise and monitor or engage them on their transition or social behaviour. Lack of awareness from the parents on youths' social activities collectively showed ignorance of their obligations and botherless of the consequences of the transitional activities. This parenting permissiveness approach placed youths on the bad morality. Parental engagement according to attachment philosophers from its advocacy is a dynamic, ongoing process, which is interactive with the child. However, while attachment is particularly important to a child several transitional stages, studies find secure and insecure attachment classifications are stable at 77 per cent of the time, with attachment styles lasting into adulthood (Hamilton, 2000). In this manner, youths' transitional rites of passage on morality or ethics roots more towards the type of attachment outcome between the parents and youths.

Further findings emerged on the youths' rebelliousness and idleness as a factor responsible for the on-going transitional rites of passage on their morality. These particular findings were an indication that the youths' rebellious tendencies commonly resulted out of parents' financial support or government financial assistance to aid their academics studies. However, the wrong use of the money received for school purposes or perhaps pocket money from parent became a contributory factor responsible youths' bad behaviour through the effect of substance abuse enable by the financial support. The evidence of youths' rebelliousness portrays and deposit bad morality, consequential of freak culture or youths' socials as transitional rites of passage. Thus, the theoretical notion of transitional rites of passage is often seen within an ecological concept (Bronfenbrenner, 1979) comprising an interlocking set of systems of home, nursery, and school, through which children travel in their early years of socialization.

There are several ways to look at the effect of youths' rebelliousness as a factor responsible for the on-going transitional rites to adulthood. Most often a youth rebelliousness is associated with the effect of early childhood upbringing. A study noted that the impact of uninvolved and authoritarian parenting practices instilled youths' rebelliousness (Roman *et al.*, 2016). Transition as a 'rite of passage' is also a 'border-crossing' rooted in moral behaviour (Clark, 2000) and as rites of the institution. Therefore, the rebellious tendencies emerged from the findings leads to the conclusion of bad youths' morality. However, the studies that expanded children's perspectives of transitions and develops children's agency of morality focus on the effect of rebellious tendencies as an aspect of transition (James, Jenks & Prout, 1998), requiring solutions to socio-cultural well-being and solidarity at society levels and not rebels. Therefore, whatever is done from birth to adulthood starting from parents to community members, that help the youths behave inappropriately with bad morality is seen within the lens of unsuccessful transitional rites of passage.

In addition to the rebellious tendency, idleness was another fundamental reason that was responsible for the bad youths' morality. The youths' involvement in freak culture leading to immoral practices and activities were found to be consequential of the lack of productive opportunities. This situation further plays a role in the factors driving the youths' sexual attitude and crimes because of the lack of diligent engagement on productive functions. The evidence of these findings is reflective of the demographic characteristics of the study location. Thulamela Municipality is one of the four-municipality in Vhembe District. With respect to the age of household-head, about 19 years and younger stood at 3.3 percent and 20-24 years old stood at 4.6 percent (Community survey, 2012). However, the unemployed rate within these ages of the household heads stands at 18.6% (Community survey, 2012).

Other findings that emerged as factors responsible for the transitional rites of passage on youths' morality was the neglect of tradition and embrace of modern culture. The evidence of these findings showcases the lack of parent-child preparedness for traditional transitional rites of passage in recent times, which usually involved initiations schools. The most basic transition rites are the transition to adulthood from a childhood marked with responsible traditional practices that foster good morality. A study described it is a period of social, psychological, economic, and biological

transitions, and for many young people, it involves demanding emotional challenges and important choices (Parsitau & Chacha, 2012). Therefore, the nature and quality of young people's future lives depend on how successfully they negotiate through this critical period, whereas, some are neglecting the traditional ways of transitions that instilled good and responsible moralities in favour of western culture with the characteristics of immoralities.

The findings that revealed the neglect of traditional transition in favour of modern culture starts with the highlights of observing and according to children's rights. Recent studies observed that the challenges for young people making the transition to adulthood are greater today than ever before because of neglect of old tradition. Globalization significantly played a role in the challenges with its power to reach across national boundaries and into the smallest communities, with the actual transformative power of new markets and new technology (Ezenweke, 2012). The study by Starr-Glass (2016) noted that the modern time transitional rites of passage has without a doubt faced a critical challenge due to the globalization that brings new ideas and lifestyles that conflict with traditional norms and values.

The major findings of this study that emerged as the factors responsible for the activities of the on-going transitional rites of passage on youths' morality are upheld by views Durkheim (1964) functionalism theory as the theoretical framework of this study. The functionalist theoretical perspective emphasizes the interconnectedness of society by focusing on how each part influences and is influenced by other parts. Therefore, the lack of parental engagement on transitional rites, youths' rebelliousness and idleness, and the embrace of modern culture collectively contribute to youths' morals. On a narrow and specific perspective, functional theory conceptualized that the family provides a context for socializing children; whereas education offers a way to transmit a society's skills, knowledge, and culture to its youth (Durkheim, 1964). The vital practical precept of functionalist advocacy is that the actions of individuals should not be explained by the immediate meanings they have for actors. The functionalist view is evident particularly from the present study findings with respect to youths' freak culture on bad morality which suggest that the lack of adequate early childhood transition and parental engagement contributes to the activities of the on-going transitional rites of passage on youths' morality.

3. The activities suitable for aiding appropriate transitional rites of passage on youths' morality in Thulamela Municipality.

This section presents information on the activities suitable for aiding appropriate transitional rites of passage on youths' morality in Thulamela Municipality. The suitable activities that would aid appropriate transitional rites of passage are derived from the study findings and outcome of the activities of the on-going transition effecting inappropriate and/or undesired youths' morality. With respect to the evidence from the emerged findings, there is a vast digression and departure from traditional circumcision initiation schools to the freak culture where substance abuse activities are dominant. Therefore, the suitable activities to aid appropriate transitional rites of passage on youths' morality must and have to emerge from the antecedents of the activities of the on-going transitional rites of passage.

Given that we now know, the fact that the activities of the on-going transitional rites revealed to be inappropriate and undesirable with the characteristics of bad morality. The aided suitable activities for appropriate transitional rites of passage on youth's morality would require restructuring of the current ones as well as recommitment on parental involvement in the processes of the transitional rites. The consequence of the youths' socials or freak culture revealed from the present study findings are basically hinge on two premises: (i) the effect of early childhood transition that have everything to do with the nature of the youth's upbringing experience; and, (ii) the consequence of globalized culture of transition (that have relegated the traditional initiation schools). But, despite the fact that the youths have acculturated themselves to the current socials as a means of maturity and transition to adulthood, it would be easier and pertinent to build on what is already in existence. While trying to restructure and recommit to the traditional doctrine that helps in building good or appropriate youths' morality. The findings of this study that would aid a suitable transitional rites activity are also upheld by the theoretical framework guiding this study. The functionalist theory sought to codify functional analysis of activities based on manifest and latent functions; and, at the same time, sort to resolve or give meaning to some of the difficulties attributed to anthropological approaches (Durkheim, 1964; Merton, 1968). Before achieving a satisfactory statement of functional analysis of social activities, for instance, functionalist argued the necessity to make a distinction between latent and manifest functions. Where the latter refers to the conscious intentions of actors and the former to the objective

consequences of their actions, which were often unintended but develop through previous experience.

Thus, an optimal early childhood transitional rite are suitable for building future transitional activities in order to achieve a vital appropriate youths' morality. It is on this basis that the emphasis for adequate early transition will be required for the transitional rites of passage on youths' morality. Thus, any appropriate transitional rites of passage on youths' morality should be seen through the lens of appropriate early transitional practices. The scholarly narratives of transitional rites of passage perceptively acknowledged the fact that the processes and programs of successful rites of passage begin from infancy. These studies noted that successful rites of passage programs for youths began from birth, with a futuristically provision of an avenue for change and stability in the society (Ezenweke, 2012; Kasomo, 2009; Kottak, 2014). Therefore, a suitable transitional rite of passage on youths' morality deserves the ability to render early parental engagement and adjustment to the changing global culture on the processes of the transitional activities.

Thus, the procedure to explore suitable transitional rites of passage on appropriate youths' morality requires developing a conceptual framework (theorized concept) from the findings of the study. Using the conceptual framework to create a practice-oriented platform to support the activities of the on-going transition for appropriate youths' morality. Exploring and developing the suitable activities framework would be context-bound and focus on at least two premises: (i) early transitional goals involving and deserving family/community support; (ii) alternative social activities with maximum supervision in order to avoid substance abuse activities. The matrix below outlines two stages suitable activities of transitional rites of passage on appropriate youths' morality.

Suitable transitional rites of passage for appropriate youths' morality

The survey list to explore the suitable transitional rites of passage on appropriate youths' morality includes context, Agent, Recipient, Procedure, Dynamics, and Purpose.

Early transitional rites of passage goals

- **Context** – the acknowledgment and prioritization of a healthy infant transitional rites of passage
- **Agents** – the infant parents and health workers to render the healthy playground for the recipient
- **Recipient** – the gender of the recipient must be taken into cognizant because moulding or nurturing a good morality and behaviour of a girl and boy have distinct tow.
- **Relevant** – the early transitional rites of passage goals must always be maintained with the space for adjustment of practices and creative activities
- **Dynamics and purpose** – the changing aspects of transitional stages which allow the recipient to indulge themselves should be embedded on appropriate guidance by the transitional agents. The appropriate transitional rites of passage on youths' morality will only be effective through this early transition.

Alternative socials activities of transition for appropriate youths' morality

- **Context** – the restructuring of the on-going youths' socials with adequate supervision for suitable transitional rites of passage on the appropriate youth's morality
- **Agents** – the youths' family, high schools/ colleges staff. And the community elders to collectively assist in the supervision of the youth's socials activities
- **Recipient** – the young boys and girls to maintain the appropriate ethics instilled in them by their parents and the community at large
- **Relevant** – an easy continuation of the transitional rites of passage on the same practices and creative activities for appropriate youths' morality
- **Dynamics and purpose** – the successful transitional rites of passage achieved through the explore processes would structure appropriate youths' morality and keep the Thulamela communities and the society at large stable and peaceful.

5.3 Recommendations

Based on the findings of the study, the following recommendations are made to be considered and practiced by the agents of transitional rites of passage on appropriate youths' morality. The study recommendations are since the activities of the on-going transitional rites of passage on the youths'

morality as discovered by the present study was purely the lack of preparation for appropriate behavioural ethics. Therefore:

- There is an urgent need of recommitment on the early transitional rites of passage goals. The adequate commitment should start from birth by the recipient parents and the health workers (where necessary) in order to instil far-reaching appropriate morality on the recipient; because the activities of the youths' socials/freak culture are affected by the negligence of suited transition.
- The fact that the factors responsible for the inappropriate transitional rites are the lack of parental engagement on adequate transition, the effect of globalizing culture, and youths' rebelliousness. The recommendation to foster the parental engagement on appropriate transition would ultimately require consistent nurturing skills that are mindful in the outcome. A reflective transitional practice that would involve the ability of the recipient to understand the difference between bad and good or inappropriate and appropriate behaviour.
- A good and appropriate transitional rites of passage practices, as long-term benefit of good morality, would be vital for youths' healthy development. Therefore, policies interventions aim to support transitional rites of passage agents in their earliest years would be a pre-emptive investment. Policies can promote transitional rites of passage in two fundamental ways: firstly, they would reduce the risk factors for inappropriate early transition, owing to the fact that those are the factors that heighten risks for the activities of the on-going youth on bad morality; and secondly, they would intervene early to address the issues such as youth substance abuse, thief and robbery, being disrespectful to elders, risky sexual attitudes, early parenthood, among others. In both ways, so much would be derived from integrating an understanding of early transitional goals and the alternative social activities of transition for appropriate morality, into other existing policies and services, and future policies. A successful intervention programme across all stages of a youth's transitional life cycle through adulthood would require policies that encourage recommitment and restructuring of the practices and the on-going activities.

5.4 Conclusions

The vast findings of this study show a departure from sensitive transitional rites of passage in Thulamela Municipality. To some degree, I found it rather abnormal the complete neglect of traditional initiations schools that transit youths to adulthood with moral lessons by elders and community leaders, whether influenced by western globalize culture or the preference of medical circumcision. The on-going transitional rites of passage are fuelled by the youth's social enthusiasm due to the lack of induction by the parents, families, and elders of the community for adequate transitional rites. So, this is partly the fault of evolving culture calling for attention. It is also clear, however, that the youth's socials/ freak activities were promoted by curiosity and eagerness of quick mature status, as a result of that, it will be harder to provide a complete change of this evolving culture. Therefore, what will work is to build on the exciting transitional rites of passage to model appropriate youths' morality for the stability and peacefulness of the society and the Thulamela communities.

5.5 Limitations and suggestion for future research

In Thulamela Municipality quite very, few documented evidence of research has been carried out on youth's morality as a consequence of transitional rites of passage. Although, there are overwhelming studies on initiation schools and its moral lesson, hardly can you find such studies relating the on-going youth's moral decay on transitional rites. A major limitation of this study was the inability to gather confidential data from ethically define underage youths without the presence of their guidance. Because of that effect, some youths' respondents might have withheld vital information to further enrich findings. A similar limitation also occurs due to the unwillingness of some households to partake in the study because of a lack of privacy. Another limitation of the study was that sexual-related topics cannot be openly discussed in the Venda cultures. Therefore, the researcher could not obtain all the necessary information related to the youth's sexual attitude. The study period was slated for 2 years. Therefore, the study population was limited to 3 Indigenous Knowledge custodians, 11 youths, and 8 parents, to accommodate the study contract. Although validity and reliability were ensured through abiding by the various data

category claims, errors might still have been committed during the interpretation and translation processes.

In spite of the fact that the claim is clear that the lack of early appropriate transitional rites factor effect bad youths' morality. The next avenue of future research should be how much each aspect of transitional rites of passage stage weighs in importance. Many articles referenced in this study have listed several factors that are important for appropriate transitional rites, however, their samples are often focused only on youth's stage and it's questionable how applicable the findings are to other communities. As well, it is a possibility that the factors responsible for the on-going transitional rites of passage vary with the characteristics of the social demographic measures. However, if this is the case, future research should focus on those variations.

At a specific perspective, the cultural relevance of transitional rites of passage has a lot of influence on the development of youth's morality and the strategies proposed in this study may not be as applicable for communities outside of the Thulamela Municipality. Since the transitional rites of passage were analysed using evidence based on the activities of the youth, further generalizations need to consider these cultural differences.

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Appendices

Appendix A

Interviews questions

Category: 1. Unstructured Interviews: Indigenous Knowledge Custodians

Municipality.....Gender.....Age.....
 Marital status.....Position in the community.....
 Occupation.....Religion.....
 Education attained.....Date:.....

INTERVIEW QUESTIONS	PROBING GUIDES
➤ What are the current trends in transitional rites amongst the youths in the Thulamela Municipality?	1. How can you describe the trend of transitional rites of passage among youths now in Thulamela Municipality?
➤ What are the reasons behind for the current transitional rites taking place among youths in Thulamela Municipality?	1. What are the factors encouraging the current transitional rites of passage among youths in Thulamela Municipality?
➤ What is the possible alternative to the prevailing transition of youths to adulthood in Thulamela Municipality?	1. What do you consider the suitable rites of passage for the youths? 2. How can the suitable rites of passage foster youth's morality? 3. How can the suitable transitional rites of passage be achieved?

Category: 2. Semi-structured Interviews: Parents of youths

Municipality.....Gender.....Age.....
 Marital status.....Family size/ composition.....
 Occupation.....Religion.....
 Education attained.....Date:.....

INTERVIEW QUESTIONS	PROBING GUIDES
➤ What are the current trends in transitional rites amongst the youths in the Thulamela Municipality?	1. How can you describe the trend of transitional rites of passage among youths? 2. What are the activities involved in the current transitional rites of passage among youths?
➤ What are the reasons behind for the current transitional rites taking place among youths in Thulamela Municipality?	1. What are the influences behind the current transitional rites of passage among?
➤ What is the possible alternative to the prevailing transition of youth ➤ ➤ s to adulthood in Thulamela Municipality?	1. What do you consider the suitable rites of passage for youths? 2. How can the suitable rites of passage foster a good behaviour? 3. How can it be achieved?

Category: 3. Unstructured Interviews: Youths

Municipality.....Gender.....Age.....
 Marital status.....Family size/ composition.....
 Occupation.....Religion.....
 Education attained.....Date:.....

INTERVIEW QUESTIONS	PROBING GUIDES
➤ What are the current trends in transitional rites amongst the youths in the Thulamela Municipality?	<ol style="list-style-type: none"> 1. What is the nature of your social activities with friends? 2. What got you involved in the activities with friends? 3. Is there anyone among your friends involved in a pregnancy or being a parent at the moment? 4. Has there been any incidence that led to police involvement even if you or your friends were innocent of the offense?
➤ What are the reasons behind for the current transitional rites taking place among youths in Thulamela Municipality?	
➤ What is the possible alternative to the prevailing transition of youths to adulthood in Thulamela Municipality?	

Appendix B

Work plan

This research is scheduled to be completed by the end of December 2018. Below is a layout of the activities and the anticipated time frame for the study.

TIME FRAME	ACTIVITIES
February 2017	Literature search and discovering of a research topic
June 2017	Submission of the first research proposal
July 2017	Rectification of research proposal
February 2018	Departmental proposal presentation
March 2018	Proposal presentation at SHDC
March 2018	Application for ethics clearance
May-June 2018	Fieldwork- data collection
June 2018	Analysis of data
July 2018	Developing research findings
August 2018	Chapter 5-developing analysis on the research findings
October 2018	Chapter 5-Recommendations and conclusion
November 2018	Editing Final proofreading and editing of the thesis Duplicating and binding copies of the thesis
June 2019	Submission of thesis

Appendix C

Detailed budget

Items	Acct.	Description	Qty.	Unit	Total
Stipends	3505	Stipends for research assistant @R50/hour for 32 hours per month = R1600 for five months	2	8000	16000
Consumables	3525	2 pack of brown envelopes @R100 and 2 pack of A4 printing papers @150	2	250	250
Travelling to the research site	3515	Thohoyandou to Makhado 150 km to-and fro @ R3.55 =532.5 @ 40 working days	40	21,300	21,300
Data analysis and binding	3520	Data analysis per page R25 for 200 pages	1	5,000	12,450
		Editing per page R25 for 200 pages	1	5,000	
		Spiral binding per copy R100 for 7 copies	7	700	
		Hard copy binding per copy R250	7	1750	
Total					R50,000

Appendix D

Consent form

My name is Bassey, R.I. a research student at the University of Venda, registered for the Master Degree in Center for African Studies, School of Human and Social Sciences. The research I am conducting is titled *Consequences of On-going Transitional Rites on Youth Morality in Thulamela Municipality, South Africa*.

I am requesting your participation in this study. Any information you provide will be very helpful to the study and will be treated with strictest confidence and anonymity. Please note that your participation is strictly voluntary, which implies that you can pull out from the study for any reason personal to you.

Signature of Researcher_____ **Date**_____

I.....have read and understood the contents of this invitation to participate in this study. I hereby confirm my voluntary consent to participate in the study.

Respondent signature _____ **Date**_____

Appendix E

Ethical Clearance

RESEARCH AND INNOVATION
OFFICE OF THE DIRECTOR

NAME OF RESEARCHER/INVESTIGATOR:

Ms RI Bassey

Student No:

16019233

PROJECT TITLE: **An analysis of the
consequences of transitional rites on youth
morality in Thulamela Municipality.**

PROJECT NO: SHSS/18/AS/10/0307

SUPERVISORS/ CO-RESEARCHERS/ CO-INVESTIGATORS

NAME	INSTITUTION & DEPARTMENT	ROLE
Dr P Matshidze	University of Venda	Supervisor
Ms D Mabale	University of Venda	Co - Supervisor
Ms RI Bassey	University of Venda	Investigator – Student

ISSUED BY:

UNIVERSITY OF VENDA, RESEARCH ETHICS COMMITTEE

Date Considered: July 2018

Decision by Ethical Clearance Committee Granted

Signature of Chairperson of the Committee:

Name of the Chairperson of the Committee: Senior Prof. G.E. Ekosse



University of Venda

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Appendix F

Requisition letter

To: Director of Education,
Vhembe District Municipality,
Limpopo Province, South Africa
08/05/2018

Dear Sir/ Madam

REQUEST FOR STUDY REQUISITION/ PERMISSION

I am Ms Bassey R. I. (student no. 16019233) a registered Masters student in Centre for African Studies, School of Human and Social Sciences, University of Venda. I am writing to request your permission to conduct a study in your Municipality (Thulamela Municipality). The study title on the *Consequences of On-going Transitional Rites on Youth Morality in Thulamela Municipality, South Africa*.

Kindly grant me the permission and all the necessary assistance I may require in this regards. Any information obtained would be treated in strictest confidence and for academic purposes only.

Sign.....

Date.....

Student

Sign.....

Date.....

Supervisor